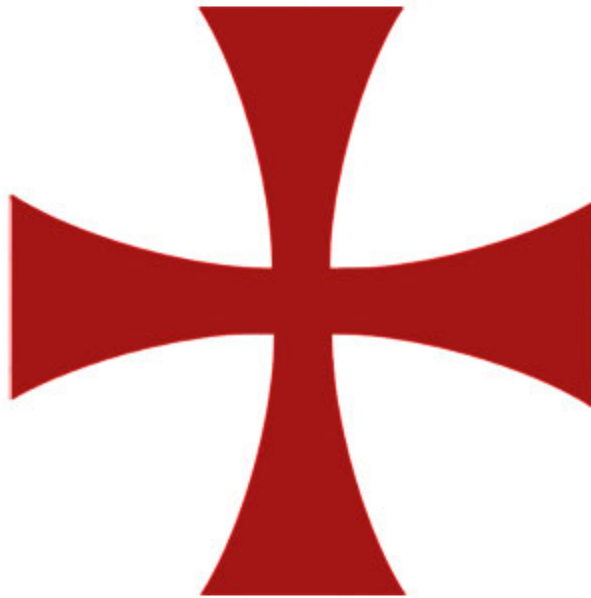


2083



A European Declaration of Independence

De Laude Novae Militiae
Pauperes commilitones Christi Templique Solomonici

By Andrew Berwick, London – 2011

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About the compendium - 2083

"The men the European public admires most extravagantly are the most daring liars; the men they detest most violently are those who try to tell them the truth."

You can see a movie presentation of the compendium by visiting the below links. It will not be available for a long period so consider taking a backup copy of it:

<http://www.youtube.com/watch?v=vQOfH8Dj1mw>
<http://www.veoh.com/watch/v21123164bZCBQeZ8>

After years of work the first edition of the compendium "2083 – A European Declaration of Independence" is completed. If you have received this book, you are either one of my former 7000 patriotic Facebook friends or you are the friend of one of my FB friends. If you are concerned about the future of Western Europe you will definitely find the information both interesting and highly relevant.

I have spent several years writing, researching and compiling the information and I have spent most of my hard earned funds in this process (in excess of 300 000 Euros). I do not want any compensation for it as it is a gift to you, as a fellow patriot.

Much of the information presented in this compendium (3 books) has been deliberately kept away from the European peoples by our governments and the politically correct mainstream media (MSM). More than 90% of the EU and national parliamentarians and more than 95% of journalists are supporters of European multiculturalism and therefore supporters of the ongoing Islamic colonisation of Europe; yet, they DO NOT have the permission of the European peoples to implement these doctrines.

The compendium, - "2083 – A European Declaration of Independence" - documents through more than 1000 pages that the fear of Islamisation is all but irrational.

It covers the following main topics:

1. The rise of cultural Marxism/multiculturalism in Western Europe
2. Why the Islamic colonization and Islamisation of Western Europe began
3. The current state of the Western European Resistance Movements (anti-Marxist/anti-Jihad movements)
4. Solutions for Western Europe and how we, the resistance, should move forward in the coming decades
5. + Covering all, highly relevant topics including solutions and strategies for all of the 8 different political fronts

The compendium/book presents advanced ideological, practical, tactical, organisational and rhetorical solutions and strategies for all patriotic-minded individuals/movements. The book will be of great interest to you whether you are a moderate or a more dedicated cultural conservative/nationalist.

Included are also demographical studies, historical statistics, forecasts and insights on various subjects related to the ongoing and future struggle of Europe. It covers most

topics related to historical events and aspects of past and current Islamic Imperialism, which is now removed or falsified by our academia by instruction of Western Europe's cultural relativist elites (cultural relativism=cultural Marxism). It offers thorough analysis of Islam, which is unknown to a majority of Europeans. It documents how the political doctrines known as multiculturalism/cultural Marxism/cultural relativism was created and implemented. Multiculturalists/cultural Marxists usually operate under the disguise of humanism. A majority are anti-nationalists and want to deconstruct European identity, traditions, culture and even nation states.

As we all know, the root of Europe's problems is the lack of cultural self-confidence (nationalism). Most people are still terrified of nationalistic political doctrines thinking that if we ever embrace these principles again, new "Hitler's" will suddenly pop up and initiate global Armageddon... Needless to say; the growing numbers of nationalists in W. Europe are systematically being ridiculed, silenced and persecuted by the current cultural Marxist/multiculturalist political establishments. This has been a continuous ongoing process which started in 1945. This irrational fear of nationalistic doctrines is preventing us from stopping our own national/cultural suicide as the Islamic colonization is increasing annually. This book presents the only solutions to our current problems.

You cannot defeat Islamisation or halt/reverse the Islamic colonization of Western Europe without first removing the political doctrines manifested through multiculturalism/cultural Marxism...

I have written approximately half of the compendium myself. The rest is a compilation of works from several courageous individuals throughout the world. I originally planned to add a database of high quality graphic illustrations and pictures. However, the document (file) would have been un-practically large which would complicate the process of efficient distribution.

Distribution of the book

The content of the compendium truly belongs to everyone and is free to be distributed in any way or form. In fact, I ask only one favour of you; I ask that you distribute this book to everyone you know. Please do not think that others will take care of it. Sorry to be blunt, but it does not work out that way. If we, the Western European Resistance, fail or become apathetic, then Western Europe will fall, and your freedom and our children's freedom with it... It is essential and very important that everyone is at least presented with the truth before our systems come crashing down within 2 to 7 decades. So again, I humbly ask you to re-distribute the book to as many patriotic minded individuals as you can. I am 100% certain that the distribution of this compendium to a large portion of European patriots will contribute to ensure our victory in the end. Because within these three books lies the tools required to win the ongoing Western European cultural war.

As already mentioned; the compendium is a compilation of works from multiple courageous individuals throughout the world. I have spent more than three years writing and/or compiling most of the content. None of the other authors have been asked to participate in this project due to practical and security reasons but most of them have made their material available for distribution. The needs of the many outweigh the needs of the few. This is the reason why I have decided to allow the content of this compendium to be freely redistributed and translated. Consider it my personal gift and contribution to all Europeans. The sources are not embedded into the document for this reason (easier to use and distribute the various articles). However, it is required that the author(s) are credited when the material is used.

As such, the intellectual property of this compendium belongs to all Europeans across the European world and can be distributed and translated without limitations. Efficient distribution and circulation will be possible if those who agree with at least some of its content, principles or ideas contribute to spread the information. If you are reading this you will know that many people will be interested in obtaining the compendium (3 books). Let's use this momentum to our advantage as it will surely benefit our struggle.

I'm depending on you to distribute the book or some/all of its content to as many patriotic European political activists as possible. Let them know what is going on and what is required of each and every one of us. After all, we do not only have a right to resist the current development, it is our duty as Europeans to prevent the annihilation of our identities, our cultures and traditions and our nation states! Please contribute to distribute the compendium to as many patriotic minded Europeans as humanly possible in all 26 European countries. This is only be the beginning...!

By including the "legal disclaimer" in "Book 3; " will allow everyone to distribute the content without violating any European laws. If you are still in doubt feel free to delete or change the wording in certain chapters before distribution.

Please help to make this book available through various torrents, blogs, websites, on Facebook, on Twitter, on forums and through other arenas. It is truly a one-of-a-kind, unique and great tool that can and should be used by all cultural conservatives in the decades to come.

Priority objective - translating the book to German, French and Spanish.

I highly recommend that especially a French, German and Spanish patriot takes responsibility and ensures that this compendium is either distributed and/or translated to your respective language. It should be distributed to torrents, websites, Facebook groups and other political groups where there are high concentrations of cultural conservatives/nationalists/patriots. I have been unsuccessful to efficiently distribute the compendium to especially French, German and Spanish speaking individuals due to language barriers. It is therefore essential that someone steps up and takes responsibility to distribute it to as many as humanly possible. If you, yourself, are too busy, unavailable or unable to contribute to help translate it, please do contact one of many cultural conservative/nationalist intellectuals/writers/journalists in your country. Contact individuals you know who are not afraid to operate outside the boundaries of political correctness. We, the right wing Resistance Movements of Europe depend on efficient re-distribution of this vital information included in this compendium. The efficient distribution of this book to all nationalists of Europe may significantly contribute to future regime shifts. Because within this compendium lies the tools and knowledge on exactly how to replace our current regimes. I really hope someone will accept this very important task and contribute; because if you won't, no one will...

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Successful self-publishers today leverage the benefits provided by print-on-demand services, where they don't need to waste money on printing costs or on inventory and stocking fees.

A "print-on-demand" (POD) service, sometimes called publish-on-demand, is a printing technology and business process in which new copies of a book are not printed until an order has been received. Many traditional small presses have replaced their traditional printing equipment with POD equipment or contract their printing out to POD providers.

When customers order their books, self-publishing outlets like Cafepress.com and others (see list) will print on-demand as many book as needed and they will also ship them and

get payments for them from those ordering. These self-publishing services accept uploaded digital content such as Word or PDF files. However, due to the controversial nature of the content of this book, the individual that makes the initial arrangement has to be careful and may need to cut away certain chapters before using commercial services such as these.

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Guide to self publishing:

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Intro to e-book format:

<http://toc.oreilly.com/2008/04/ebook-format-primer.html>

Sacrifices made when creating the compendium

I've spent a total of 9 years of my life working on this project. The first five years were spent studying and creating a financial base, and the last three years was spent working full time with research, compilation and writing. Creating this compendium has personally cost me a total of 317 000 Euros (130 000 Euros spent from my own pocket and 187 500 Euros for loss of income during three years). All that, however, is barely noticeable compared to the sacrifices made in relation to the distribution of this book, the actual marketing operation;)

The importance of spreading the truth and distribute sound strategies cannot be underestimated as it is at the very core of our current resistance efforts. I do hope you take the time to read it. Several aspects of the work is truly unique and no similar compendium exists today. Don't let the topics discussed in the books startle you too much. Many of the topics may seem completely absurd or too radical today, but in a couple of decades, you will start to understand its relevancy to our struggle. Nevertheless, if the content freaks you out too much, to a degree where you want to delete it, I would highly recommend you rather save it on a USB flash drive (small memory chip) and place the chip in a safe location. Because it is likely that you will want to read it at some point in time. After all, we can only ignore central aspects of reality for so long.

A message from the author/creator of the compendium

I hope you enjoy this compendium. It currently offers the most comprehensive database of solution oriented subjects. As mentioned, I only ask one thing from you; that you distribute this book to your friends and ask them to forward it to "their" friends, especially to individuals who have a patriotic mindset. Please help us and help yourself, your family and friends by contributing to spread the tools which will ensure our victory; for the truth must be known... It is not only our right but also our duty to contribute to preserve our identity, our culture and our national sovereignty by preventing the ongoing Islamisation. There is no Resistance Movement if individuals like us refuse to contribute...

Multiculturalism (cultural Marxism/political correctness), as you might know, is the root cause of the ongoing Islamisation of Europe which has resulted in the ongoing Islamic colonisation of Europe through demographic warfare (facilitated by our own leaders). This compendium presents the solutions and explains exactly what is required of each and every one of us in the coming decades. Everyone can and should contribute in one way or the other; it's just a matter of will.

Time is of the essence. We have only a few decades to consolidate a sufficient level of resistance before our major cities are completely demographically overwhelmed by Muslims. Ensuring the successful distribution of this compendium to as many Europeans as humanly possible will significantly contribute to our success. It may be the only way to avoid our present and future dhimmitude (enslavement) under Islamic majority rule in our own countries.

I have been unable to send this compendium to many people, for various reasons, so I truly hope you will be willing to contribute.

It should be noted that English is my secondary language and due to certain security precautions I was unable to have the documents professionally edited and proof read. Needless to say, there is a potential for improving it literarily. As such, consider it a "first edition draft". The responsibility falls upon you now as I will, for obvious reasons, not be able to develop it any further.

Any and all individuals with the appropriate skills are encouraged to contribute to a second edition of this compendium by improving and expanding it where needed.

Sincere and patriotic regards,

Andrew Berwick, London, England - 2011

Justiciar Knight Commander for Knights Templar Europe and one of several leaders of the National and pan-European Patriotic Resistance Movement

With the assistance from brothers and sisters in England, France, Germany, Sweden, Austria, Italy, Spain, Finland, Belgium, the Netherlands, Denmark, the US etc.

Introduction to the compendium - "2083" -

The introductory chapter explains how "cultural" Marxism gradually infiltrated our post-WW2 societies. It is essential to understand how it started in order to comprehend our current issues. The chapter was written for the US specifically but applies to Western Europe as well.

Introduction - What is "Political Correctness"?

One of conservatism's most important insights is that all ideologies are wrong. Ideology takes an intellectual system, a product of one or more philosophers, and says, "This system must be true." Inevitably, reality ends up contradicting the system, usually on a growing number of points. But the ideology, by its nature, cannot adjust to reality; to do so would be to abandon the system.

Therefore, reality must be suppressed. If the ideology has power, it uses its power to undertake this suppression. It forbids writing or speaking certain facts. Its goal is to prevent not only expression of thoughts that contradict what "must be true," but thinking such thoughts. In the end, the result is inevitably the concentration camp, the gulag and the grave.

But what happens today to Europeans who suggest that there are differences among ethnic groups, or that the traditional social roles of men and women reflect their different natures, or that homosexuality is morally wrong? If they are public figures, they must grovel in the dirt in endless, canting apologies. If they are university students, they face star chamber courts and possible expulsion. If they are employees of private corporations, they may face loss of their jobs. What was their crime? Contradicting the new EUSSR ideology of "Political Correctness."

But what exactly is "Political Correctness?" Marxists have used the term for at least 80 years, as a broad synonym for "the General Line of the Party." It could be said that Political Correctness is the General Line of the Establishment in Western European countries today; certainly, no one who dares contradict it can be a member of that Establishment. But that still does not tell us what it really is.

We must seek to answer that question. The only way any ideology can be understood, is by looking at its historical origins, its method of analysis and several key components, including its place in higher education and its ties with the Feminist movement.

If we expect to prevail and restore our countries to full freedom of thought and expression, we need to know our enemy. We need to understand what Political Correctness really is. As you will soon see, if we can expose the true origins and nature of Political Correctness, we will have taken a giant step toward its overthrow.

How it all began - Political Correctness is Cultural Marxism

Most Europeans look back on the 1950s as a good time. Our homes were safe, to the point where many people did not bother to lock their doors. Public schools were generally excellent, and their problems were things like talking in class and running in the halls. Most men treated women like ladies, and most ladies devoted their time and effort to making good homes, rearing their children well and helping their communities through volunteer work. Children grew up in two-parent households, and the mother was there to meet the child when he came home from school. Entertainment was something the whole family could enjoy.

What happened?

If a man of the 1950s were suddenly introduced into Western Europe in the 2000s, he would hardly recognise it as the same country. He would be in immediate danger of getting mugged, carjacked or worse, because he would not have learned to live in constant fear. He would not know that he shouldn't go into certain parts of the city, that his car must not only be locked but equipped with an alarm, that he dare not go to sleep at night without locking the windows and bolting the doors – and setting the electronic security system.

If he brought his family with him, he and his wife would probably cheerfully pack their children off to the nearest public school. When the children came home in the afternoon and told them they had to go through a metal detector to get in the building, had been given some funny white powder by another kid and learned that homosexuality is normal and good, the parents would be uncomprehending.

In the office, the man might light up a cigarette, drop a reference to the "little lady," and say he was happy to see the firm employing some coloured folks in important positions. Any of those acts would earn a swift reprimand, and together they might get him fired.

When she went into the city to shop, the wife would put on a nice suit, hat, and possibly gloves. She would not understand why people stared, and mocked.

And when the whole family sat down after dinner and turned on the television, they would not understand how pornography from some sleazy, blank-fronted "Adults Only" kiosk had gotten on their set.

Were they able, our 1950s family would head back to the 1950s as fast as they could, with a gripping horror story to tell. Their story would be of a nation that had decayed and degenerated at a fantastic pace, moving in less than a half a century from the greatest countries on earth to Third World nations, overrun by crime, noise, drugs and dirt. The fall of Rome was graceful by comparison.

Why did it happen?

Over the last fifty years, Western Europe has been conquered by the same force that earlier took over Russia, China, Germany and Italy. That force is ideology. Here, as elsewhere, ideology has inflicted enormous damage on the traditional culture it came to dominate, fracturing it everywhere and sweeping much of it away. In its place came fear, and ruin. Russia will take a generation or more to recover from Communism, if it ever can.

The ideology that has taken over Western Europe goes most commonly by the name of "Political Correctness." Some people see it as a joke. It is not. It is deadly serious. It seeks to alter virtually all the rules, formal and informal, that govern relations among people and institutions. It wants to change behaviour, thought, even the words we use.

To a significant extent, it already has. Whoever or whatever controls language also controls thought. Who dares to speak of “ladies” now?

Just what is “Political Correctness?” Political Correctness is in fact cultural Marxism (Cultural Communism) – Marxism translated from economic into cultural terms. The effort to translate Marxism from economics into culture did not begin with the student rebellion of the 1960s. It goes back at least to the 1920s and the writings of the Italian Communist Antonio Gramsci. In 1923, in Germany, a group of Marxists founded an institute devoted to making the transition, the Institute of Social Research (later known as the Frankfurt School). One of its founders, George Lukacs, stated its purpose as answering the question, “Who shall save us from Western Civilisation?” The Frankfurt School gained profound influence in European and American universities after many of its leading lights fled and spread all over Europe and even to the United States in the 1930s to escape National Socialism in Germany. In Western Europe it gained influence in universities from 1945.

The Frankfurt School blended Marx with Freud, and later influences (some Fascist as well as Marxist) added linguistics to create “Critical Theory” and “deconstruction.” These in turn greatly influenced education theory, and through institutions of higher education gave birth to what we now call “Political Correctness.” The lineage is clear, and it is traceable right back to Karl Marx.

The parallels between the old, economic Marxism and cultural Marxism are evident. Cultural Marxism, or Political Correctness, shares with classical Marxism the vision of a “classless society,” i.e., a society not merely of equal opportunity, but equal condition. Since that vision contradicts human nature – because people are different, they end up unequal, regardless of the starting point – society will not accord with it unless forced. So, under both variants of Marxism, it is forced. This is the first major parallel between classical and cultural Marxism: both are totalitarian ideologies. The totalitarian nature of Political Correctness can be seen on campuses where “PC” has taken over the college: freedom of speech, of the press, and even of thought are all eliminated.

The second major parallel is that both classical, economic Marxism and cultural Marxism have single-factor explanations of history. Classical Marxism argues that all of history was determined by ownership of the means of production. Cultural Marxism says that history is wholly explained by which groups – defined by sex, race, religion and sexual normality or abnormality – have power over which other groups.

The third parallel is that both varieties of Marxism declare certain groups virtuous and others evil a priori, that is, without regard for the actual behaviour of individuals. Classical Marxism defines workers and peasants as virtuous and the bourgeoisie (the middle class) and other owners of capital as evil. Cultural Marxism defines all minorities, what they see as the victims; Muslims, Feminist women, homosexuals and some additional minority groups as virtuous and they view ethnic Christian European men as evil. (Cultural Marxism does not recognise the existence of non-Feminist women, and defines Muslims, Asians and Africans who reject Political Correctness as evil, just like native Christian or even atheist Europeans.).

The fourth parallel is in means: expropriation. Economic Marxists, where they obtained power, expropriated the property of the bourgeoisie and handed it to the state, as the “representative” of the workers and the peasants. Cultural Marxists, when they gain power (including through our own government), lay penalties on native European men and others who disagree with them and give privileges to the “victim” groups they favour. Affirmative action is an example.

Finally, both varieties of Marxists employ a method of analysis designed to show the correctness of their ideology in every situation. For classical Marxists, the analysis is

economic. For cultural Marxists, the analysis is linguistic: deconstruction. Deconstruction "proves" that any "text," past or present, illustrates the oppression of Muslims, women, homosexuals, etc. by reading that meaning into words of the text (regardless of their actual meaning). Both methods are, of course, phony analyses that twist the evidence to fit preordained conclusions, but they lend a 'scientific' air to the ideology.

These parallels are neither remarkable nor coincidental. They exist because Political Correctness is directly derived from classical Marxism, and is in fact a variant of Marxism. Through most of the history of Marxism, cultural Marxists were "read out" of the movement by classical, economic Marxists. Today, with economic Marxism dead, cultural Marxism has filled its shoes. The medium has changed, but the message is the same: a society of radical egalitarianism enforced by the power of the state.

Political Correctness now looms over Western European society like a colossus. It has taken over both political wings, left and right. Among so called Western European "conservative" parties the actual cultural conservatives are shown the door because being a cultural conservative opposes the very essence of political correctness. It controls the most powerful element in our culture, the media and entertainment industry. It dominates both public and higher education: many a college campus is a small, ivy-covered North Korea. It has even captured the higher clergy in many Christian churches. Anyone in the Establishment who departs from its dictates swiftly ceases to be a member of the Establishment.

The most vital question is: how can Western Europeans combat Political Correctness and retake their society from the cultural Marxists?

It is not sufficient just to criticise Political Correctness. It tolerates a certain amount of criticism, even gentle mocking. It does so through no genuine tolerance for other points of view, but in order to disarm its opponents, to let itself seem less menacing than it is. The cultural Marxists do not yet have total power, and they are too wise to appear totalitarian until their victory is assured.

Rather, those who would defeat cultural Marxism must defy it. They must use words it forbids, and refuse to use the words it mandates; remember, sex is better than gender. They must shout from the housetops the realities it seeks to suppress, such as our opposition to Sharia on a national and local level, the Islamisation of our countries, the facts that violent crime is disproportionately committed by Muslims and that most cases of AIDS are voluntary, i.e., acquired from immoral sexual acts. They must refuse to turn their children over to public schools.

Above all, those who would defy Political Correctness must behave according to the old rules of our culture, not the new rules the cultural Marxists lay down. Ladies should be wives and homemakers, not cops or soldiers, and men should still hold doors open for ladies. Children should not be born out of wedlock. Glorification of homosexuality should be shunned. Jurors should not accept Islam as an excuse for murder.

Defiance spreads. When other Western Europeans see one person defy Political Correctness and survive – and you still can, for now – they are emboldened. They are tempted to defy it, too, and some do. The ripples from a single act of defiance, of one instance of walking up to the clay idol and breaking off its nose, can range far. There is nothing the Politically Correct fear more than open defiance, and for good reason; it is their chief vulnerability. That should lead cultural conservatives to defy cultural Marxism at every turn.

While the hour is late, the battle is not decided. Very few Western Europeans realise that Political Correctness is in fact Marxism in a different set of clothes. As that realisation spreads, defiance will spread with it. At present, Political Correctness prospers by

disguising itself. Through defiance, and through education on our own part (which should be part of every act of defiance), we can strip away its camouflage and reveal the Marxism beneath the window-dressing of "sensitivity," "tolerance," and "multiculturalism."

Who dares, wins.

The Historical Roots of "Political Correctness"

Western Europe is today dominated by an alien system of beliefs, attitudes and values that we have come to know as "Political Correctness." Political Correctness seeks to impose a uniformity of thought and behaviour on all Europeans and is therefore totalitarian in nature. Its roots lie in a version of Marxism which seeks a radical inversion of the traditional culture in order to create a social revolution.

Social revolution has a long history, conceivably going as far back as Plato's Republic. But it was the French Revolution of 1789 that inspired Karl Marx to develop his theories in the nineteenth century. In the twentieth century, the success of the Bolshevik Revolution of 1917 in Russia set off a wave of optimistic expectation among the Marxist forces in Europe and America that the new proletarian world of equality was finally coming into being. Russia, as the first communist nation in the world, would lead the revolutionary forces to victory.

The Marxist revolutionary forces in Europe leaped at this opportunity. Following the end of World War I, there was a Communist "Spartacist" uprising in Berlin, Germany led by Rosa Luxemburg; the creation of a "Soviet" in Bavaria led by Kurt Eisner; and a Hungarian communist republic established by Bela Kun in 1919. At the time, there was great concern that all of Europe might fall under the banner of Bolshevism. This sense of impending doom was given vivid life by Trotsky's Red Army invasion of Poland in 1919.

However, the Red Army was defeated by Polish forces at the battle of the Vistula in 1920. The Spartacist, Bavarian Soviet and Bela Kun governments all failed to gain widespread support from the workers and after a brief time they were all overthrown. These events created a quandary for the Marxist revolutionaries in Europe. Under Marxist economic theory, the oppressed workers were supposed to be the beneficiaries of a social revolution that would place them on top of the power structure. When these revolutionary opportunities presented themselves, however, the workers did not respond. The Marxist revolutionaries did not blame their theory for these failures. They blamed the workers.

One group of Marxist intellectuals resolved their quandary by an analysis that focused on society's cultural "superstructure" rather than on the economic substructures as Marx did. The Italian Marxist Antonio Gramsci and Hungarian Marxist Georg Lukacs contributed the most to this new cultural Marxism.

Antonio Gramsci worked for the Communist International during 1923-24 in Moscow and Vienna. He was later imprisoned in one of Mussolini's jails where he wrote his famous "Prison Notebooks." Among Marxists, Gramsci is noted for his theory of cultural hegemony as the means to class dominance. In his view, a new "Communist man" had to be created before any political revolution was possible. This led to a focus on the efforts of intellectuals in the fields of education and culture. Gramsci envisioned a long march through the society's institutions, including the government, the judiciary, the military, the schools and the media. He also concluded that so long as the workers had a Christian soul, they would not respond to revolutionary appeals.

Georg Lukacs was the son of a wealthy Hungarian banker. Lukacs began his political life as an agent of the Communist International. His book *History and Class Consciousness* gained him recognition as the leading Marxist theorist since Karl Marx. Lukacs believed that for a new Marxist culture to emerge, the existing culture must be destroyed. He said, "I saw the revolutionary destruction of society as the one and only solution to the cultural contradictions of the epoch," and, "Such a worldwide overturning of values cannot take place without the annihilation of the old values and the creation of new ones by the revolutionaries."

When he became Deputy Commissar for Culture in the Bolshevik Bela Kun regime in Hungary in 1919, Lukacs launched what became known as "Cultural Terrorism." As part of this terrorism he instituted a radical sex education program in Hungarian schools. Hungarian children were instructed in free love, sexual intercourse, the archaic nature of middle-class family codes, the out-datedness of monogamy, and the irrelevance of religion, which deprives man of all pleasures. Women, too, were called to rebel against the sexual mores of the time. Lukacs's campaign of "Cultural Terrorism" was a precursor to what Political Correctness would later bring to Western European schools.

In 1923, Lukacs and other Marxist intellectuals associated with the Communist Party of Germany founded the Institute of Social Research at Frankfurt University in Frankfurt, Germany. The Institute, which became known as the Frankfurt School, was modelled after the Marx-Engels Institute in Moscow. In 1933, when Nazis came to power in Germany, the members of the Frankfurt School fled. Most came to the United States.

The members of the Frankfurt School conducted numerous studies on the beliefs, attitudes and values they believed lay behind the rise of National Socialism in Germany. The Frankfurt School's studies combined Marxist analysis with Freudian psychoanalysis to criticise the bases of Western culture, including Christianity, capitalism, authority, the family, patriarchy, hierarchy, morality, tradition, sexual restraint, loyalty, patriotism, nationalism, heredity, ethnocentrism, convention and conservatism. These criticisms, known collectively as Critical Theory, were reflected in such works of the Frankfurt School as Erich Fromm's *Escape from Freedom* and *The Dogma of Christ*, Wilhelm's Reich's *The Mass Psychology of Fascism* and Theodor Adorno's *The Authoritarian Personality*.

The Authoritarian Personality, published in 1950, substantially influenced Western European psychologists and social scientists. The book was premised on one basic idea, that the presence in a society of Christianity, capitalism, and the patriarchal-authoritarian family created a character prone to racial and religious prejudice and German fascism. *The Authoritarian Personality* became a handbook for a national campaign against any kind of prejudice or discrimination on the theory that if these evils were not eradicated, another Holocaust might occur on the European continent. This campaign, in turn, provided a basis for Political Correctness.

Critical Theory incorporated sub-theories which were intended to chip away at specific elements of the existing culture, including "matriarchal theory," "androgyny theory," "personality theory," "authority theory," "family theory," "sexuality theory," "racial theory," "legal theory," and "literary theory." Put into practice, these theories were to be used to overthrow the prevailing social order and usher in social revolution.

To achieve this, the Critical Theorists of the Frankfurt School recognised that traditional beliefs and the existing social structure would have to be destroyed and then replaced. The patriarchal social structure would be replaced with matriarchy; the belief that men and women are different and properly have different roles would be replaced with androgyny; and the belief that heterosexuality is normal would be replaced with the belief that homosexuality is equally "normal."

As a grand scheme intended to deny the intrinsic worth of native Christian European, heterosexual males, the Critical Theorists of the Frankfurt School opened the door to the racial and sexual antagonisms of the Trotskyites. Many believed that oppressed Muslims, non European minorities and others like Feminists and Homosexuals could be the vanguard of a communist revolution in Europe.

Trotsky's ideas were adopted by many of the student leaders of the 1960s counterculture movement, who attempted to elevate minority revolutionaries to positions of leadership in their movement.

The student revolutionaries were also strongly influenced by the ideas of Herbert Marcuse, another member of the Frankfurt School. Marcuse preached the "Great Refusal," a rejection of all basic Western concepts, sexual liberation and the merits of feminist and black revolution. His primary thesis was that university students, ghetto blacks, the alienated, the asocial, and the Third World could take the place of the proletariat in the Communist revolution. In his book *An Essay on Liberation*, Marcuse proclaimed his goals of a radical transvaluation of values; the relaxation of taboos; cultural subversion; Critical Theory; and a linguistic rebellion that would amount to a methodical reversal of meaning. As for racial conflict, Marcuse wrote that white men are guilty and that blacks are the most natural force of rebellion.

Marcuse may be the most important member of the Frankfurt School in terms of the origins of Political Correctness, because he was the critical link to the counterculture of the 1960s. His objective was clear: "One can rightfully speak of a cultural revolution, since the protest is directed toward the whole cultural establishment, including morality of existing society..." His means was liberating the powerful, primeval force of sex from its civilised restraints, a message preached in his book, *Eros and Civilisation*, published in 1955. Marcuse became one of the main gurus of the 1960s adolescent sexual rebellion; he himself coined the expression, "make love, not war." With that role, the chain of Marxist influence via the Frankfurt School was completed: from Lukacs' service as Deputy Commissar for Culture in the Bolshevik Hungarian government in 1919 to Western European and American students burning the flag and taking over college administration buildings in the 1960s. Today, many of these same colleges are bastions of Political Correctness, and the former student radicals have become the faculties.

One of the most important contributors to Political Correctness was Betty Friedan. Through her book *The Feminine Mystique*, Friedan tied Feminism to Abraham Maslow's theory of self-actualisation. Maslow was a social psychologist who in his early years did research on female dominance and sexuality. Maslow was a friend of Herbert Marcuse at Brandeis University and had met Erich Fromm in 1936. He was strongly impressed by Fromm's Frankfurt School ideology. He wrote an article, "The Authoritarian Character Structure," published in 1944, that reflected the personality theory of Critical Theory. Maslow was also impressed with the work of Wilhelm Reich, who was another Frankfurt School originator of personality theory.

The significance of the historical roots of Political Correctness cannot be fully appreciated unless Betty Friedan's revolution in sex roles is viewed for what it really was – a manifestation of the social revolutionary process begun by Karl Marx. Friedan's reliance on Abraham Maslow's reflection of Frankfurt School ideology is only one indicator. Other indicators include the correspondence of Friedan's revolution in sex roles with Georg Lukacs' annihilation of old values and the creation of new ones, and with Herbert Marcuse's transvaluation of values. But the idea of transforming a patriarchy into a matriarchy – which is what a sex-role inversion is designed to do – can be connected directly to Friedrich Engels book *The Origin of the Family, Private Property, and the State*. First published in 1884, this book popularised the now-accepted feminist belief that deep-rooted discrimination against the oppressed female sex was a function of patriarchy. The belief that matriarchy was the solution to patriarchy flows from Marx's

comments in *The German Ideology*, published in 1845. In this work Marx advanced the idea that wives and children were the first property of the patriarchal male. The Frankfurt School's matriarchal theory and its near-relation, androgyny theory, both originated from these sources.

When addressing the general public, advocates of Political Correctness – or cultural Marxism, to give it its true name – present their beliefs attractively. It's all just a matter of being "sensitive" to other people, they say. They use words such as "tolerance" and "diversity," asking, "Why can't we all just get along?"

The reality is different. Political Correctness is not at all about "being nice," unless one thinks gulags are nice places. Political Correctness is Marxism, with all that implies: loss of freedom of expression, thought control, inversion of the traditional social order, and, ultimately, a totalitarian state. If anything, the cultural Marxism created by the Frankfurt School is more horrifying than the old, economic Marxism that ruined Russia. At least the economic Marxists did not exalt sexual perversion and attempt to create a matriarchy, as the Frankfurt School and its descendants have done.

This short essay has sought to show one critical linkage, that between classical Marxism and the ingredients of the "cultural revolution" that broke out in Western Europe in the 1960s. Of course, the action does not stop in the '60s; the workings of the Frankfurt School are yet very much with us, especially in the field of education. That topic, and other present-day effects of Frankfurt School thinking, will be further analysed.

Cultural Marxist profiles

Georg Lukacs

- He began his political life as a Kremlin agent of the Communist International.
- His *History and Class-Consciousness* gained him recognition as the leading Marxist theorist since Karl Marx.
- In 1919 he became the Deputy Commissar for Culture in the Bolshevik Bela Kun Regime in Hungary. He instigated what became known as "Cultural Terrorism."
- Cultural Terrorism was a precursor of what was to happen in European and American schools.
- He launched an "explosive" sex education program. Special lectures were organised in Hungarian schools and literature was printed and distributed to instruct children about free love, the nature of sexual intercourse, the archaic nature of the bourgeois family codes, the outdatedness of monogamy, and the irrelevance of religion, which deprives man of all pleasure. Children were urged to reject and deride paternal authority and the authority of the Church, and to ignore precepts of morality. They were easily and spontaneously turned into delinquents with whom only the police could cope. This call to rebellion addressed to Hungarian children was matched by a call to rebellion addressed to Hungarian women.
- In rejecting the idea that Bolshevism spelled the destruction of civilisation and culture, Lukacs stated: "Such a worldwide overturning of values cannot take place without the annihilation of the old values and the creation of new ones by the revolutionaries."

- Lukacs' state of mind was expressed in his own words:
 - "All the social forces I had hated since my youth, and which I aimed in spirit to annihilate, now came together to unleash the First Global War."
 - "I saw the revolutionary destruction of society as the one and only solution to the cultural contradictions of the speech."
 - "The question is: Who will free us from the yoke of Western Civilisation?"
 - "Any political movement capable of bringing Bolshevism to the West would have to be 'Demonic'."
 - "The abandonment of the soul's uniqueness solves the problem of 'unleashing' the diabolic forces lurking in all the violence which is needed to create revolution."
- Lukacs' state of mind was typical of those who represented the forces of Revolutionary Marxism.
- At a secret meeting in Germany in 1923, Lukacs proposed the concept of inducing "Cultural Pessimism" in order to increase the state of hopelessness and alienation in the people of the West as a necessary prerequisite for revolution.
- This meeting led to the founding of the Institute for Social Research at Frankfurt University in Germany in 1923 – an organisation of Marxist and Communist-oriented psychologists, sociologists and other intellectuals that came to be known as the Frankfurt School, which devoted itself to implementing Georg Lukacs's program.

Antonio Gramsci

- He was an Italian Marxist on an intellectual par with Georg Lukacs who arrived by analysis at the same conclusions as Lukacs and the Frankfurt School regarding the critical importance of intellectuals in fomenting revolution in the West.
- He had travelled to the Soviet Union after the Bolshevik Revolution of 1917 and made some accurate observations that caused him to conclude that a Bolshevik-style uprising could not be brought about by Western workers due to the nature of their Christian souls.
- Antonio Gramsci became the leader of the Italian Communist Party, which earned him a place in one of Mussolini's jails in the 1930s, where he wrote Prison Notebooks and other documents.
- These works became available in English to Brits and Americans.
- His advice to the intellectuals was to begin a long march through the educational and cultural institutions of the nation in order to create a new Soviet man before there could be a successful political revolution.
- This reflected his observations in the Soviet Union that its leaders could not create such a new Soviet man after the Bolshevik Revolution.
- This blueprint for mind and character change made Gramsci a hero of Revolutionary Marxism in American education and paved the way for creation of the New American Child in the schools by the education cartel.

- The essential nature of Antonio Gramsci's revolutionary strategy is reflected in Charles A. Reich's *The Greening of America*: "There is a revolution coming. It will not be like revolutions in the past. It will originate with the individual and the culture, and it will change the political structure as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence. This is revolution of the New Generation."

Wilhelm Reich

- In his 1933 book entitled *The Mass Psychology of Fascism*, he explained that the Frankfurt School departed from the Marxist sociology that set "Bourgeois" against "Proletariat." Instead, the battle would be between "reactionary" and "revolutionary" characters.
- He also wrote a book entitled *The Sexual Revolution* which was a precursor of what was to come in the 1960s.
- His "sex-economic" sociology was an effort to harmonise Freud's psychology with Marx's economic theory.
- Reich's theory was expressed in his words: "The authoritarian family is the authoritarian state in miniature. Man's authoritarian character structure is basically produced by the embedding of sexual inhibitions and fear in the living substance of sexual impulses. Familial imperialism is ideologically reproduced in national imperialism...the authoritarian family...is a factory where reactionary ideology and reactionary structures are produced."
- Wilhelm Reich's theory, when coupled with Georg Lukacs' sex education in Hungary, can be seen as the source for the American education cartel's insistence on sex education from kindergarten onwards and its complete negation of the paternal family, external authority, and the traditional character structure.
- Reich's theory encompassed other assertions that seem to have permeated American education:
 - The organised religious mysticism of Christianity was an element of the authoritarian family that led to Fascism.
 - The patriarchal power in and outside of man was to be dethroned.
 - Revolutionary sexual politics would mean the complete collapse of authoritarian ideology.
 - Birth control was revolutionary ideology.
 - Man was fundamentally a sexual animal.
- Reich's *The Mass Psychology of Fascism* was in its ninth printing as of 1991 and is available in most college bookstores.

Erich Fromm

- Like Wilhelm Reich, Fromm was a social psychologist of the Frankfurt School who came to America in the 1930s.
- His book *Escape from Freedom*, published in 1941, is an ideological companion to Wilhelm Reich's *The Mass Psychology of Fascism*.
- Fromm asserted that early capitalism created a social order that resulted in Calvin's Theory of Predestination, which reflected the principle of the basic inequality of men which was revived in Nazi ideology.
- He asserted the authoritarian character experiences only domination or submission and "differences, whether sex or race, to him are necessarily of superiority or inferiority."
- He asserted that "Positive Freedom" implies the principle that there is no higher power than the unique individual self; that man is the center and purpose of life; that the growth and realisation of man's individuality is an end that can be subordinated to purposes which are supposed to have a greater dignity.
- Fromm made the real meaning of this "Positive Freedom" clear in another of his many books – *The Dogma of Christ* - wherein he describes a revolutionary character such as himself as the man who has emancipated himself from the ties of blood and soil, from his mother and father, and from special loyalties to state, race, party or religion.
- Fromm makes his revolutionary intent very clear in *The Dogma of Christ*... "We might define revolution in a psychological sense, saying that a revolution is a political movement led by people with revolutionary characters, and attracting people with revolutionary characters."

Herbert Marcuse

- Like Wilhelm Reich and Erich Fromm, Marcuse was an intellectual of the Frankfurt School who came to America in the 1930s.
- He has often been described as a Marxist philosopher, but he was in fact a full-blooded social revolutionary who contemplated the disintegration of Western European and American society just as Karl Marx and Georg Lukacs contemplated the disintegration of German society: "One can rightfully speak of a cultural revolution, since the protest is directed toward the whole cultural establishment, including the morality of existing society...there is one thing we can say with complete assurance: the traditional idea of revolution and the traditional strategy of revolution has ended. These ideas are old-fashioned...What we must undertake is a type of diffuse and dispersed disintegration of the system."
- Marcuse published *Eros and Civilisation* in 1955, which became the founding document of the 1960s counterculture and brought the Frankfurt School into the colleges and universities of Western Europe and America.
- He asserted that the only way to escape the one-dimensionality of modern industrial society was to liberate the erotic side of man, the sensuous instinct, in rebellion against "technological rationality."

- This erotic liberation was to take the form of the "Great Refusal," a total rejection of the capitalist monster and its entire works, including technological reason and ritual-authoritarian language.
- He provided the needed intellectual justifications for adolescent sexual rebellion and the slogan "Make Love, Not War."
- His theory included the belief that the Women's Liberation Movement was to be the most important component of the opposition, and potentially the most radical.
- His revolutionary efforts would blossom into a full-scale war by revolutionary Marxism against the European white male in the schools and colleges.

Theodor Adorno

- He was another Marxist revolutionary and a member of the Frankfurt School who came to America in the 1930s.
- Along with others, Adorno authored *The Authoritarian Personality*, which was published in 1950.
- Adorno's book was inspired by the same kind of theoretical assertions revealed in the works of Wilhelm Reich, Erich Fromm, and Herbert Marcuse based on analytical studies of German society that were begun in 1923.
- The basic theme was the same. There was such a thing as an authoritarian character that was the opposite of the desired revolutionary character. This authoritarian character was a product of capitalism, Christianity, conservatism, the patriarchal family and sexual repression. In Germany, this combination induced prejudice, anti-Semitism and fascism according to Frankfurt School theory.
- It so happened that most Western Europeans and Americans were products of capitalism, Christianity, conservatism, the patriarchal family, and sexual repression in their youth. So Theodor Adorno and other members of the Frankfurt School had a golden opportunity to execute Georg Lukacs' and Antonio Gramsci's program for creating social revolution in Western Europe and America instead of Germany.
- They would posit the existence of authoritarian personalities among Western Europeans and Americans with tendencies toward prejudice, and then exploit this to force the "scientifically planned re-education" of Western Europeans and Americans with the excuse that it was being done in order to eradicate prejudice.
- This scientifically-planned re-education would become the master plan for the transformation of Europe's and America's system of fundamental values into their opposite revolutionary values in European education so that school children would become replicas of the Frankfurt School revolutionary characters and thus create the New Western Child.
- This can be confirmed by noting that *The Authoritarian Personality* is the key source of the affective domain of Benjamin Bloom's *Taxonomy of Educational Objectives* of 1964, which guided the education cartel thereafter.

Political Correctness in Higher Education

On a growing number of university campuses the freedom to articulate and discuss ideas – a principle that has been the cornerstone of higher education since the time of Socrates – is eroding at an alarming rate. Consider just one increasing trend: hundreds (sometimes thousands) of copies of conservative student newspapers have been either stolen or publicly burned by student radicals. In many cases these acts have taken place with the tacit support of faculty and administrators. The perpetrators are rarely disciplined.

While it would be easy to dismiss such demonstrations of tolerance as student pranks, these incidents are the surface manifestations of a more pervasive and insidious trend – a trend that has as its goal the destruction of the liberal arts tradition that has helped create and sustain Western civilisation.

Though some pundits have claimed that the prevalence of the ideological intolerance known as political correctness has been exaggerated, the opposite is closer to the truth. Political correctness has become so deeply ingrained in Western European and American higher education that many campuses are now dominated by an atmosphere of uncertainty and apprehension. An increasing number of dedicated students and faculty members now live in fear that their intellectual pursuit of truth will offend the Grand Inquisitors of political correctness.

The techniques of political correctness are now well known: attacks on the curriculum in the name of "multiculturalism," the imposition of restrictive and vaguely-worded "speech codes," and mandatory "sensitivity training" courses for juniors that are little more than systematic efforts at ideological indoctrination. But the influence of political correctness has spread in other disturbing ways.

The Origins of Political Correctness in Higher Education

While the ideology of political correctness is hardly restricted to our campuses, there is no doubt it originated there. The intellectual roots of this phenomenon stretch back over centuries. Ultimately, the origins of PC can be traced to the rise of modern ideology and its quest for power. In contrast to the classical and Judeo-Christian traditions, which stressed man's need to understand the moral order and conform himself to it, modern ideologies have sought to dominate and control the world. In the twentieth century these ideologies gained political power in Communist states.

But in the West, ideology has not been able to make such a direct assault on our traditions of ordered liberty. Rather, radical intellectuals have sought to undermine the foundations of knowledge itself, concentrating their efforts on the transformation of the university.

The turning point in the academy came in the 1960s, when militant students launched a guerrilla attack on the traditions of Western culture and the liberal arts. Seeing that they could not gain lasting power through demonstrations alone, many of these militants opted to remain "in the system," going on to become professors themselves. This generation of "Cultural Marxist radicals" has now become the establishment in the vast majority of our institutions of higher learning. As university head masters, deans, and department chairmen, they have set about hiring other ideologues in their own image and have instigated the repressive policies we know as political correctness. These politicised academics will be extremely difficult to dislodge from their current positions of power.

Ideology vs. Liberal Education

The stakes in this war of ideas are high, for they include the very concept of freedom itself. Western Europeans and Americans have always understood the intimate and vital connection between liberal education and political liberty. That is why political correctness is nothing less than a death blow aimed at the heart of our countries.

In his seminal book *The Idea of a University*, Cardinal John Henry Newman defined the "liberal arts" as a pursuit of knowledge for its own sake. By way of contrast, he defined the "servile arts" as those modes of study that serve only specific, immediate ends. The liberal arts are liberating, Newman argued, because they enable men to discover the underlying principles that guide us toward wisdom and virtue.

Were he alive today, Newman would view political correctness as "servile" because its purpose is to advance a political agenda to a position of national power. Militant professors in increasing numbers are shamelessly turning their podiums into pulpits, abandoning the search for objective truth and setting about the task of indoctrinating their students.

The Devastated Curriculum

The proponents of political correctness have concentrated their efforts on the core of a liberal education, the curriculum. Their efforts will radically alter what new generations of Western Europeans and Americans will learn. In this battle the handmaiden of political correctness has been the "multicultural" movement. A number of critics have rightly pointed out that multiculturalism is more than an argument for courses that concentrate on groups that at one time were disadvantaged or oppressed. Rather, multiculturalism involves the systematic restructuring of the curriculum so as to hinder students from learning about the Western tradition. Since the ulterior motive behind political correctness is an attempt to restructure Western European and American society along egalitarian lines, it is imperative for its proponents to instill in the minds of students a thoroughgoing cultural relativism.

Perhaps the most disturbing aspect of the politically correct assault on the curriculum is that it has occurred at many of our elite universities. Take, for example, the case of Stanford University, an institution that has long played a leadership role in American higher education. Stanford eliminated its long-standing Western civilisation requirement in 1988 and replaced it with a multicultural program known as "Cultures, Ideas, and Values." Under this new program freshmen at Stanford can just as easily study Marxist revolutionaries in Central America as they can Plato, Shakespeare, or Newton.

Stanford has also led the movement away from serious study of history. Students at Stanford, like students at all but one of the other top 50 universities in the United States, are not required to take a single course in history. Instead, they are offered a choice of courses under the heading of "American Cultures." According to one recent graduate at Stanford, it is impossible to fulfill the "American Cultures" requirement by studying Protestantism, Irish Americans, or the American West, while courses that do fulfill the requirement include "Film and Literature: US-Mexico Border Representations" and "Contemporary Ethnic Drama." Stanford students must also take courses in "World Cultures" and "Gender Studies" that include "Chicana Expressive Culture" and "Misogyny and Feminism in the Renaissance."

Because elite institutions such as Stanford set an example for the rest of American and European higher education, other universities eagerly adopt these devastating assaults

on the curriculum. This “trickle-down” effect will have a long-lasting impact on the way future generations of Western Europeans and Americans will be educated.

Intolerance and the Assault on Freedom

The two pillars that have traditionally sustained the liberal arts are academic freedom and freedom of speech. Without the freedom to pursue the truth and to write and speak freely, authentic scholarship is impossible. But both of these fundamental freedoms have been routinely abrogated by the establishment of speech codes, “sensitivity” classes, and a general atmosphere of fear and intimidation on campus.

For example, younger professors who have not received tenure must not only be careful of what they say, but of what they publish. Ideological university administrators in the 1990s have created an environment dominated by suspicion that is far more intense than anything spawned by anti-Communist Senator Joseph McCarthy in the 1950s.

The most tragic victims of this age of political correctness are the students. The traditional goal of a liberal arts education – acculturation, whereby students absorb the inherited wisdom of the past – has been set aside. Increasingly, a university education today seems to involve political indoctrination. When all is said and done, political correctness substitutes smug feelings of righteousness for the traditional habits of critical thinking. One distinguished scholar recently lamented that “higher education is increasingly about acquiring attitudes and opinions that one puts on like a uniform.”

Because the academy is a relatively isolated world, it can allow politicised administrators to turn the campus into a laboratory for experiments in social transformation. When critics of political correctness have compared the atmosphere on campus to that of a totalitarian state, liberal pundits have been quick to denounce them as hysterical. Few of these pundits have any first-hand experience of daily life on campus.

The Movement for Academic Reform

Despite the institutional power of the campus radicals, forces are at work seeking to spur authentic academic reform. The academic reform movement relies on the principles of accountability, communication, and a commitment to authentic scholarship. One force of academic reform is a growing demand among parents for greater accountability from colleges and universities. At a time when studies show that students are paying more and learning less than ever before, parents in increasing numbers are becoming discriminating consumers.



Another force is independent student newspapers whose journalists publicise the antics of political correctness on campus. In many universities, campus radicals are still unchallenged in the enclosed world of the university.

However, there are alternatives. Alternative student organisations have identified abuses at all levels of academic life and engaged in investigative journalism that has been remarkably fair and accurate. Perhaps the most well-known “scoop” came from Yale University’s alternative paper, Light & Truth, a publication supported by the Collegiate Network. The editors of Light & Truth discovered that the \$20 million gift of alumnus Lee Bass was not being used for its intended purpose of supporting an integrated course in Western civilisation. Their report broke open the scandal, which ended when Yale

returned Mr. Bass's money. The subsequent furor cost Yale a great deal more than Mr. Bass's \$20 million – both in monetary terms and in the loss of confidence of many Yale donors that the current administration can be trusted.

Not all the scandals uncovered by alternative campus papers are of this magnitude, but there are innumerable abuses that can be exposed by investigative student journalism. The law school at the University of North Carolina, Chapel Hill, banned representatives of the U.S. military from setting up recruiting tables there, despite receiving federal tax dollars from the Defence Department. An article about this outrageous assault on freedom that ran in both the student-run Carolina Review and in the national student newspaper published by ISI, CAMPUS, raised a hue and cry on and off campus. North Carolina legislators took immediate action and passed a bill prohibiting taxpayer-supported schools from discriminating against the military when prospective employers come to the university.

At the University of Wisconsin, Madison, the UWM Times, a conservative student newspaper, revealed that a university administrator had been soliciting signatures for local Democrat candidates for public office, in direct violation of a state law forbidding university employees from engaging in political campaigning. The university refused to reprimand the administrator in question – perhaps because the chancellor himself violated both the state law and his own directive by signing one of the petitions while at work. The story was picked up by the Milwaukee Journal-Sentinel and the abuse was brought to an end.

Now that alternative newspapers and organisations dedicated to academic reform are spreading the word, the larger communities that surround our institutions of higher education are getting more involved in serious academic reform. For example, the National Association of Scholars is encouraging university trustees to take a more active and vocal role in opposing the excesses of political correctness. Efforts of this type must be expanded and intensified.

In the long run, the most direct method of defeating the inquisitors of political correctness is simply to stand up to them. Individual acts of defiance often entail serious risks: students can face star-chamber proceedings that are humiliating and demoralising while faculty can lose their bids to receive tenure. But every act of resistance causes a ripple, encouraging others to stand up to ideological intimidation. With the support of a significant number of parents, donors, and alumni, these David's may yet slay the Goliaths who tower over them.

The Fire of True-Learning

Perhaps the strongest force for true academic reform is that which seeks to defeat the ideological depredations of political correctness by winning the war of ideas. Moreover, some colleges and universities continue to swim against the ideological tides of our time.

One of Edmund Burke's most famous sayings is that "the only thing necessary for the triumph of evil is for good men to do nothing." For generations, Western Europeans and Americans have treated higher education with awe – a token of their faith in the liberating power of the liberal arts. But in the face of political correctness, it is time for the Western European and American public to temper its respect with a critical sensibility, and to undertake a more direct effort to call academia to account. It is time for good men and women to demand that Western European higher education live up to its best traditions and eschew the tyranny of political correctness.

Political Correctness: Deconstruction and Literature

Literature is, if not the most important cultural indicator, at least a significant benchmark of a society's level of civilisation. Our nature and environment combine to form each individual mind, which in turn expresses itself in words. Literature, as the words society collectively holds up as exemplary, is then a starting point of sorts – a window into the culture.

Today's literary field is therefore worth examining for the insights it provides into our current cultural milieu. The contemporary Western European and American literary field is awash in "isms:" Marxism, Freudianism, feminism, and so on. Most of these are the academic cousins of what is called in the common culture "Political Correctness." Literary theorists take their particular brand of criticism and apply it to literature in an effort to find self-affirmation in a "discovered" meaning of the text. For a feminist critic, for example, no longer does Andrew Marvel's "Upon Appleton House" have the beauty of the grounds as its theme; it speaks instead of the evils of a patriarchal line of inheritance. These "cultural critics," so named because they critique literature based on the point of view of a particular culture, arose in the 1960s, but their schools of criticism only truly began to pick up steam with the arrival of the school of deconstruction in the 1970s.

The works of the father of deconstruction, Jacques Derrida, began to be translated from the French by American professor Gayatri Spivak in the mid-1970s, a time when the U.S. literary scene was ripe for its influence. The economic Marxists were alive and well on Western European and American campuses, and the cultural critics were still being fed by the radicalism of the times. Feminists had gained a foothold in the earlier decade, but they had in their meagre arsenals only a vague feeling of repression. What they lacked was philosophical backing – the courage prompted by having their own logos. The arrival of deconstruction from France provided that philosophy.

At that time, that generation of academics was doing what all academics do, telling the previous generation that it had it all wrong. In this case the rebellion was against the New Critics – so-called even now, decades after their prime. The New Critics specialised in finding the meaning of texts without regard to background information such as authorial intent, a process that had "the text is everything" as its guiding principle.

The new generation of critics set out to turn that principle on its head. Instead of "the text is everything," the new generation claimed that "everything is text" and turned to analysing anything and everything in relation to the literary work. If a poet wrote a poem that included a female character, the critics would look into the poet's relationship with his mother, his wife, his sister and so on in an effort to offer up an interpretation of the work. This could have (and often did have) the positive effect of using biographic information to gain new understanding of the work; however, these new interpretations were not attempts to discern the true meaning of the work (as the New Critics had done) or even to discover the author's intended meaning (as traditional readings attempted). This new generation of critics instead became prime practitioners of what is known in literary circles as "cultural criticism." They strained to view literature from the "woman's point of view" or the "victims" or the "radical minority point of view." Their attempts were not to find meaning – they were influenced too greatly by relativists for that – but to find sexism, racism or "homophobia" in the works of male, European or heterosexual authors.

Derridean deconstruction became a tool for these cultural critics. Simply stated, deconstruction is a school of thought that posits that words have no meaning. Instead, words have "traces" of meaning. The meaning of a word is continually disappearing, leaving us with only the memory, or trace, of what that meaning once was.

Once they realised the power of this school of thought, the cultural critics embraced it readily, for here they discovered a method of attack on the traditional interpretations of

literary works. They used deconstruction to remove traditional meaning and replaced it with new meaning. That meaning was the Political Correctness that infests our society today. For example, after the traditional meaning of "How Do I Love Thee?" has been destabilised in the process described above, a feminist critic might come along and - in the absence of a stable traditional interpretation - declare that the poem is "really" concerned with how women in nineteenth-century England were conditioned to see themselves as secondary to men.

The intelligentsia had forgotten its literature in its haste to promote its politics.

Unfortunately, that has not stopped the cultural critics from indoctrinating this new generation in feminist interpretation, Marxist philosophy and so-called "queer theory." Requirements for reading Shakespeare, Milton, Chaucer, and other dead white males are disappearing, to be replaced by options to take studies in "The Roles of Women in the Renaissance" (an excuse to lament the sexism of the past) or "The Bible as Literature" (a course designed to denigrate the Bible as cleverly crafted fiction instead of God's truth).

The reliable saviour of the intelligentsia is the common man and his common sense. Common sense dictates that words do mean things, and as deconstruction posits otherwise it will be relegated to the margins of society. Sadly, its effects will linger on - it has given a sense of validity to cultural criticism and established a marketplace for its ideas.

Radical Feminism and Political Correctness

Perhaps no aspect of Political Correctness is more prominent in Western European life today than feminist ideology. Is feminism, like the rest of Political Correctness, based on the cultural Marxism imported from Germany in the 1930s? While feminism's history in Western Europe certainly extends longer than sixty years, its flowering in recent decades has been interwoven with the unfolding social revolution carried forward by cultural Marxists.

Where do we see radical feminism ascendant? It is on television, where nearly every major offering has a female "power figure" and the plots and characters emphasise inferiority of the male and superiority of the female. It is in the military, where expanding opportunity for women, even in combat positions, has been accompanied by double standards and then lowered standards, as well as by a decline in enlistment of young men, while "warriors" in the services are leaving in droves. It is in government-mandated employment preferences and practices that benefit women and use "sexual harassment" charges to keep men in line. It is in colleges where women's gender studies proliferate and "affirmative action" is applied in admissions and employment. It is in other employment, public and private, where in addition to affirmative action, "sensitivity training" is given unprecedented time and attention. It is in public schools, where "self awareness" and "self-esteem" are increasingly promoted while academic learning declines. And sadly, we see that several European countries allow and fund free distribution of contraceptive pills combined with liberal abortion policies.

While the radical feminist movement is embraced by present day Political Correctness ideology, derived from cultural Marxism, feminism as such does have earlier roots. Feminism was conceived and birthed in the 1830s, in the generation experiencing the first stage of the industrial revolution. Women, who for centuries had shared the challenges of surviving in an agrarian life, were becoming part of a middle-class gentry with more time and energy to spend writing newspaper articles and novels for their "sisters." The initial stages of the feminisation of European culture had started.

These feminists, radical in their time, supported women's rights, egalitarianism, anti-colonialism, pacifism and other causes which we now observe in popular culture. In contrast to today's radical feminists, social feminists of the 1890s and early 20th century were of a less totalitarian character. They stood for women's suffrage but also advocated the strengthening of the family.

Today, the feminisation of European culture, moving rapidly since the 1960s continues to intensify. Indeed, the present-day radical feminist assault through support for mass Muslim immigration has a political parallel to their anti-colonial efforts. This current assault is in part a continuation of a century-old effort to destroy traditional European structures, the very foundation of European culture.

There is no doubt in the media that the "man of today" is expected to be a touchy-feely subspecies who bows to the radical feminist agenda. He is a staple of Hollywood, the television network sitcoms and movies, and the political pundits of talk shows. The feminisation is becoming so noticeable that newspapers and magazines are picking up on it. For example, the Washington Times and National Review magazine combined to tell us that "behind the breezy celebration of 'guy stuff' in today's men's magazine lurks a crisis of confidence. What does it mean to be masculine in the 90s?" It is revealed that today's men's magazines (Esquire, GQ, Men's Health, Men's Fitness, Men's Journal, Details, Maxim, Men's Perspective)"are all geared to a new feminised man...." Some examples? The old masculine attitude toward personal appearance is disappearing. If memory serves, our fathers' acts of personal upkeep were mostly limited to shaving and putting on a tie. According to Lowry:

It's hard to imagine [them] interested in articles on 'A Flat Belly for the Beach' (Verge), or the three new men's fragrances for the fall season (GQ), or even 'The New Fall Suit' (Esquire). But somewhere along the line men became less concerned with being strong and silent, and more worried about making themselves pretty.

Indeed the feminisation of European culture is nearly completed. And the last bastion of male domination, the police force and the military, is under assault.

If this "feminisation" trend were driven only by radical feminists seeking to pull down a perceived male-dominated hierarchy, there would be more hope that the cycles of history would move Europe toward a stable accommodation between men and women. But the drive is deeper, and it will not be satisfied by any accommodation. The radical feminists have embraced and been embraced by the wider and deeper movement of cultural Marxism. For dedicated Marxists, the strategy is to attack at every point where an apparent disparity leaves a potential constituency of "oppressed" victim groups – Muslims, women etc. Cultural Marxists, men and women, are making the most of it, and the theory developed by the Frankfurt School provides the ideology.

The Frankfurt School theorised that the authoritarian personality is a product of the patriarchal family. This idea is in turn directly connected to Engels's *The Origins of the Family, Private Property and the State*, which promotes matriarchy. Furthermore, it was Karl Marx who wrote in *The Communist Manifesto* about the radical notion of a "community of women." He also, in 1845, wrote disparagingly in his *The German Ideology* of the idea that the family was the basic unit of society.

The concept of the "authoritarian personality" is not just to be interpreted as a model for the conduct of warfare against prejudice as such. It is a handbook for psychological warfare against the European male, to render him unwilling to defend traditional beliefs and values. In other words, the aim was to emasculate him. Undoubtedly the Institute for Social Research at Frankfurt University meant this, as it used the term "psychological techniques for changing personality."

The "authoritarian personality," studied in the 1940s and 1950s by Western Europeans and American followers of the Frankfurt School, prepared the way for such psychological warfare against the male gender role. The aim was promoted by Herbert Marcuse and others under the guise of "women's liberation" and in the New Left movement in the 1960s. Evidence that psychological techniques for changing personality are intended to focus in particular on the emasculation of the European male has also been provided by Abraham Maslow, founder of "third force humanist psychology" and promoter of psychotherapeutic techniques in public school classrooms. He wrote that "the next step in personal evolution is a transcendence of both masculinity and femininity to general humanness."

Cultural Marxist stalwarts apparently know exactly what they want to do and how they plan to do it. They have actually already succeeded in accomplishing much of their agenda.

How did this situation come about in European universities? Gertrude Himmelfarb has observed that it slipped past traditional academics almost unobserved until it was too late. It occurred so "quietly" that when they "looked up", postmodernism was upon them with a vengeance. "They were surrounded by such a tidal wave of multicultural subjects such as radical feminism, deconstructed relativism as history and other courses" which undermine the perpetuation of Western civilisation. Indeed, this tidal wave slipped by just as Antonio Gramsci and the Frankfurt School had envisioned – a quiet revolution propagating a European hate ideology with the goal of destroying Western civilisation and which was: anti-God, anti-Christian, anti-family, anti-nationalist, anti-patriot, anti-conservative, anti-hereditarian, anti-ethnocentric, anti-masculine, anti-tradition, and anti-morality.

"Cultural Marxism," as preached by the Frankfurt School has thus spurred the widely popular and destructive concepts of "affirmative action," "multiculturalism" and "diversity." One can't escape these terms today. These concepts have destroyed every defensive structure of European society which has laid the foundation for the Islamisation of Europe.

Conclusions

Critical Theory as applied mass psychology has led to the deconstruction of gender in the European culture. Following Critical Theory, the distinction between masculinity and femininity will disappear. The traditional roles of the mothers and fathers are to be dissolved so that patriarchy will be ended. Children are not to be raised according to their biological genders and gender roles according to their biological differences. This reflects the Frankfurt School rationale for the disintegration of the traditional family.

Thus, one of the basic tenets of Critical Theory was the necessity to break down the traditional family. The Frankfurt School scholars preached:

Even a partial breakdown of parental authority in the family might tend to increase the readiness of a coming generation to accept social change.

The transformation of European culture envisioned by the cultural Marxists goes further than pursuing gender equality. Embodied in their agenda is "matriarchal theory," under which they purpose to transform European culture to be female-dominated. This is a direct throwback to Wilhelm Reich, a Frankfurt School member who considered

matriarchal theory in psychoanalytic terms. In 1933, he wrote in "The Mass Psychology of Fascism" that matriarchy was the only genuine family type of "natural society."

Richard Bernstein has written in his book on multiculturalism, "the Marxist revolutionary process for the past several decades in Europe and America has centered on race and sex warfare rather than class warfare" as in earlier times. This reflects a scheme more total than economics to restructure the society. As the social revolutionaries readily proclaim, their purpose is to destroy the hegemony of white males. To accomplish this, all barriers to the introduction of more women and minorities throughout the "power structure" are to be brought down by all means available. Laws and lawsuits, intimidation, and demonising of white males as racists and sexists are pursued through the mass media and the universities. The psycho-dynamic of the revolutionary process aims for psychic disempowerment – decapitation – of those who oppose.

The US's founders recognised three primal values in the Declaration of Independence, and they ranked them properly: Life, liberty, and the pursuit of happiness.

If the order of these fundamental human rights is switched – with happiness before liberty or liberty before life – we come to moral chaos and social anarchy.

This very condition is what Judge Robert Bork describes as "modern liberalism." He defines its characteristics as "'radical egalitarianism' (equality of outcomes rather than of opportunities) and 'radical individualism' (the drastic reduction of limits to personal gratification)."

Judge Bork also identifies radical feminism as "the most destructive and fanatical" element of this modern liberalism. He further describes radical feminism as "totalitarian in spirit."

Most Western Europeans and Americans do not realise that they, through their institutions, are being led by social revolutionaries who think in terms of the continuing destruction of the existing social order in order to create a new one. The revolutionaries are New Age Elite Boomers. They now control the public institutions in Western Europe and the United States. Their "quiet" revolution, beginning with the counter-culture revolution of their youth, is nearing completion. A key, or even a dominant element because purportedly it represents that largest political and social constituency among their potential followers, is feminism. The Marxist movement in its "quiet" cultural latter-day phase is seemingly sweeping all before it. With its sway over the media, fully in the grip of feminism, it is hard to discern the stirrings of a counter-culture. The current cultural Marxist/multiculturalist elites, the New Totalitarians, are the most dangerous generation in Western history. Not only have they managed to destroy fundamental structures of European society. They are allowing millions of Muslims to colonise Europe. In just five decades Muslim populations have increased from a few thousand to more than 25 million.

Who will rise to challenge Political Correctness? The fate of European civilisation depends on European men steadfastly resisting Politically Correct feminism. Even more, they must resourcefully oppose the wider grip of Political Correctness, the cultural Marxism for which radical feminism is only one avenue of attack.

WESTERN EUROPE The de-construction Project continues

"Our (the multiculturalist elites of Europe) most important task ahead is to deconstruct the majority, and we must deconstruct them so thoroughly that they will never be able to call themselves the majority again."

Professor Thomas H. Eriksen
University of Oslo



Further Readings on the Frankfurt School

This is the sixth and final chapter in the Free Congress Foundation's book on Political Correctness, or – to call it by its real name – cultural Marxism. It is a short bibliographical essay intended not as an exhaustive resource for scholars but as a guide for interested citizens who want to learn more about the ideology that is taking over Western Europe and America.

To understand Political Correctness or so called cultural Marxism and the threat it poses it is necessary to understand its history, particularly the history of the institution most responsible for creating it, the Frankfurt School. The Frankfurt School, or the Institute for Social Research as it was formally known, was established at Frankfurt University in Germany in 1923. This fact alone is important, because it tells us that Political Correctness is not merely a leftover of the European student rebellions of the 1960s and 1970s.

Another fact from that long-ago year, 1923, is equally significant: the intended name for the Frankfurt School was the Institute for Marxism. The Institute's father and funder, Felix Weil, wrote in 1971 that he "wanted the Institute to become known, and perhaps famous, due to its contributions to Marxism as a scientific discipline..." Beginning a tradition Political Correctness still carries on, Weil and others decided that they could operate more effectively if they concealed their Marxism; hence, on reflection, they chose the neutral-sounding name, the Institute for Social Research (Institut für Sozialforschung). But "Weil's heartfelt wish was still to create a foundation similar to the Marx-Engels Institute in Moscow – equipped with a staff of professors and students, with libraries and archives – and one day to present it to a German Soviet Republic." In 1933, this disguised "Institute for Marxism" left Germany and reestablished itself in New York City, where in time it shifted its focus to injecting its ideology into Western European and American society.

The most readable English-language history of the Frankfurt School is Martin Jay's book, *The Dialectical Imagination: A History of the Frankfurt School and the Institute for Social Research, 1932 - 1950* (University of California Press, Berkeley, CA, 1973 – new edition in 1996). This book is in print in paperback and can be ordered through any bookstore. The reader should be aware that Jay's book is, in the words of another work on the Frankfurt School, a "semiofficial" history, which is to say that it is largely uncritical. Like virtually all other English-language authors on the Institute, Jay is on the political left. Nonetheless, the book provides a solid factual introduction to the Frankfurt School, and the reader should have little trouble discerning in it the roots and origins of today's Political Correctness.

In his first chapter, "The Creation of the Institut für Sozialforschung and Its First Frankfurt Years," Jay lays bare the Institute's Marxist origins and nature, and equally its efforts to conceal both: "The original idea of calling it the Institut für Marxismus (Institute for Marxism) was abandoned as too provocative, and a more Aesopian alternative was sought (not for the last time in the Frankfurt School's history)." Of the Institute's first director, Carl Grünberg, Jay writes, "Grünberg concluded his opening address by clearly stating his personal allegiance to Marxism as a scientific methodology. Just as liberalism, state socialism, and the historical school had institutional homes elsewhere, so Marxism would be the ruling principle at the Institut." Jay's first chapter also introduces the Institute's critical shift that laid the basis for today's Political Correctness, a.k.a. cultural Marxism: "if it can be said that in early years of its history the Institut concerned itself primarily with an analysis of bourgeois society's socio-economic substructure, in the years after 1930 its prime interest lay in its cultural superstructure."

The second chapter, "The Genius of Critical Theory," gets at the heart of the "Critical Studies" departments that now serve as the fonts of Political Correctness on college campuses. All of these are branches and descendants of the Critical Theory first developed in the 1930s by the Frankfurt School. The term "Critical Theory" is itself something of a play on words. One is tempted to ask, "OK, what is the theory?" The answer is, "The theory is to criticise." Jay writes, "Critical Theory, as its name implies, was expressed through a series of critiques of other thinkers and philosophical traditions...Only by confronting it in its own terms, as a gadfly of other systems, can it be fully understood." The goal of Critical Theory was not truth, but praxis, or revolutionary action: bringing the current society and culture down through unremitting, destructive criticism. According to Jay, "The true object of Marxism, Horkheimer argued (Max Horkheimer succeeded Carl Grünberg as director of the Institute in July, 1930), was not the uncovering of immutable truths, but the fostering of social change."

The central question facing the Institute in the early 1930s was how to apply Marxism to the culture. The title of Jay's third chapter gives the answer: "The Integration of Psychoanalysis." Here, Jay's book falls down to some extent, in that it does not offer a clear understanding of how the Institute integrated Marx and Freud. The answer appears to be that Freud's later critiques were made conditional on a capitalist, bourgeois order: a revolutionary, post-capitalist society could "liberate" man from his Freudian repression. Here again one sees key aspects of Political Correctness emerging, including a demand for sexual "liberation" and the attack on "patriarchal" Western culture.

If the precise nature of the blending of Marx and Freud is left open by Jay, his next chapter makes the blend's application clear: "The Institute's First Studies of Authority." The Institute left Germany for New York in 1933 because the Nazis came to power in Germany. Not surprisingly, one of the Institute's first tasks in New York was to oppose Nazism. It did so largely by concocting a psychological "test" for an "authoritarian personality." Supposedly, people with this authoritarian personality were likely to support Nazism. Both the concept and the methodology were doubtful at best. But the Institute's work laid down an important tool for the left, namely a notion that anyone on the right was psychologically unbalanced. And it marked a key turning for the Institute in the birth of Political Correctness in Western Europe and America, in that the empirical research the studies demanded was done on Western Europeans and Americans. Ultimately, the result was Institute member Theodor Adorno's vastly influential book, *The Authoritarian Personality*, published in 1950.

Jay's fifth chapter, "The Institute's Analysis of Nazism," continues the theme of the "authoritarian personality." But his sixth, "Aesthetic Theory and the Critique of Mass Culture," provides an answer to the question of why most "serious" modern art and music is so awful. It is intended to be. Theodor Adorno was the Institute's lead figure on high culture – he began life as a music critic and promoter of Schönberg – and his view was that in the face of the "repressiveness" of bourgeois society, art could only be "true" if it were alienating, reflecting the alienated society around it. Jay quotes Adorno: "A successful work is not one which resolves objective contradictions in a spurious harmony, but one which expresses the idea of harmony negatively by embodying the contradictions, pure and uncompromised, in its innermost structure."

Adorno despised the new mass culture – film, radio, and jazz – in what seems to be a case of missed opportunity: today, the entertainment industry is the single most powerful promoter of Political Correctness. Another key Frankfurt School figure, Walter Benjamin, did see the potential: "he paradoxically held out hope for the progressive potential of politicised, collectivised art." At some point, someone – the question of who lies beyond the boundaries of Jay's book – put Benjamin's perception together with the Frankfurt School's general view, which Jay summarises as "the Institut came to feel that the culture industry enslaved men in far more subtle and effective ways than the crude methods of domination practiced in earlier eras."

In the remainder of the book, Jay traces the (sort of) empirical work of the Institute in the 1940s, which was beset by the same problems as their earlier survey "research," and follows the Institute in its return to Frankfurt, Germany after World War II. But by this point, the reader will already have the picture. He will have seen how Marxism was translated from economic into cultural terms; discerned the themes of sexual liberation, feminism, "victims" and so on that make up today's Political Correctness; and found in Critical Theory the origins of the endless wailing about "racism, sexism and homophobia" that "PC" pours forth. One key piece of history is missing: "an analysis of Marcuse's influential transmission of the Frankfurt School's work to a new Western European and American audience in the 1960s," as Jay puts it in his epilogue. Also, Jay curiously passes over with only the most minimal discussion the effective move of the Institute, in the persons of Horkheimer and Adorno, to Los Angeles during the war. Did the connections they built there play any role in injecting the Frankfurt School's philosophy into Western European and American film and, after the war, television? Jay does not touch upon the subject.

But for the reader new to the Frankfurt School as the source of today's Political Correctness, Jay's *The Dialectical Imagination* offers a solid base. The book concludes with an extensive (though not annotated) bibliography of works by and about the Frankfurt School.

As to other accessible works about the Frankfurt School, the definitive modern work in German has recently been translated into English: *The Frankfurt School: Its History, Theories and Political Significance* by Rolf Wiggershaus, (translated by Michael Robertson, The MIT Press, Cambridge, MA, first paperback edition 1995). This covers much of the same ground as Martin Jay's book, although it also follows the Institute from its post-war return to Germany up to Adorno's death in 1969. Wiggershaus is more detailed than Jay, and, although he too is on the left politically, he is more critical than Jay. In the book's Afterword, Wiggershaus offers a brief look (and a hostile one) at some German conservative critiques of the Frankfurt School. A picture emerges that will seem familiar to Western Europeans and Americans entrapped in the coils of Political Correctness:

Since the publication in 1970 of his book *The Poverty of Critical Theory*, Rohrmoser has promulgated, in constantly varying forms, the view that Marcuse, Adorno, and Horkheimer were the terrorists' intellectual foster-parents, who were using Cultural Revolution to destroy the traditions of the Christian West. Academics such as Ernst Topitsch and Kurt Sontheimer, who saw themselves as educators and liberal democrats, followed in Rohrmoser's footsteps. In 1972 Topitsch, a critical rationalist who was Professor of Philosophy in Graz, had stated that behind the slogans of "rational discussion" and "dialogue free of domination" there was being established at the universities "a distinct terrorism of political convictions such as never existed before, even under Nazi tyranny."

Additional works on the Frankfurt School

- *The Frankfurt School* by T.B. Bottomore (Tavistock, London, 1984). Another history written by a sympathiser; you are better off with Jay or Wiggershaus.
- "The New Dark Age: The Frankfurt School and 'Political Correctness'" by Michael Minnicino, in *Fidelio*, Vol. 1, No. 1, Winter 1992 (KMW Publishing, Washington, DC) One of the few looks at the Frankfurt School by someone not a sympathiser, this long journal article explains the role of the Institute for Social Research in creating the ideology we now know as "Political Correctness." Unfortunately, its value is reduced by some digressions that lack credibility.

- *Angela Davis: An Autobiography* by Angela Davis (Random House, New York 1974) Angela Davis, a leading American black radical and Communist Party member, was described by Frankfurt School member Herbert Marcuse as "my best student." She also studied in Frankfurt under Adorno. This book shows the link between the Institute for Social Research and the New Left of the 1960s through the eyes of a key participant.
- *The Young Lukacs and the Origins of Western Marxism* by Andrew Arato (Seabury Press, New York, 1979). The author is, as usual, a sympathiser, but this work shows the key role Lukacs played in the thinking of the Frankfurt School and, later, the New Left.
- *The Origin of Negative Dialectics: Theodor W. Adorno, Walter Benjamin and the Frankfurt Institute* by Susan Buck-Morss (Free Press, New York, 1977). An important book on the relationship of the Frankfurt School and Critical Theory to the New Left.
- *Introduction to Critical Theory: Horkheimer to Habermas* by David Held (University of California Press, Berkeley, 1980). Yet another history by a fan of the Frankfurt School, but valuable for its discussion of the impact of Nietzsche on key Frankfurt School figures.
- *Adorno: A Political Biography* by Lorenz Jäger (translated by Stewart Spencer, Yale University Press, New Haven, 2004) This recent study of Theodor Adorno, the Frankfurt School's most important "creative spirit," offers a highly readable introduction to the origins of Political Correctness, perhaps the best available to the layman. Lorenz Jäger is an editor of the *Frankfurter Allgemeine*, one of Germany's most influential newspapers. He is no uncritical admirer of the Frankfurt School, and thus offers a balanced treatment of Adorno instead of the usual hagiography.

Beyond these secondary works lies the vast literature produced by members of the Frankfurt School itself. Some key works were written in English, and many of those written in German are available in translation. As is usually the case with Marxist works, the prose style and vocabulary are often so convoluted as to make them almost unreadable. Further, the refusal of the Frankfurt School to make its own future vision plain led many of its members to write in aphorisms, which adds yet another layer of impenetrableness.

One work, however, is of such importance that it must be recommended despite its difficulty: *Eros and Civilisation* by Herbert Marcuse (Beacon Press, Boston, first paperback edition in 1974 and still in print). Subtitled *A Philosophical Inquiry into Freud*, this book holds center stage for two reasons. First, it completes the task of integrating Marx and Freud. While the Marxism is *sotto voce*, the whole framework of the book is in fact Marxist, and it is through the framework that Freud is considered. Second, *Eros and Civilisation* and its author were the key means of transmission by which the intellectual work of the Frankfurt School was injected into the student rebellion of the 1960s. This book became the bible of the young radicals who took over Western European and America's college campuses from 1965 onward, and who are still there as faculty members.

In brief, *Eros and Civilisation* urges total rebellion against traditional Western culture – the "Great Refusal" – and promises a Candyland utopia of free sex and no work to those who join the revolution. About two-thirds of the way through the book, Marcuse offers this summary of its arguments:

Our definition of the specific historical character of the established reality principle led to a re-examination of what Freud considered to be universal validity. We questioned this validity in view of the historical possibility of the abolition of the repressive controls imposed by civilisation. The very achievements of this civilisation seemed to make the performance principle obsolete, to make the repressive utilisation of the instincts archaic.

But the idea of a non-repressive civilisation on the basis of the achievements of the performance principle encountered the argument that instinctual liberation (and consequently total liberation) would explode civilisation itself, since the latter is sustained only through renunciation and work (labour) – in other words, through the repressive utilisation of instinctual energy. Freed from these constraints, man would exist without work and without order; he would fall back into nature, which would destroy culture. To meet this argument, we recalled certain archetypes of imagination which, in contrast to the culture-heroes of repressive productivity, symbolised creative receptivity. These archetypes envisioned the fulfilment of man and nature, not through domination and exploitation, but through release of inherent libidinal forces. We then set ourselves the task of “verifying” these symbols – that is to say, demonstrating their truth value as symbols of a reality beyond the performance principle. We thought that the representative content of the Orphic and Narcissistic images was the erotic reconciliation (union) of man and nature in the aesthetic attitude, where order is beauty and work is play.

Marcuse continues after this summary to lay out the erotic content of the “reality beyond the performance principle,” i.e., a new civilisation where work and productivity were unimportant. “The basic experience in this (aesthetic) dimension is sensuous rather than conceptual,” that is, feelings are more important than logic: “The discipline of aesthetics installs the order of sensuousness as against the order of reason.”

“In German, sensuousness and sensuality are still rendered by one and the same term: *Sinnlichkeit*. It connotes instinctual (especially sexual) gratification... No longer used as a full-time instrument of labour, the body would be re-sexualised... (which) would first manifest itself in a reactivation of all erotogenic zones and, consequently, in a resurgence of pre-genital polymorphous sexuality and in a decline of genital supremacy. The body in its entirety would become an object of cathexis, a thing to be enjoyed – an instrument of pleasure. This change in the value and scope of libidinal relations would lead to a disintegration of the institutions in which the private interpersonal relations have been organised, particularly the monogamic and patriarchal family.”

This in a book which Marcuse dedicated to Sophie Marcuse, his wife of fifty years!

It is easy to see how this message – “If it feels good, do it” – published in 1955 resonated with the student rebels of the 1960s. Marcuse understood what most of the rest of his Frankfurt School colleagues did not: the way to destroy Western civilisation – the objective set forth by George Lukacs in 1919 – was not through abstruse theory, but through sex, drugs, and rock ‘n’ roll. Marcuse wrote other works for the new generation that spawned the New Left – *One Dimensional Man* (1964), *Critique of Pure Tolerance* (1965), *An Essay on Liberation* (1969), *Counterrevolution and Revolt* (1972). But *Eros and Civilisation* was and remains the key work, the one that put the match to the tinder.

Other central works by members of the Frankfurt School include:

- *The Authoritarian Personality* by Theodor Adorno (Harper, New York, 1950). This book is the basis for everything that followed that portrayed conservatism as a psychological defect. It had enormous impact, not least on education theory.
- *Dialectic of Enlightenment* by Theodor Adorno and Max Horkheimer (trans. By John Cumming, Verso, London, 1979). A complex philosophical work written during World War II largely in response to Nazism (and extensively devoted to discussions of anti-Semitism), this work seeks to find a kernel of “liberating” reason in the ruins of the Enlightenment.

- *Minima Moralia: Reflections from a Damaged Life* by Theodor Adorno (trans. E.F.N. Jophcott, New Left Books, London, 1974). A book of aphorisms, almost entirely incomprehensible, but the effective conclusion of Adorno's work.
- *Escape from Freedom* by Erich Fromm (Farrar & Rinehart, New York, 1941, still in print in paperback) Fromm was the Institute's "happy face," and this book was often required reading at colleges in the 1960s. The thesis is that man's nature causes him to throw his freedom away and embrace fascism unless he "masters society and subordinates the economic machine to the purposes of human happiness," i.e., adopts socialism. At this point Fromm was in the process of breaking away from the Institute and his subsequent works cannot be considered as part of the Frankfurt School corpus.
- *Eclipse of Reason* (Oxford University Press, New York, 1947). Essentially a sequel to *Dialectic of Enlightenment*, the book is heavily the work of Adorno and other Frankfurt School personages, although only Horkheimer's name appeared on it. Its contents are based on a series of lectures Horkheimer gave at Columbia University in 1944. The prose style is surprisingly readable, but the contents are odd; there is throughout a strong nostalgia, which was normally anathema to the Frankfurt School. The key chapter, "The Revolt of Nature," reflects a strange Retro anarchism: "The victory of civilisation is too complete to be true. Therefore, adjustment in our times involves an element of resentment and suppressed fury."
- *Critical Theory: Selected Essays* by Max Horkheimer (trans. Matthew O'Connell, Seabury Press, New York, 1972). The essay, "Traditional and Critical Theory" is especially important.

This small bibliography will be enough to get an interested reader started; the full literature on and by the Frankfurt School is immense, as the bibliographies in Jay's and Wiggershaus's books attest. What has been missing from it, at least in English, is a readable book, written for the layman, that explains the Frankfurt School and its works in terms of the creation of Political Correctness. This short volume is at least a start in filling that gap.

Source:

http://en.wikipedia.org/wiki/Frankfurt_School
<http://www.freecongress.org/centers/cc/pcessay.aspx>

1. What you need to know, our falsified history and other forms of cultural Marxist/multiculturalist propaganda (Book 1)

History, Marxism and Islam – What your government, the academia and the media are hiding from you. Revisionism based on appeasement and anti-European thinking.

"Who controls the present, controls the past."

George Orwell

1.1 Historical revisionism (negationism)

Historical revisionism is the attempt to change commonly held ideas about the past[1]. Negationism is the denial of historic crimes.

From; *Islam and the West*, Bernard Lewis:

We live in a time when great efforts have been made, and continue to be made, to falsify the record of the past and to make history a tool of propaganda; when governments, religious movements, political parties, and sectional groups of every kind are busy rewriting history as they would wish it to have been, as they would like their followers to believe that it was. All this is very dangerous indeed, to ourselves and to others, however we may define otherness -- dangerous to our common humanity. Because, make no mistake, those who are unwilling to confront the past will be unable to understand the present and unfit to face the future.

Ironically though, this harsh criticism of state sanctioned revisionism comes from an Armenian Genocide denier who has downplayed the brutality of the Ottoman Empire considerably. However, Lewis is seen as a moderate Orientalist frequently sought by many mainstream policy makers including the current Bush administration.

Given the ignorance with which it is treated, the history of the last 1400 year Islamic Jihad against non-Muslims and Europe comprises one of the most radical forms of historical negationism. The First chapter of this book is therefore dedicated in memory of this ongoing Jihad. We must strive to combat and reverse state sanctioned falsification process by preparing for the time when the true history of Islam will be re-introduced. When our current European regimes fall (and our current systems based on multiculturalism will collapse) within the next 150 years it will allow us to once again re-introduce and make use of the true history of Islam, including: Islamic history, Islamic jurisprudence, and true descriptions of Jihad, Dhimmitude and other falsified aspects of Islam. The essential aim of this is to prevent historical amnesia by preserving this true uncensored history.



Since the creation of Islam in the 7th century and to up to this day, the Islamic Jihad has systematically killed more than 300 million non Muslims and tortured and enslaved more than 500 million individuals. Since 9/11 2001, more than 12 000 Jihadi terrorist attacks have occurred around the world which have led to the death of one or more non-Muslims [2] per attack. In other words; there are around 150 deadly Jihadi attacks per month around the world. This trend will continue as long as there are non-Muslim targets available and as long as Islam continues to exist.

I must admit, when I first started the study on Islamic history and Islamic atrocities more than 3 years ago I really had my doubts about the “politically correct” information available. I started to scratch the surface and I was shocked as I uncovered the vast amount of “ugly, unknown” truths concerning Islamic atrocities. There is a common misconception regarding Islam and Christianity. A lot of people believe today that Christianity still is and was as evil as Islam?! I can attest to the fact that this is absolutely incorrect. Jihadi motivated killings, torture and enslavement count for more than 10 times as Christian motivated killings. However, the politically correct Western establishments want us to think otherwise.

The essence of multiculturalism is that all cultures and religions are “equal”. In this context our Western governments launched a great “campaign of deception” against their own people with the goal of creating a falsified version of the Islamic and European Civilisation, in order to make them equal. According to them, this is needed in order to successfully implement multiculturalism. Islamists, Arab Nationalists and Marxist theorists have been at the forefront of falsifying our history since WW2. Especially Edward Said's book *Orientalism* published in 1978, have been the driving force in this process.

In the past, Europe has had a stereotypical view of Islam just as Islam has had a stereotypical view of us - and these views are largely hostile. For century after century Islam was an enormous threat to what might loosely be called Christendom. It shaped every aspect of European history and was directly responsible for Europe's colonial empires. Up till around 1750 they were a dangerous and direct competitor to our interests. Gibbon writing in the 1780s was the first to think that the danger had passed. On a local scale the threat lasted even longer. Barbary pirates ravaged the coast of England up till the 1830s carting off coastal villages into slavery and at even later dates on the west coast of Ireland and Iceland. And this was at the height of the British Empire. More than 1,5 million Europeans have been enslaved since the first Jihadi invasion of Andalusia, most of which were brought to North Africa.

Encyclopedia Britannica

Fact: Encyclopedia Britannica was first published in 1768. The contributors often came from other countries and included some of the world's most respected authorities in their fields.

Western state sanctioned negationism or “politically motivated historical revisionism” on the subject of Islam started for the first time in Great Britain in the late 19th century. The process was politically motivated with the goal of creating a good foundation for British-Muslim cooperation and trade.

During the Russo-Turkish War[3], Russia succeeded in defeating the Islamic Ottoman Empire. In 1878, after the “Congress of Berlin[4]”, Disraeli-Great Britain decided to strike a deal with the Ottomans promising to protect them militarily from Russia for “thirty

pieces of silver" which in this case was Cyprus. In order to improve British-Ottoman relationships it was decided to introduce a wide scale revision of Encyclopedia Britannica (10th edition and onward) and other source materials which up to then had described Islam, Muslims and Islamic practices as "evil". This was the beginning of the official European historical falsification process.

To understand this we need to study British-Russian relations:

The super power of the 19th century, Great Britain, waged a "territorial war" with the other potential super power: Russia. Where interests of the two crossed was - Balkans (then under Turkish occupation).

It would be most natural that Russia should have the influence in the area. Most of the subdued Balkan nations (Serbs, Greeks, Rumanians, and Bulgarians) are Eastern Orthodox - like Russians. That did not fit British interests. That is how Britain allied itself with Turkey and invented the myth of the Muslim tolerance.

When Turks cut throats, raped women and stole children of Balkan Christians - it was OK for the Brits - it was an expression of tolerance... As long as Russians did not get influence in the Balkans.

Examples of falsification and apologist rhetoric include:

- Exaggerated claims of Muslim cultural and scientific contributions.
- The Ottoman Empire was tolerant.
- The, "Jewish experience" in the Ottoman Empire "...was a calm, peaceful, and a fruitful one..".
- Balkan Christian boys could acquire great social advancement through "recruitment" into the Ottoman devshirme system.
- The Armenian Genocide never happened. It was rather a struggle between two peoples for the possession of a single homeland.
- Muslim Andalusia (Moorish Spain) is often pointed out by Muslim apologists as a kind of multicultural wonderland, in which Jews and Christians were permitted by the Islamic government to rise through the ranks of learning and government administration.
- Jihad means personal struggle
- Islam is a religion of peace
- Christianity and Islam are equal in terms of historic atrocities
- Maronite Christians (Lebanese Christians) falsely claim to be victims.

Examples of systematic deletion/ignorance of important issues

The Western European governments have sanctioned deleting and ignoring large chunks of our history, including censorships of school curriculum's on the following fields:

- Hindu Kush, the largest Genocide in the history of man
- Armenian Genocides
- Greek Genocides
- Assyrian Genocides
- Coptic Genocides
- The past Jihads, torture and enslavement of Christians and other non-Muslim peoples in the Middle East and Asia
- The ongoing Jihads, torture and enslavement of Christian and other non-Muslim peoples or individuals in the Middle East and Asia
- Jus Primae Noctis - Officially sanctioned rape under the Ottoman Empire
- The West's unwillingness to prevent or defend Christian Lebanon against Jihadi invasions by the Global Islamic Ummah (among them many Muslim countries including Iran, Syria, Egypt, Jordan). This Jihad eventually led to the fall of the Christian state of Lebanon. In 1911 there were 80% Christians in Lebanon, today there are less than 25% left, a minority who are still being persecuted)
- What the Crusades Were Really Like
- European Slaves, Arab Masters – more than 1,5 million Europeans were enslaved

Examples of anti Western propaganda in our school curriculums

- Falsified information about the Crusades (it was a defensive campaign not offensive)
- Western colonial history (anti Western bias, this (primarily financial exploitation) was nothing compared to the 1400 years of Islamic Jihad which resulted in countless genocides of more than 300 million people, and the enslavement and forceful conversion of more than 300 million)

The above information serves as reminder why Muslim apologists and the European state falsification process has to be fought and defeated.

Unfortunately for us, more than 95% of today's Journalists, editors, publishers are pro-Eurabians (support European multiculturalism). The same goes for 85% of Western European politicians and more than 90% of EU parliamentarians.

Also, we shouldn't forget that it's the EU [5] that is the driving force behind European revisionism on Islam in Europe.

From *The Eurabia Code*:

Euro-Arab Dialogue Symposia conducted in Venice (1977) and Hamburg (1983) included recommendations that have been successfully implemented...

4. The necessity of cooperation between European and Arab specialists in order to present a positive picture of Arab-Islamic civilisation and contemporary Arab issues to the educated public in Europe.

The Euro-Arab Dialogue (EAD) is a political, economic and cultural institution designed to ensure perfect cohesion between Europeans and Arabs. Its structure was set up at conferences in Copenhagen (15 December 1973), and Paris (31 July 1974). The principal agent of this policy is the European Parliamentary Association for Euro-Arab Cooperation, founded in 1974. The other principal organs of The Dialogue are the MEDEA Institute and the European Institute of Research on Mediterranean and Euro-Arab Cooperation, created in 1995 with the backing of the European Commission.

In an interview with Jamie Glazov of Frontpage Magazine, Ye'or explained how "in domestic policy, the EAD established a close cooperation between the Arab and European media television, radio, journalists, publishing houses, academia, cultural centers, school textbooks, student and youth associations, tourism. Church interfaith dialogues were determinant in the development of this policy. Eurabia is therefore this strong Euro-Arab network of associations - a comprehensive symbiosis with cooperation and partnership on policy, economy, demography and culture."

Eurabia's driving force, the Parliamentary Association for Euro-Arab Cooperation, was created in Paris in 1974. It now has over six hundred members - from all major European political parties - active in their own national parliaments, as well as in the European parliament. France continues to be the key protagonist of this association.

One of the documents Bat Ye'or was kind enough to send me (which she mentions in the French version of her book about Eurabia but not in the English version) is the Common Strategy of the European Council - Vision of the EU for the Mediterranean Region, from June 19th 2000.

It includes many recommendations, such as:

"to elaborate partnership-building measures, notably by promoting regular consultations and exchanges of information with its Mediterranean partners, support the interconnection of infrastructure between Mediterranean partners, and between them and the EU, take all necessary measures to facilitate and encourage the involvement of civil society as well as the further development of human exchanges between the EU and the Mediterranean partners. NGOs will be encouraged to participate in cooperation at bilateral and regional levels. Particular attention will be paid to the **media and universities** [my emphasis]."

The Strategy also wants to "pursue, in order to fight intolerance, racism and xenophobia, the dialogue between cultures and civilisations."

The Algiers Declaration [11] for a Shared Vision of the Future was made after a Congress held in Algeria in February 2006. The document states that: "It is essential to create a Euro-Mediterranean entity founded on Universal Values" and that "It is crucial to positively emphasise all common cultural heritage, even if marginalised or forgotten." A Common Action Plan draws up a large number of recommendations on how to achieve this new Euro-Mediterranean entity. Among these recommendations are:

- Adapt existing organisations and the contents of media to the objectives of the North- South dialogue, and set up a Euro-Mediterranean journalism centre
- Set up a network jointly managed by the Mediterranean partners in order to develop "a harmonised education system" [A *"harmonised education system" between the Arab world and Europe? What does that include? Do I want to know? Will they tell us before it is a fait accompli?*]

These agreements, completely rewriting European history books to make them more Islam-friendly and gradually silencing "Islamophobia" as racism, are being implemented even now.

In June 2005 in Rabat [14], Morocco, a conference was held on "Fostering Dialogue among Cultures and Civilisations." The Conference was jointly organised by UNESCO, the Islamic Educational, Scientific and Cultural Organisation (ISESCO), the Organisation of the Islamic Conference (OIC), the Arab League Educational, Cultural and Scientific Organisation (ALECSO), the Danish Centre for Culture and Development (DCCD) and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures (Alexandria, Egypt).

Among the recommendations that were raised by Mr. Olaf Gerlach Hansen, Director General of the DCCD: "We are interested in new actions in the media, in culture and in education. These proposals include:

- Concrete initiatives to develop "intercultural competencies" in the training of new generations of journalists
- Concrete initiatives for links and exchanges between journalists, editors, media-institutions, which encourage intercultural co-operation
- Concrete initiatives for curriculum development through new educational materials and revision of existing textbooks.

Although not stated directly, one may reasonably assume that among the "negative stereotypes" to be removed from the textbooks used to teach history to European schoolchildren are any and all references to the 1300 years of continuous Jihad warfare against Europe. These recommendations were accepted and incorporated into The Rabat Commitment.

The ECRI called on the EU member states to adopt measures that would effectively outlaw any serious debate about Islam and introduce pro-Muslim "affirmative action." European countries should:

- Modify curricula to prevent "distorted interpretations of religious and cultural history" and "portrayal of Islam on perceptions of hostility and menace";
- Encourage debate in the media on the image which they convey of Islam and on their responsibility to avoid perpetuating prejudice and bias.

1.2 General characteristics of European Islamic Negationism

"When a land rejects her legends, Sees but falsehoods in the past; And its people view their Sires in the light of fools and liars, 'Tis a sign of its decline and its glories cannot last. Branches that but blight their roots yield no sap for lasting fruits."

Rudyard Kipling

Europe has its own full-fledged brand of negationism: a movement to deny the large-scale and long-term crimes against humanity committed by Islam. This movement is led by Islamic apologists and Marxist academics, and followed by all the politicians, journalists and intellectuals who call themselves secularists. Similar to the Turkish negationism regarding the Armenian genocide, the European negationism regarding the terrible record of Islam is fully supported by the establishment (The EU, Western European governments). It has nearly full control of the media and dictates all state and government parlance concerning the *communal* problem (more properly to be called the Islam problem).

Its techniques are essentially the same as those of negationists elsewhere:

1. Head-on denial: The crassest form of negationism is obviously the simple denial of the facts. This is mostly done in the form of general claims, such as: *"Islam is tolerant"*, *"Islamic Spain was a model of multicultural harmony"*, *"the anti-Jewish hatred was unknown among Muslims until Zionism and anti-Semitism together entered the Muslim world from Europe"*. Since it is rare that a specific crime of Islam is brought to the public's notice, there is little occasion to come out and deny specific crimes. Exceptions are the Armenian genocide, officially denied in Turkey and the entire Muslim world.

The Rushdie affair was the occasion for negationism on a grand scale. There happens to be an unambiguous answer to the question: *"Is it Islamic to kill those who voice criticism of the Prophet?"* According to the media and most *experts*, the answer was definitely: no. According to the basic traditions of Islam, it was: yes. Mohammed as well as his immediate successors have killed critics, both in formal executions and in night-time stabbings. In Islamic law, the Prophet's example is valid precedent. At most there could be some quarrelling over the procedure: some jurists thought that Rushdie should first be kidnapped to an Islamic country and given a chance to recant before an Islamic court, though the ayatollahs have ruled that no amount of remorse can save Rushdie. If he stands by his book, even the so-called moderates think he must be killed. Islamic law punishes both apostasy and insults to the Prophet with the death penalty: twice there is no escape for Rushdie. Yet, the outside public was told by many *experts* that killing Rushdie is un-Islamic.

Flat denial will work very well if your grip on the press and education media is sufficient. Otherwise, there is a danger of being shown up as the negationist one really is. In that case, a number of softer techniques are available.

2. Ignoring the facts: This passive negationism is certainly the safest and the most popular. The media and textbook-writers simply keep the vast corpus of inconvenient testimony out of the readers' view. This includes most of the information about the systematic slaughter, torture and enslavement of non-Muslims in historical and present context (including Genocides and Dhimmitude), demographic developments which show the systematic and gradual Muslim takeover of societies (Including Kosovo, Lebanon and now in many Western European countries) and al-Taqiyya/ketman – Ummah - Quranic abrogation and Jihads importance in Islam. Other essential facts are also ignored like Saudi Arabia's role in spreading traditional Islam (so called Islamic theofascism or Wahhabism which the Eurabians like to refer to it). They have failed to inform the people of Europe that Saudi Arabia have spent more than 87 billion USD abroad the past two decades propagating "true Islam". The bulk of this funding goes to the construction and operating expenses of thousands of mosques, madrassas and Muslim cultural centers throughout the world. These Islamic institutions are now found in every single country in the West - all over Western Europe.

3. Minimising the facts: If the inconvenient fact is pointed out that numerous Muslim chroniclers have reported a given massacre of unbelievers themselves, one

can posit a priori that they must have exaggerated to flatter their patron's martial vanity - as if it is not significant enough that Muslim rulers felt flattered by being described as mass-murderers of infidels.

Apart from minimising the absolute size of Islamic crimes, there is the popular technique of relative minimising: make the facts look smaller by comparing them with other, carefully selected *facts*. Thus, one can say that "*all religions are intolerant*", which sounds plausible to many though it is patently false: in the Roman Empire only those sects were persecuted which had political ambitions (Jews when they fought for independence, Christians because they sought to take over the Empire and outlaw all other religions, as they effectively did), while the others enjoyed the status of *religio licita*; similarly with the Persian Empire and many other states and cultures.

An oft-invoked counterweight for the charge-sheet against Islam, is the fanaticism record of Christianity. It is indeed well-known that Christianity has been guilty of numerous temple destructions and persecutions. But the reason for this fanaticism is found in the common theological foundation of both religions: exclusivist prophetic monotheism. The case against Christianity is at once a case against Islam. Moreover, in spite of its theologically motivated tendency to intolerance, Christianity has had to go through the experience of "live and let live" because in its formative period, it was but one of the numerous sects in the pluralist Roman Empire.

Islam never had this experience, and in order to bring out its full potential of fanaticism, Christianity has needed the influence of Islam on a few occasions. Thus, it is no coincidence that Charlemagne, who defeated the Saxons by force, was the grandson of Charles Martel, who defeated the Islamic army in Poitiers; no coincidence either that the Teutonic knights who forcibly converted the Balts, were veterans of the Crusades, i.e. the campaign to liberate Palestine from Islam; nor is it a coincidence that the Spanish Inquisition emerged in a country that had needed centuries to shake off Islamic oppression. Finally, Christianity is, by and large, facing the facts of its own history, though it's still struggling with the need to own up the responsibility for these facts.

An even more general way of drowning Islamic fanaticism in relativist comparisons is to point out that after all - every imperialistically motivated war has been less than gentle. That may well be true, but then, we are not setting up cults for the Genghis Khans of this world. A religion should contribute to man's transcending his natural defects like greed and cruelty, and not sanction and glorify them.

4. Whitewashing: When one cannot conceal, deny or minimise the facts, one can still claim that on closer analysis, they are not as bad as they seem. One can call right what is obviously wrong. This can go very far, e.g. in his biography of Mohammed, Maxime Rodinson declared unashamedly that the extermination of the Medinese Jews by Mohammed was *doubtlessly the best solution*. In numerous popular introductions to Islam, the fact that Islam imposes the death penalty on apostates (in modern terminology: that Islam opposes freedom of religion in the most radical manner) is acknowledged; but then it is explained that "*since Islam was at war with the polytheists, apostasy equalled treason and desertion, something which is still punished with death in our secular society*". All right, but the point is precisely that Islam chose to be at war with the traditional religion of Arabia, as also with all other religions, and that it has made this state of war into a permanent feature of its law system.

5. Playing up unrepresentative facts: A popular tactic in negationism consists in finding a positive but uncharacteristic event, and highlighting it while keeping the over-all picture out of the public's view. For instance, a document is found in which Christians, whose son has forcibly been inducted in the Ottoman Janissary army,

express pride because their son has made it to high office within this army. The fact that these people manage to see the bright side of their son's abduction, enslavement and forced conversion, is then used to prove that non-Muslims were quite happy under Muslim rule, and to conceal the fact that the devshirme, the forcible conversion and abduction of one fifth of the Christian children by the Ottoman authorities, constituted a constant and formidable terror bewailed in hundreds of heart-rending songs and stories.

For another example, negationists always mention cases of collaboration by non-Muslims (German support in the Armenian Genocide etc.) to suggest that these were treated as partners and equals and that Muslim rule was quite benevolent; when in fact every history of an occupation, even the most cruel one, is also the history of a collaboration. As has been pointed out, the Nazis employed Jewish guards in the Warsaw ghetto, disprove the Nazi oppression of the Jews.

6. Denying the motive: Negationists sometimes accept the facts, but disclaim their hero's responsibility for them. Thus, Mohammed Habib tried to exonerate Islam by ascribing to the Islamic invaders alternative motives: Turkish barbarity, greed, the need to put down conspiracies brewing in temples. In reality, those rulers who had secular reasons to avoid an all-out confrontation with the unbelievers were often reprimanded by their clerical courtiers for neglecting their Islamic duty. The same clerics were never unduly worried over possible secular motives in a ruler's mind as long as these prompted him to action against the unbelievers. At any rate, the fact that Islam could be used routinely to justify plunder and enslavement (unlike, say, Buddhism), is still significant enough.

7. Smokescreen: Another common tactic consists in blurring the problem by questioning the very terms of the debate: "*Islam does not exist, for there are many Islam's, with big differences between countries etc.*" It would indeed be hard to criticise something that is so ill-defined. But the simple fact is that Islam does exist: it is the doctrine contained in the Quran, normative for all Muslims, and in the Hadith, normative for at least all Sunni Muslims. There are differences between the law schools concerning minor points, and of course there are considerable differences in the extent to which Muslims are effectively faithful to Islamic doctrine, and correspondingly, the extent to which they mix it with un-Islamic elements.

8. Blaming fringe phenomena: When faced with hard facts of Islamic fanaticism, negationists often blame them on some fringe tendency, now popularly known as fundamentalism or *Wahhabism*. This is said to be the product of post-colonial frustration, basically foreign to genuine Islam. In reality, fundamentalists like Maulana Maudoodi and Ayatollah Khomeini knew their Quran better than the self-deluding secularists who brand them as bad Muslims. What is called fundamentalism or Wahhabism is in fact the original Islam, as is proven by the fact that *fundamentalists* have existed since long before colonialism, e.g. the 13th century theologian Ibn Taimiya, who is still a lighthouse for today's Maudoodis, Turabis, Madanis and Khomeini's. When Ayatollah Khomeini declared that the goal of Islam is the conquest of all non-Muslim countries, this was merely a reformulation of Mohammed's long-term strategy and of the Quranic assurance that God has promised the entire world to Islam. In the case of communism, one can shift the blame from Marx to Lenin and Stalin, but Islamic terrorism has started with Mohammed himself.

9. Arguments ad hominem: If denying the evidence is not tenable, one can always distort it by means of selective quoting and imputing motives to the original authors of the source material; or manipulating quotations to make them say the opposite of the over-all picture which the original author has presented. Focus all attention on a few real or imagined flaws in a few selected pieces, and act as if the entire corpus of evidence has been rendered untrustworthy. To extend the alleged untrustworthiness

of one piece of evidence to the entire corpus of evidence, it is necessary to create suspicion against those who present the evidence: the implication is that they have a plan of history falsification, that this plan has been exposed in the case of this one piece of evidence, but that it is only logical that such motivated history falsifiers are also behind the concoction of the rest of the alleged evidence.

If the discussion of inconvenient evidence cannot be prevented, disperse it by raising other issues, such as the human imperfections which every victim of crimes against humanity inevitably has (Jewish harshness against the Palestinians, Hindu untouchability); describe the demand for the truth as a ploy to justify and cover up these imperfections. If the facts have to be faced at all, then blame the victim. If people ignore or refute your distorted version of history, accuse them of distortion and political abuse of history. Slander scholars whose testimony is inconvenient; impute political or other motives to them in order to pull the attention away from the hard evidence they present.

10. Slogans: Finally, all discussion can be sabotaged with the simple technique of shouting slogans: *prejudice, myth, "racism/Islamophobia"*. Take the struggle from the common battlefield of arguments into the opponent's camp: his self-esteem as a member of the civilised company that abhors ugly things like prejudice and Islamophobia. After all, attack is the best defence.

After summing up the forms of negationism, we have to look into its causes. The following factors come to mind:

1. Orientalism and Islamology: After the medieval Christian pamphlets against "*Mohammed the impostor*" whose media campaigns ended in the late 19th century, not much has been published schematising the ideological and factual crimes of Islam. Books on, say, "*slavery in Islam*" are extremely rare: the raw information that could fill such a publication will have to be found in more general publications, in which Islam is only referred to in passing, often without the author's realising the implications for an evaluation of Islam. It is often said (when introducing "refutations of prejudice") that people always associate Islam with intolerance; but finding a book specifically devoted to the subject of Islamic intolerance will be harder. How many tens of millions have been killed by Islam simply because they were non-Muslims? Nobody has yet tabulated the figures available to prepare a general estimate. We can only notice that critical research of Islam is not exactly encouraged, and that there is an increasing tendency to self-censorship regarding Islam criticism. In part, this is due to a much delayed reaction against the long-abandoned Christian polemical approach.

Now that Islamic Studies departments in Europe are increasingly manned by Muslims and sponsored by Islamic foundations and states, the climate for critical studies of Islam is only worsening. When comparing the first (pre-World War 2) edition of the *Encyclopaedia of Islam* (Leiden, Netherlands) with the new edition, it is striking how critical observations have been ironed out. But even in the past, Islam has enjoyed a rather favourable treatment in academic circles. Thus, about Islamic slavery the prominent Dutch Islamologist C. Snouck-Hurgronje wrote in 1887 (i.e. thirty years after the Americans had waged a war to impose the abolition of slavery in their southern states, and some seventy years after its abolition in the colonies): "*For most slaves their abduction was a blessing... They themselves are convicted that it is their enslavement that has for the first time made them human.*"

The political context of the growth phase of Islamology provides a part of the explanation. Mature colonialism was not waging war against Islam, but sought the co-

operation of the established social forces in the colonised populations. The British co-operation with the Indian Muslims is well-known; it is epitomised by the founding in 1906 of the Muslim League, which sought to "*inculcate loyalty to the British Empire in the Indian Muslims*". In French West Africa, in the same period, Islam was accepted as a factor of social stability, and General Lyautey pursued a dream of a Franco-Islamic synthesis culture in Algeria. In the 1930s, in the last European attempt at fresh colonisation, the Italian Fascists actively supported the spread of Islam in the Horn of Africa. But already since 1853 the colonial powers had been supporting the Caliphate against a Christian power, Russia, esp. in the Crimean War (a mistaken war if ever there was one), and this had strongly contributed to climate of benevolence towards the Muslim culture.

2. Church policy: Christianity has for centuries waged a lively polemic against Islam. Recently, this criticism has subsided. Worse, polemical works by clerics have been withdrawn or kept unpublished (such as, early this century, Father Henri Lammens' paper arguing that Mohammed's revelations were a psychopathological phenomenon). One reason is that the Church is aware of the similarity between Jesus' and Mohammed's missions, so that a criticism of the foundations of Islam may backfire on Christianity. The second reason is the fear that Christians in the Muslim world would have to pay for even ideological attack on Islam (that is why Church polemicists save their sharpest words for harmless religions like Hinduism). This fear also motivates other Church policies, such as the non-recognition of the state of Israel.

Meanwhile, the face of the Church has changed. A small but significant event in the wake of the Second Vatican Council was the deletion from the Saints' calendar of Our Lady of the Redemption of Slaves, whose feast was on 24 September. In the Middle Ages, there was a special clerical order and a whole fund-raising network devoted to the redemption ("*buying back*") of Christian slaves held in *Barbary*. Until the 19th century, coastal villages in Italy had watchtowers to alarm the people when a ship of the slave-catching Barbarese pirates was in sight. The terror of Islamic slavery was a permanent feature of Christian history from the 7th till the 19th century, but now the Church is working hard to erase this memory.

Today, its pastors are the most fervent pleaders for the rights of Islam. Muslims in Europe are for them a substitute for the disappearing parish members. Separate Christian institutions, whose reason of existence is being questioned, find a new legitimacy in the fact that Islam in its turn is also opening separate schools, charities and even political parties. Islam has become a *sister religion* regularly praised as a *religion of peace*.

3. Anti-colonialism: One of the ideological guidelines of anti-colonialism was: "*Of the (ex) colonised, nothing but good must be said.*" Therefore, mentioning the colonialism and mass slavery practised by the Muslims had become undesirable.

Add to this general taboo the warning that Islam criticism effectively implies support to Israel, described by Maxime Rodinson as a "*colonial settler-state*". If one acknowledges that Islam has always oppressed the Jews, one accepts that Israel was a necessary refuge for the Jews fleeing not only the European but also the Islamic variety of anti-Judaism. Let us not forget that decolonisation was followed immediately by renewed discrimination of and attacks on the Jewish and Christian minorities, and that those Jews who could get out have promptly fled to Israel (or France, in the case of Algeria). It is no coincidence that these Sephardic Jews are mostly supporters of the hard-liners in Israel.

4. The enemy's enemy is a friend: Many people brought up as Christians, or as nominal Hindus, never outgrow their pubescent revolt against their parents' religion,

and therefore automatically sympathise with every rival or opponent of the religion they have come to despise. Because Islam poses the most formidable threat, they like it a lot.

5. Leftism: In this century, Islam has come to be advertised as a naturally leftist "*religion of equality*". This line has been developed by Muslim apologists such as Mohammed Habib, and they have even taken it as a rationalisation of the irrational claim that Mohammed was the "*last Prophet*": after all, as the "*prophet of equality*", he had brought the ultimate message upon which no improvement is possible. Sir Mohammed Iqbal, one of the fathers of Pakistan, had claimed that "*Islam equals Communism plus Allah*". The Iranian Ayatollahs, by contrast, and most of the vocal Muslims after the Soviet-Islamic war in Afghanistan, have restated the orthodox position that Communism is un-Islamic, not only because of its atheism but also because of its rejection of free enterprise; the current claim is that Islam provides a "*better form of equality*" than Communism.

Even while Communists were slaughtered in Islamic Iran, and even while political analysts classify the Islamist movements as "*extreme rightist*", most leftists have kept on cultivating some sympathy for Islam. During the Lebanese civil war, they fed us news stories about "*leftist Muslims, rightist Christians*", "*Islamoprogressive, Christiano-reactionnaire*".

Negationism in Europe is practised with the most prowess by historians and writers who are under the spell of Marxism. Lenin had wanted to use the Muslims against the French and British colonialists. Modern Leftists with Marxist sympathies see Islam as an ally against Israel and the US.

6. Rightist traditionalism: There is also a rightist sympathy for Islam. An obvious point of agreement is of course anti-Judaism. A subtler basis for sympathy is the so-called traditionalist current, which was represented by the converts Rene Guenon and Frithjof Schuon, and still has a following: it has been idealising Islam and esp. Sufism as the preserver of the age-old philosophia perennis against modernity. In Russia, some Slavophile anti-Western groups now seek an alliance with Islam against the impending Americanisation of their society. In the U.S., Christian fundamentalists and Islamic organisations are increasingly creating common platforms to speak out against trends of moral decay (abortion, pornography, etc.). Some of these phenomena of traditionalist alliance-building are quite respectable, but they are nevertheless conducive to Islam negationism.

7. Economic Liberalists: Liberalists see Muslim immigration as an endless source of cheap labour and seek to defend them as often as they can. In addition, they support EU membership for Turkey.

8. Liberal Islam: In the Islamic world, it is unwise to attack Islam head-on. Yet, sometimes people in those countries feel the need to oppose Islamic phenomena and campaigns, such as the witch-hunt on un-Islamic cultural remnants, violence on the non-Muslims, extreme forms of gender inequality. In order to have a chance, these people have to use Islamic language:

"Mohammed was actually against polygamy", "violence against others is in conflict with the tolerance which Mohammed has taught us", "and respect for other cultures is part of Islamic tradition".

In order to press their humanist point, they have to formally identify with Islam and lie about its contents.

Many Muslims have started to believe their own rhetoric. If you point out to them that the Quran teaches intolerance and war against the unbelievers in the most explicit terms, many of them will sincerely protest, and not know what to say when you show them the Quranic passages concerned. There is no reason to doubt that the Moroccan authoress Fatima Mernissi genuinely believes in her own argument that the Quranic instructions on how to organise your polygamous household are to be read as an abolition of polygamy (albeit in veiled terms, because Allah, the same Allah Almighty who went straight against the prevalent customs of idolatry and pluralism, had to be careful not to offend the spirit of the times). Many nominal Muslims have outgrown Islamic values and developed a commitment to modern values, but their sentimental attachment to the religion imbibed in their childhood prevents them from formally breaking with Islam and makes them paint a rosy picture of it.

Among Muslim spokesmen, is certainly not the fundamentalists who are the most active proponents of negationism. It is liberals like Asghar Ali Engineer who deny that Islam ordains war on the infidels. It is those who are acclaimed by Europeans as being good "*secular*" Muslims. An Islam that wants to be secular cannot be and is therefore dishonest and untrue to itself. Unfortunately, a tolerant Islam is a contradiction, and the "creation" of a tolerant past for Islam to appease the position of liberal Muslims, is a lie.

9. Muslims differing from Islam: Many people have a Muslim neighbour who is a fine man, and from this empirical fact they conclude: Islam cannot be all that bad considering our friend Mustapha. This one empirical fact gives them a tremendous resistance against all information about Islamic intolerance. People usually reduce the world to their own sphere of experience, and general historical facts of Islamic fanaticism are not allowed to disturb the private experience of good neighbourly relations.

Many nominal Muslims have retained some vague generalities about morality from the Quran, and they normally go by their own conscience and sensibility without ever developing the doctrinally prescribed hostility towards non-Muslims. These good people, although bad Muslims, can ignore but not change Islamic doctrine. They cannot prevent the Quranic message of hatred from infecting at least some of the more susceptible among their brethren and perhaps even their children or grandchildren in the future.

There have certainly been situations where sane Muslims have calmed down their more riotous brethren, and such individuals do make a real difference. We should not make the Islamic mistake of judging people simply by their belonging or not belonging to the Muslim community, rather than by their human qualities. But the fact remains that the presence of a doctrine of intolerance as the official and identity-defining ideology of a community, exerts a constant pressure tending towards separatism and confrontation. The alleviating presence of the humanist factor even within the Muslim community should not be used to deny the ominous presence of Islamic factors.

"Those who deny history are bound to repeat it": While Nazism is simply too stained to get a second chance, Islam is certainly in a position to force unbelievers into Dhimmitude (as is happening in dozens of Muslim countries in varying degrees), and even to wage new jihads, this time with weapons of mass-destruction. Those who are trying to close people's eyes to this danger by distorting or concealing the historical record of Islam are effective accomplices in the injustice and destruction which Islam is sure to cause before

the time of its dissolution comes. Therefore, I consider it a duty of all intellectuals to expose and denounce the phenomenon of negationism whenever it is practised.

Another example of falsified history:

H. M. Elliot and John Dowson, *The History of India as Told by Its Own Historians*, (London, 1867-1877) described the Muslim tyranny and barbary in great detail.

100 years later, several Western countries had implemented several reforms of historical falsification already:

Stanley Lane-Poole, *Medieval India under Mohammedan Rule, 712-1764*, G.P. Putnam's Sons. New York, 1970. p. 9-10 which was very Muslim friendly. Describing the invasions as almost a peaceful and friendly gesture...

The motives of these campaigns must be seen in context. Britain/US/France/Germany was now pro Arab/pro Muslim in the cold war environment where you saw India/Russia/China on the axis of "evil". Western historians after 1900 was therefore not allowed to write anything negative about their new Muslim allies. Most of western sources after year 1900 are therefore falsified. The source material is basically a compilation of falsified fairytales with the only objective of appeasing a strategic ally which proved to be an advantage in the war against the Soviets. It's a well known fact that British (Western historians) before 1900 had a totally different view than post 1900 historians.

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1.3 The Failure of Western Universities

By Fjordman

Kari Vogt, historian of religion at the University of Oslo, has stated that Ibn Warraq's book *"Why I am Not a Muslim"* is just as irrelevant to the study of Islam as The Protocols of the Learned Elders of Zion are to the study of Judaism. She is widely considered as one of the leading expert on Islam in Norway, and is frequently quoted in national media on matters related to Islam and Muslim immigration. People who get most of their information from the mainstream media, which goes for the majority of the population, will thus be systematically fed biased information and half-truths about Islam from our universities, which have largely failed to uphold the ideal of free inquiry. Unfortunately, this situation is pretty similar at universities[1] and colleges[2] throughout the West[3].

London's School of Oriental and African Studies (SOAS[4]), scene to a growing number of anti-Semitic incidents from an increasingly pro-Islamic campus, issued a threat to one of

its Jewish students to cease his protests against anti-Semitism at the University. Gavin Gross, an American, had been leading a campaign against the deterioration of conditions for Jewish students at SOAS, which is part of the University of London. SOAS had witnessed an escalation of anti-Jewish activity, in both severity and frequency. At the beginning of the year, the Islamic Society screened a video which compared Judaism with Satanism.

Meanwhile, in a move to "promote understanding between Islam and the West," Saudi Arabia donated about SR13 million to a leading British museum[5]. The officials said the money from Prince Sultan would pay for a new Saudi and Islamic gallery, which would help to portray Islamic culture and civilisation in right perspectives. It would also help fund scholarships for Saudi students at Oxford University.

The Saudis and other oil-rich Arabs are busy buying influence over what Westerners hear about Islam. Prince Al-Waleed bin Talal bin Abdul Aziz Al-Saud, a member of the Saudi Royal Family, is an international investor currently ranked among the ten richest persons in the world. He is known in the USA for a \$10 million check he offered to New York City Mayor Rudolph W. Giuliani in October 2001 for the Twin Towers Fund. Mayor Giuliani returned the gift when he learned that the prince had called for the United States to "re-examine its policies in the Middle East and adopt a more balanced stance toward the Palestinian cause."

Prince Talal is also creating a TV channel, Al-Resalah[6], to target American Muslims. He already broadcasts in Saudi Arabia. In 2005, Bin Talal bought 5.46% of voting shares in News Corp, the parent of Fox News. In December 2005 he boasted to Middle East Online about his ability to change what viewers see on Fox News[7]. Covering the riots in France[8] that fall, Fox ran a banner saying: "Muslim riots." Bin Talal was not happy. "I picked up the phone and called Murdoch [...] [and told him] these are not Muslim riots, these are riots out of poverty," he said. "Within 30 minutes, the title was changed from Muslim riots to civil riots."

A survey conducted by Cornell University found that around half of Americans had a negative view of Islam[9]. Addressing a press conference at the headquarters of the World Assembly of Muslim Youth (WAMY), Paul Findley, a former US Congressman, said that the cancer of anti-Muslim and anti-Islamic sentiments was spreading in American society and required corrective measures to stamp out. It was announced that the Council on American-Islamic Relations (CAIR) would be launching a massive \$50 million media campaign involving television, radio and newspapers. "We are planning to meet Prince Alwaleed ibn Talal for his financial support to our project. He has been generous in the past."

The World Assembly of Muslim Youth, founded by the nephew of Osama Bin Laden in the US, is sharing offices with the Islamic Society of North America and the Islamic Centre of Canada. WAMY Canada runs[10] a series of Islamic camps and pilgrimages for youth. US Special Agent Kane quoted from a publication prepared by the WAMY that said: "Hail! Hail! O Sacrificing Soldiers! To Us! To Us! So we may defend the flag on this Day of Jihad, are you miserly with your blood?! And has life become dearer to you? And staying behind sweeter?" According to him, 14- to 18-year-olds were the target audience for these teachings.

Harvard University and Georgetown University received \$20 million donations[11] from Prince bin Talal to finance Islamic studies. "For a university with global aspirations, it is critical that Harvard have a strong program on Islam that is worldwide and interdisciplinary in scope," said Steven E. Hyman, Harvard's provost. Georgetown said it would use the gift – the second-largest it has ever received – to expand its Center for Muslim-Christian Understanding. Martin Kramer, the author of "Ivory Towers on Sand: The Failure of Middle Eastern Studies in America," said: "Prince Alwaleed knows that if

you want to have an impact, places like Harvard or Georgetown, which is inside the Beltway, will make a difference."

Georgetown professor John Esposito, founding director of the Center for Muslim-Christian Understanding, has, probably more than any other academic, contributed to downplaying[12] the Jihadist threat to the West. Kramer states that[13] during his early days in the 1970s, Esposito had prepared his thesis under his Muslim mentor Ismail R. Faruqi, a Palestinian pan-Islamist and theorist of the "Islamisation of knowledge." During the first part of his career, John L. Esposito never studied or taught at a major Middle East center. In the 80s, he published books such as *Islam: The Straight Path*, the first of a series of favorable books on Islam. In 1993, Esposito arrived at Georgetown University, and has later claimed the status of "authority" in the field.

In 2003, officials from the Islamic Society of North America (ISNA) recognised Esposito[14] as the current "Abu Taleb of Islam" and the Muslim community, not only in North America but also worldwide. In appreciation of his "countless effort towards dispelling myths about Muslim societies and cultures," Dr. Sayyid Syeed, Secretary General of the ISNA compared the role of Esposito to that of Abu Taleb, Muhammad's non-Muslim uncle who gave unconditional support to the Muslim community in Mecca at a time when it was still weak and vulnerable.

The rise to prominence of Esposito symbolises the failure of critical studies of Islam – some would argue critical studies of just about anything non-Western – in Western Universities in the 1980s and 90s. Frenchman Olivier Roy as early as 1994 published a book entitled *The Failure of Political Islam* and wrote of the Middle East as having entered the stage of "post-Islamism." As Martin Kramer puts it, "the academics were so preoccupied with "Muslim Martin Luthers" that they never got around to producing a single serious analysis of bin Laden and his indictment of America. Bin Laden's actions, statements, and videos were an embarrassment to academics who had assured Americans that "political Islam" was retreating from confrontation.

At least US Universities are noticing bin Laden now. Bruce Lawrence, Duke professor[15] of religion, has published a book of Osama bin Laden's speeches and writings. "If you read him in his own words, he sounds like somebody who would be a very high-minded and welcome voice in global politics," Lawrence said. Lawrence has also claimed that Jihad means "being a better student, a better colleague, a better business partner. Above all, to control one's anger."

Others believe we make too much fuss about this whole Jihad business. John Mueller, Professor of Political Science at Ohio State University, in the September 2006 issue of *Foreign Affairs*[16] asked whether the terrorist threat to the USA had just been made up: "A fully credible explanation for the fact that the United States has suffered no terrorist attacks since 9/11 is that the threat posed by homegrown or imported terrorists – like that presented by Japanese Americans during World War II or by American Communists after it – has been massively exaggerated." "The massive and expensive homeland security apparatus erected since 9/11 may be persecuting some, spying on many, inconveniencing most, and taxing all to defend the United States against an enemy that scarcely exists."

Lee Kaplan joined a conference[17] of MESA, the Middle East Studies Association, in San Francisco: "Free copies of a glossy newsmagazine called the *Washington Report on Middle East Affairs* were being distributed to the academics in attendance. Most people, upon seeing the publication, might assume it was similar to *Newsweek* or *Time*." "What most people don't know is that the *Washington Report on Middle East Affairs* magazine and Web site – indeed, the entire organisation behind it – are funded by Saudi Arabia, a despotic regime that has been quietly buying its way onto every campus in America, particularly through Middle East Studies centers in the U.S."

"I met Nabil Al-Tikriti, a professor from the University of Chicago." "I'd invite those academic Middle East scholars who actually support America's war effort overseas and security needs here at home. People like Daniel Pipes or Martin Kramer." I continued, "Why aren't they here at the MESA Conference?" "They'd be shouted down," replied Al-Tikriti.

Jihad Watch Board Vice President Hugh Fitzgerald shares his worries about MESA[18]: "As an organisation, MESA has over the past two decades slowly but surely been taken over by apologists for Islam." "The apologetics consists in hardly ever discussing Jihad, dhimmitude, or indeed even introducing the students to Qur'an, Hadith, and Sira." "Books on the level of [Karen] Armstrong and Esposito are assigned, and feelgood nonsense like Maria Rosa Menocal's *The Ornament of the World*."

"No member of MESA has done as much to make available to a wide public important new work on Muhammad, on the origins of the Qur'an, and on the history of early Islam, as that lone wolf, Ibn Warraq. No one has done such work on the institution of the dhimmi as that lone louve, Bat Ye'or[19]. It is an astounding situation, where much of the most important work is not being done in universities, because many university centers have been seized by a kind of Islamintern International."

Hugh Fitzgerald is right. *The Legacy of Jihad*, one of the most important works on Jihad to appear in recent years, was written by Andrew Bostom, a medical doctor who was dissatisfied with much of the material available on the subject following the terror attacks in 2001. Bat Ye'or, perhaps the leading expert on the Islamic institution of dhimmitude, is self-taught. And Ibn Warraq has written several excellent books on the origins of the Koran and the early days of Islamic history while remaining outside of the established University system. This is all a great credit to them personally, but it is not a credit to the status of Western Universities.

It is difficult to understand why American or Western authorities still allow the Saudis to fund what is being taught about Islam to future Western leaders, years after several Saudi nationals staged the worst terror attack in Western history. The United States didn't allow Nazi Germany to buy influence at US Universities. Although the Soviet Communists had their apologists in the West as well as paid agents, the US never allowed the Soviet Union to openly sponsor its leading colleges. So why are they allowing Saudi Arabia and other Islamic nations to do so? The Saudis are enemies, and should be banned from exerting direct influence over our Universities and major media. It is a matter of national security.

Still, although bribes and Saudi oil money represent a serious obstacle to critical Western studies of Islam, they do by no means make up all of the problems. Quite a few academics are so immersed with anti-Western ideology that they will be happy to bash the West and applaud Islam for free.

Few works have done more to corrupt critical debate of Islam in Western institutions for higher learning during the past generation than the 1979 book *Orientalism* by Edward Said. It spawned a veritable army of Saidists, or Third World Intellectual Terrorism[20] as Ibn Warraq puts it. According to Ibn Warraq, "the latter work taught an entire generation of Arabs the art of self-pity – "were it not for the wicked imperialists, racists and Zionists, we would be great once more" – encouraged the Islamic fundamentalist generation of the 1980s, and bludgeoned into silence any criticism of Islam."

"The aggressive tone of *Orientalism* is what I have called 'intellectual terrorism,' since it does not seek to convince by arguments or historical analysis but by spraying charges of racism, imperialism, Eurocentrism" on anybody who might disagree. "One of his preferred moves is to depict the Orient as a perpetual victim of Western imperialism,

dominance and aggression. The Orient is never seen as an actor, an agent with free-will, or designs or ideas of its own."

Ibn Warraq also criticises Said for his lack of recognition of the tradition of critical thinking in the West. Had he delved a little deeper into Greek civilisation and history, and bothered to look at Herodotus' great history, Said "would have encountered two features which were also deep characteristics of Western civilisation and which Said is at pains to conceal and refuses to allow: the seeking after knowledge for its own sake." "The Greek word, *historia*, from which we get our "history," means "research" or "inquiry," and Herodotus believed his work was the outcome of research: what he had seen, heard, and read but supplemented and verified by inquiry."

"Intellectual inquisitiveness is one of the hallmarks of Western civilisation. As J.M. Roberts put it, "The massive indifference of some civilisations and their lack of curiosity about other worlds is a vast subject. Why, until very recently, did Islamic scholars show no wish to translate Latin or western European texts into Arabic? Why when the English poet Dryden could confidently write a play focused on the succession in Delhi after the death of the Mogul emperor Aurungzeb, is it a safe guess that no Indian writer ever thought of a play about the equally dramatic politics of the English seventeenth-century court? It is clear that an explanation of European inquisitiveness and adventurousness must lie deeper than economics, important though they may have been."

Martin Kramer points out the irony that novelist Salman Rushdie praised Said's courage: "Professor Said periodically receives threats to his safety from the Jewish Defense League in America," said Rushdie in 1986, "and I think it is important for us to appreciate that to be a Palestinian in New York – in many ways the Palestinian – is not the easiest of fates." But as it happened, Said's fate became infinitely preferable to Rushdie's, after Khomeini called for Rushdie's death in 1989. It was ironic that Rushdie, a postcolonial literary lion of impeccable left-wing credentials, should have been made by some Muslims into the very personification of Orientalist hostility to Islam."

In his essay *The Intellectuals and Socialism*, F.A. Hayek noted already decades ago that "Socialism has never and nowhere been at first a working-class movement. It is a construction of theorists" and intellectuals, "the secondhand dealers in ideas." "The typical intellectual need not possess special knowledge of anything in particular, nor need he even be particularly intelligent, to perform his role as intermediary in the spreading of ideas. The class does not consist of only journalists, teachers, ministers, lecturers, publicists, radio commentators, writers of fiction, cartoonists, and artists." It also "includes many professional men and technicians, such as scientists and doctors."

"These intellectuals are the organs which modern society has developed for spreading knowledge and ideas, and it is their convictions and opinions which operate as the sieve through which all new conceptions must pass before they can reach the masses."

"The most brilliant and successful teachers are today more likely than not to be socialists." According to Hayek, this is not because Socialists are more intelligent, but because "a much higher proportion of socialists among the best minds devote themselves to those intellectual pursuits which in modern society give them a decisive influence on public opinion." "Socialist thought owes its appeal to the young largely to its visionary character." "The intellectual, by his whole disposition, is uninterested in technical details or practical difficulties. What appeal to him are the broad visions."

He warns that "It may be that as a free society as we have known it carries in itself the forces of its own destruction, that once freedom has been achieved it is taken for granted and ceases to be valued, and that the free growth of ideas which is the essence of a free society will bring about the destruction of the foundations on which it depends." "Does this mean that freedom is valued only when it is lost, that the world must everywhere go

through a dark phase of socialist totalitarianism before the forces of freedom can gather strength anew?" "If we are to avoid such a development, we must be able to offer a new liberal program which appeals to the imagination. We must make the building of a free society once more an intellectual adventure, a deed of courage."

In his book *Modern Culture*, Roger Scruton[21] explains the continued attraction of left-wing ideology in this way:

"The Marxist theory is as form of economic determinism, distinguished by the belief that fundamental changes in economic relations are invariably revolutionary, involving a violent overthrow of the old order, and a collapse of the political "super-structure" which had been built on it. The theory is almost certainly false: nevertheless, there is something about the Marxian picture which elicits, in enlightened people, the will to believe. By explaining culture as a by-product of material forces, Marx endorses the Enlightenment view, that material forces are the only forces there are. The old culture, with its gods and traditions and authorities, is made to seem like a web of illusions – 'the opiate of the people,' which quietens their distress."

Hence, according to Scruton, in the wake of the Enlightenment, "there came not only the reaction typified by Burke and Herder, and embellished by the romantics, but also a countervailing cynicism towards the very idea of culture. It became normal to view culture from the outside, not as a mode of thought which defines our moral inheritance, but as an elaborate disguise, through which artificial powers represent themselves as natural rights. Thanks to Marx, debunking theories of culture have become a part of culture. And these theories have the structure pioneered by Marx: they identify power as the reality, and culture as the mask; they also foretell some future 'liberation' from the lies that have been spun by our oppressors."

It is striking to notice that this is exactly the theme of author Dan Brown's massive international hit *The Da Vinci Code* from 2003, thought to be one of the ten best-selling books of all time. In addition to being a straightforward thriller, the novel claims that the entire modern history of Christianity is a conspiracy of the Church to cover up the truth about Jesus and his marriage to Mary Magdalene.

Australian writer Keith Windschuttle[22], a former Marxist, is tired of that anti-Western slant that permeates academia: "For the past three decades and more, many of the leading opinion makers in our universities, the media and the arts have regarded Western culture as, at best, something to be ashamed of, or at worst, something to be opposed. The scientific knowledge that the West has produced is simply one of many "ways of knowing."

"Cultural relativism claims there are no absolute standards for assessing human culture. Hence all cultures should be regarded as equal, though different." "The plea for acceptance and open-mindedness does not extend to Western culture itself, whose history is regarded as little more than a crime against the rest of humanity. The West cannot judge other cultures but must condemn its own."

He urges us to remember how unique some elements of our culture are: "The concepts of free enquiry and free expression and the right to criticise entrenched beliefs are things we take so much for granted they are almost part of the air we breathe. We need to recognise them as distinctly Western phenomena. They were never produced by Confucian or Hindu culture." "But without this concept, the world would not be as it is today. There would have been no Copernicus, Galileo, Newton or Darwin."

The re-writing of Western history has become so bad that even playwright William Shakespeare has been proclaimed a closet Muslim. "Shakespeare would have delighted in Sufism," said the Islamic scholar Martin Lings, himself a Sufi Muslim. According to The

Guardian, Lings argued that Shakespeare's "work resembles the teachings of the Islamic Sufi sect" in the International Shakespeare Globe Fellowship Lecture at Shakespeare's own Globe Theatre in London. Lings spoke during Islam Awareness Week.

"It's impossible for Shakespeare to have been a Muslim," David N. Beauregard, a Shakespeare scholar and co-editor of *Shakespeare and the Culture of Christianity in Early Modern England*, told. Shakespeare "maintained Roman Catholic beliefs on crucial doctrinal differences." Beauregard notes that "this is not to say that Shakespeare was occupied with writing religious drama, but only that a specific religious tradition informs his work."

According to Robert Spencer[23], "Shakespeare is just the latest paradigmatic figure of Western Christian culture to be remade in a Muslim-friendly manner." Recently the [US] State Department asserted, without a shred of evidence, that Christopher Columbus (who in fact praised Ferdinand and Isabella for driving the Muslims out of Spain in 1492, the same year as his first visit to the Americas) was aided on his voyages by a Muslim navigator. "The state of American education is so dismal today that teachers themselves are ill-equipped to counter these historical fantasies."

The Gates of Vienna blog[24] quoted a report by The American Council of Trustees and Alumni (ACTA) on US Universities. Their survey revealed "a remarkable uniformity of political stance and pedagogical approach. Throughout the humanities and social sciences, the same issues surface over and over, regardless of discipline. In courses on literature, philosophy, and history; sociology, anthropology, and religious studies; women's studies, American studies, [...] the focus is consistently on a set list of topics: race, class, gender, sexuality, and the "social construction of identity"; globalisation, capitalism, and U.S. "hegemony"; the ubiquity of oppression and the destruction of the environment."

"In class after class, the same essential message is repeated, in terms that, to an academic "outsider," often seem virtually unintelligible." "In short, the message is that the status quo, which is patriarchal, racist, hegemonic, and capitalist, must be "interrogated" and "critiqued" as a means of theorising and facilitating a social transformation whose necessity and value are taken as a given." "Differences between disciplines are beginning to disappear. Courses in such seemingly distinct fields as literature, sociology, and women's studies, for example, have become mirror images of one another."

Writer Charlotte Allen commented[25] on how Harvard University President Lawrence Summers caused a storm by giving a speech speculating that innate differences between the sexes may have something to do with the fact that proportionately fewer women than men hold top positions in science. Summers in 2006 announced his intention to step down at the end of the school year, in part due to pressure caused by this speech. "Even if you're not up on the scientific research – a paper Mr. Summers cited demonstrating that, while women overall are just as smart as men, significantly fewer women than men occupy the very highest intelligence brackets that produce scientific genius – common sense tells you that Mr. Summers has got to be right. Recently, Harvard's Faculty of Arts and Sciences passed a vote of no confidence in Mr. Summers. Wouldn't it be preferable to talk openly about men's and women's strengths and weaknesses?"

Yes, Ms. Allen, it would. Summers may have been wrong, but it's dangerous once we embark on a road where important issues are not debated at all. One of the hallmarks of Western civilisation has been our thirst for asking questions about everything. Political Correctness is thus anti-Western both in its form and in its intent. It should be noted that in this case, Feminists were in the vanguard of PC, the same ideology that has blinded our Universities to the Islamic threat.

It makes it even worse when we know that other Feminists in academia are asserting that the veil, or even the burka, represent "an alternative Feminism." Dr. Wairimu Njambi is an Assistant Professor of "Women's Studies" at the Florida Atlantic University. Much of her scholarship is dedicated to advancing the notion that the cruel practice of female genital mutilation (FGM) is actually a triumph for Feminism and that it is hateful to suggest otherwise. According to Njambi "anti-FGM discourse perpetuates a colonialist assumption by universalising a particular western image of a 'normal' body and sexuality."

Still, there are pockets of resistance. Professor Sigurd Skirbekk[26] at the University of Oslo questions many of the assumptions underlying Western immigration policies. One of them is the notion that rich countries have a duty to take in all people from other nations that are suffering, either from natural disasters, political repression or overpopulation. According to him, it cannot be considered moral of the cultural, political and religious elites of these countries to allow their populations to grow unrestrained and then push their excess population onto other countries.

Skirbekk points out that European countries have earlier rejected the Germans when they used the argument of lebensraum as a motivation for their foreign policy. We should do the same thing now when other countries invoke the argument that they lack space for their population. According to him, there is plenty of literature available about the ecological challenges the world will be facing in this century. Running a too liberal immigration policy while refusing to confront such unpleasant moral issues is not a sustainable alternative in the long run. We will then only push difficult dilemmas onto future generations.

In Denmark, linguist Tina Magaard[27] concludes that Islamic texts encourage terror and fighting to a far greater degree than the original texts of other religions. She has a PhD in Textual Analysis and Intercultural Communication from the Sorbonne in Paris, and has spent three years on a research project comparing the original texts of ten religions. "The texts in Islam distinguish themselves from the texts of other religions by encouraging violence and aggression against people with other religious beliefs to a larger degree. There are also straightforward calls for terror. This has long been a taboo in the research into Islam, but it is a fact we need to deal with."

Moreover, there are hundreds of calls in the Koran for fighting against people of other faiths. "If it is correct that many Muslims view the Koran as the literal words of God, which cannot be interpreted or rephrased, then we have a problem. It is indisputable that the texts encourage terror and violence. Consequently, it must be reasonable to ask Muslims themselves how they relate to the text, if they read it as it is," says Magaard.

The examples of Skirbekk, Magaard and others are indeed encouraging, but not numerous enough to substantially change the overall picture of Western academics largely paralysed by Political Correctness and anti-Western sentiments.

Writer Mark Steyn[28] comments on how "out in the real world it seems the true globalisation success story of the 1990s was the export of ideology from a relatively obscure part of the planet to the heart of every Western city." "Writing about the collapse of nations such as Somalia, the *Atlantic Monthly's* Robert D. Kaplan referred to the "citizens" of such "states" as "re-primitivised man."

"When lifelong Torontonians are hot for decapitation, when Yorkshiremen born and bred and into fish 'n' chips and cricket and lousy English pop music self-detonate on the London Tube, it would seem that the phenomenon of "re-primitivised man" has been successfully exported around the planet. It's reverse globalisation: The pathologies of the remotest backwaters now have franchise outlets in every Western city."

It is possible to see a connection here. While multiculturalism is spreading ideological tribalism in our universities, it is spreading physical tribalism in our major cities. Since all cultures are equal, there is no need to preserve Western civilisation, nor to uphold our laws.

It is true that we may never fully reach the ideal of objective truth, since we are all more or less limited in our understanding by our personal experiences and our prejudice. However, this does not mean that we should abandon the ideal. That's what has happened during the past decades. Our colleges aren't even trying to seek truth; they have decided that there is no such thing as "truth" in the first place, just different opinions and cultures, all equally valid. Except Western culture, which is inherently evil and should be broken down and "deconstructed." Western Universities have moved from the Age of Reason to the Age of Deconstruction.

While Chinese, Indian, Korean and other Asian Universities are graduating millions of motivated engineers and scientists every year, Western Universities have been reduced to little hippie factories, teaching about the wickedness of the West and the blessings of barbarism. This represents a serious challenge to the long-term economic competitiveness of Western nations. That's bad, but it is the least of our worries. Far worse than failing to compete with non-Muslim Asians is failing to identify the threat from Islamic nations who want to subdue us and wipe out our entire civilisation. That is a failure we quite simply cannot live with. And we probably won't, unless we manage to deal with it.

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1.4 Review 1: Religion of Peace? Islam's war against the world - Islam 101

Islam 101 is meant to help people become better educated about the fundamentals of Islam and to help the more knowledgeable better convey the facts to others. With the aim of lending clarity to the public understanding of Islam and of exposing the inadequacy of prevailing views.

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5. Further Resources

1. The Basics

a. The Five Pillars of Islam

The five pillars of Islam constitute the most basic tenets of the religion. They are:

1. Faith (iman) in the oneness of Allah and the finality of the prophethood of Muhammad (indicated by the declaration [the Shahadah] that, "There is no God but Allah and Muhammad is the messenger of Allah").
2. Keeping of the five scheduled daily prayers (salah).
3. Almsgiving (zakat).
4. Fasting (sawm).
5. Pilgrimage (hajj) to Mecca for those who are able.

The five pillars in and of themselves do not tell us a lot about the faith or what a Muslim is supposed to believe or how he should act. The second through fifth pillars -- prayer, almsgiving, fasting, pilgrimage -- are aspects shared by many religions. The finality of the prophethood of Muhammad, however, is unique to Islam. To understand Islam and what it means to be a Muslim, we must come to understand Muhammad as well as the revelations given through him by Allah, which make up the Quran.

b. The Quran -- the Book of Allah

According to Islamic teaching, the Quran came down as a series of revelations from Allah through the Archangel Gabriel to the Prophet Muhammad, who then dictated it to his followers. Muhammad's companions memorised fragments of the Quran and wrote them down on whatever was at hand, which were later compiled into book form under the rule of the third Caliph, Uthman, some years after Muhammad's death.

The Quran is about as long as the Christian New Testament. It comprises 114 suras (not to be confused with the Sira, which refers to the life of the Prophet) of varying lengths, which may be considered chapters. According to Islamic doctrine, it was around 610 AD in a cave near the city of Mecca (now in southwest Saudi Arabia) that Muhammad received the first revelation from Allah by way of the Archangel Gabriel. The revelation merely commanded Muhammad to "recite" or "read" (Sura 96); the words he was instructed to utter were not his own but Allah's. Over the next twelve or so years in Mecca, other revelations came to Muhammad that constituted a message to the inhabitants of the city to forsake their pagan ways and turn in worship to the one Allah.

While in Mecca, though he condemned paganism (for the most part), Muhammad showed great respect for the monotheism of the Christian and Jewish inhabitants. Indeed, the Allah of the Quran claimed to be the same God worshipped by Jews and Christians, who now revealed himself to the Arab people through his chosen messenger, Muhammad. It is the Quranic revelations that came later in Muhammad's career, after he and the first Muslims left Mecca for the city of Medina, that transformed Islam from a relatively benign form of monotheism into an expansionary, military-political ideology that persists to this day.

Orthodox Islam does not accept that a rendering of the Quran into another language is a "translation" in the way that, say, the King James Bible is a translation of the original Hebrew and Greek Scriptures. A point often made by Islamic apologists to defang

criticism is that only Arabic readers may understand the Quran. But Arabic is a language like any other and fully capable of translation. Indeed, most Muslims are not Arabic readers. In the below analysis, we use a translation of the Quran by two Muslim scholars, which may be found [here](#). All parenthetical explanations in the text are those of the translators save for my interjections in braces, { }.

c. The Sunnah -- the "Way" of the Prophet Muhammad

In Islam, Muhammad is considered *al-insan al-kamil* (the "ideal man"). Muhammad is in no way considered divine, nor is he worshipped (no image of Muhammad is permitted lest it encourage idolatry), but he is the model par excellence for all Muslims in how they should conduct themselves. It is through Muhammad's personal teachings and actions -- which make up the "way of the Prophet," the Sunnah -- that Muslims discern what a good and holy life is. Details about the Prophet -- how he lived, what he did, his non-Quranic utterances, his personal habits -- are indispensable knowledge for any faithful Muslim.

Knowledge of the Sunnah comes primarily from the Hadith's ("reports") about Muhammad's life, which were passed down orally until codified in the eighth century AD, some hundred years after Muhammad's death. The Hadith's comprise the most important body of Islamic texts after the Quran; they are basically a collection of anecdotes about Muhammad's life believed to have originated with those who knew him personally. There are thousands upon thousands of Hadith's, some running to multiple pages, some barely a few lines in length. When the Hadith's were first compiled in the eighth century AD, it became obvious that many were inauthentic. The early Muslim scholars of Hadith spent tremendous labour trying to determine which Hadith's were authoritative and which were suspect.

The Hadith's here come exclusively from the most reliable and authoritative collection, Sahih Al-Bukhari, recognised as sound by all schools of Islamic scholarship, translated by a Muslim scholar and which may be found [here](#). Different translations of Hadith's can vary in their breakdown of volume, book, and number, but the content is the same. For each Hadith, the classifying information is listed first, then the name of the originator of the Hadith (generally someone who knew Muhammad personally), and then the content itself. While the absolute authenticity of even a sound Hadith is hardly assured, they are nonetheless accepted as authoritative within an Islamic context.

Because Muhammad is himself the measuring stick of morality, his actions are not judged according to an independent moral standard but rather establish what the standard for Muslims properly is.

Volume 7, Book 62, Number 88; Narrated Ursa: The Prophet wrote the (marriage contract) with Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

Volume 8, Book 82, Number 795; Narrated Anas: The Prophet cut off the hands and feet of the men belonging to the tribe of Uraina and did not cauterise (their bleeding limbs) till they died.

Volume 2, Book 23, Number 413; Narrated Abdullah bin Umar: The Jews {of Medina} brought to the Prophet a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque.

Volume 9, Book 84, Number 57; Narrated Ikrima: Some Zanadiqa (atheists) were brought to Ali {the fourth Caliph} and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, "Do not punish anybody with Allah's punishment (fire)." I would have killed them according to the statement of Allah's Apostle, "Whoever changes his Islamic religion, then kill him."

Volume 1, Book 2, Number 25; Narrated Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's Cause."

In Islam, there is no "natural" sense of morality or justice that transcends the specific examples and injunctions outlined in the Quran and the Sunnah. Because Muhammad is considered Allah's final prophet and the Quran the eternal, unalterable words of Allah himself, there is also no evolving morality that permits the modification or integration of Islamic morality with that from other sources. The entire Islamic moral universe devolves solely from the life and teachings of Muhammad.

Along with the reliable Hadith's, a further source of accepted knowledge about Muhammad comes from the Sira (life) of the Prophet, composed by one of Islam's great scholars, Muhammad bin Ishaq, in the eighth century AD.

Muhammad's prophetic career is meaningfully divided into two segments: the first in Mecca, where he laboured for fourteen years to make converts to Islam; and later in the city of Medina (The City of the Apostle of God), where he became a powerful political and military leader. In Mecca, we see a quasi-Biblical figure, preaching repentance and charity, harassed and rejected by those around him; later, in Medina, we see an able commander and strategist who systematically conquered and killed those who opposed him. It is the later years of Muhammad's life, from 622 AD to his death in 632, that are rarely broached in polite company. In 622, when the Prophet was better than fifty years old, he and his followers made the Hijra (emigration or flight), from Mecca to the oasis of Yathrib -- later renamed Medina -- some 200 miles to the north. Muhammad's new monotheism had angered the pagan leaders of Mecca, and the flight to Medina was precipitated by a probable attempt on Muhammad's life. Muhammad had sent emissaries to Medina to ensure his welcome. He was accepted by the Medinan tribes as the leader of the Muslims and as arbiter of inter-tribal disputes.

Shortly before Muhammad fled the hostility of Mecca, a new batch of Muslim converts pledged their loyalty to him on a hill outside Mecca called Aqaba. Ishaq here conveys in the Sira the significance of this event:

Sira, p208: When God gave permission to his Apostle to fight, the second {oath of allegiance at} Aqaba contained conditions involving war which were not in the first act of fealty. Now they {Muhammad's followers} bound themselves to war against all and sundry for God and his Apostle, while he promised them for faithful service thus the reward of paradise.

That Muhammad's nascent religion underwent a significant change at this point is plain. The scholarly Ishaq clearly intends to impress on his (Muslim) readers that, while in its early years, Islam was a relatively tolerant creed that would "endure insult and forgive the ignorant," Allah soon required Muslims "to war against all and sundry for God and his Apostle." The Islamic calendar testifies to the paramouncy of the Hijra by setting year one from the date of its occurrence. The year of the Hijra, 622 AD, is considered more significant than the year of Muhammad's birth or death or that of the first Quranic

revelation because Islam is first and foremost a political-military enterprise. It was only when Muhammad left Mecca with his paramilitary band that Islam achieved its proper political-military articulation. The years of the Islamic calendar (which employs lunar months) are designated in English "AH" or "After Hijra."

i. The Battle of Badr

The Battle of Badr was the first significant engagement fought by the Prophet. Upon establishing himself in Medina following the Hijra, Muhammad began a series of razzias (raids) on caravans of the Meccan Quraish tribe on the route to Syria.

Volume 5, Book 59, Number 287; Narrated Kab bin Malik: The Apostle had gone out to meet the caravans of Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention).

Volume 5, Book 59, Number 289; Narrated Ibn Abbas: On the day of the battle of Badr, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54:45)

Having returned to Medina after the battle, Muhammad admonished the resident Jewish tribe of Qaynuqa to accept Islam or face a similar fate as the Quraish (3:12-13). The Qaynuqa agreed to leave Medina if they could retain their property, which Muhammad granted. Following the exile of the Bani Qaynuqa, Muhammad turned to individuals in Medina he considered to have acted treacherously. The Prophet particularly seems to have disliked the many poets who ridiculed his new religion and his claim to prophethood -- a theme evident today in the violent reactions of Muslims to any perceived mockery of Islam. In taking action against his opponents, "the ideal man" set precedents for all time as to how Muslims should deal with detractors of their religion.

Sira, p367: Then he {Kab bin al-Ashraf} composed amatory verses of an insulting nature about the Muslim women. The Apostle said: "Who will rid me of Ibnul-Ashraf?" Muhammad bin Maslama, brother of the Bani Abdu'l-Ashhal, said, "I will deal with him for you, O Apostle of God, I will kill him." He said, "Do so if you can." "All that is incumbent upon you is that you should try" {said the Prophet to Muhammad bin Maslama}. He said, "O Apostle of God, we shall have to tell lies." He {the Prophet} answered, "Say what you like, for you are free in the matter."

Volume 4, Book 52, Number 270; Narrated Jabir bin 'Abdullah: The Prophet said, "Who is ready to kill Kab bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Kab) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Kab replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

A significant portion of the Sira is devoted to poetry composed by Muhammad's followers and his enemies in rhetorical duels that mirrored those in the field. There seems to have been an informal competition in aggrandising oneself, one's tribe, and one's God while ridiculing one's adversary in eloquent and memorable ways. Kab bin Malik, one of the assassins of his brother, Kab bin al-Ashraf, composed the following:

Sira, p368: Kab bin Malik said: Of them Kab was left prostrate there (After his fall {the Jewish tribe of} al-Nadir were brought low). Sword in hand we cut him down By Muhammad's order when he sent secretly by night Kab's brother to go to Kab. He beguiled him and brought him down with guile Mahmud was trustworthy, bold.

ii. The Battle of Uhud

The Meccan Quraish regrouped for an attack on the Muslims at Medina. Muhammad got wind of the Meccan force coming to attack him and encamped his forces on a small hillock north of Medina named Uhud, where the ensuing battle took place.

Volume 5, Book 59, Number 377; Narrated Jabir bin Abdullah: On the day of the battle of Uhud, a man came to the Prophet and said, "Can you tell me where I will be if I should get martyred?" The Prophet replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

Volume 5, Book 59, Number 375; Narrated Al-Bara: when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties.

Though deprived of victory at Uhud, Muhammad was by no means vanquished. He continued making raids that made being a Muslim not only virtuous in the eyes of Allah but lucrative as well. In an Islamic worldview, there is no incompatibility between wealth, power, and holiness. Indeed, as a member of the true faith, it is only logical that one should also enjoy the material bounty of Allah -- even if that means plundering it from infidels.

As Muhammad had neutralised the Jewish tribe of Bani Qaynuqa after Badr, he now turned to the Bani Nadir after Uhud. According to the Sira, Allah warned Muhammad of an attempt to assassinate him, and the Prophet ordered the Muslims to prepare for war against the Bani Nadir. The Bani Nadir agreed to go into exile if Muhammad permitted them to retain their movable property. Muhammad agreed to these terms save that they leave behind their armour.

iii. The Battle of Medina

In 627 AD, Muhammad faced the greatest challenge to his new community. In that year, the Quraish of Mecca made their most determined attack on the Muslims at Medina itself. Muhammad thought it advisable not to engage them in a pitched battle as at Uhud but took shelter in Medina, protected as it was by lava flows on three sides. The Meccans would have to attack from the northwest in a valley between the flows, and it was there that Muhammad ordered a trench dug for the city's defence.

Volume 4, Book 52, Number 208; Narrated Anas: On the day (of the battle) of the Trench, the Ansar {new converts to Islam} were saying, "We are those who have sworn allegiance to Muhammad for Jihad (for ever) as long as we live." The Prophet replied to them, "O Allah! There is no life except the life of the Hereafter. So honour the Ansar and emigrants {from Mecca} with Your Generosity."

And Narrated Mujashi: My brother and I came to the Prophet and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

The Meccans were foiled by the trench and only able to send small raiding parties across it. After several days, they turned back for Mecca. Following his victory, Muhammad turned to the third Jewish tribe at Medina, the Bani Quraiza. While the Bani Qaynuqa and Bani Nadir had suffered exile, the fate of the Bani Quraiza would be considerably more dire.

Sira, p463-4: Then they {the tribe of Quraiza} surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of Bani al-Najjar. Then the apostle went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy bin Akhtab and Kab bin Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the Apostle they asked Kab what he thought would be done with them. He replied, "Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!" This went on until the Apostle made an end of them.

Thus do we find the clear precedent that explains the peculiar penchant of Islamic terrorists to behead their victims: it is merely another precedent bestowed by their Prophet.

Following yet another of the Muslims' raids, this time on a place called Khaibar, "The women of Khaibar were distributed among the Muslims" as was usual practice. (Sira, p511) The raid at Khaibar had been against the Bani Nadir, whom Muhammad had earlier exiled from Medina.

Sira, p515: Kinana bin al-Rabi, who had the custody of the treasure of Bani al-Nadir, was brought to the Apostle who asked him about it. He denied that he knew where it was. A Jew came to the Apostle and said that he had seen Kinana going round a certain ruin every morning early. When the Apostle said to Kinana, "Do you know that if we find you have it I shall kill you?" he said, Yes. The Apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the Apostle gave orders to al-Zubayr bin al-Awwam, "Torture him until you extract what he has," so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the Apostle delivered him to Muhammad bin Maslama and he struck off his head, in revenge for his brother Mahmud.

iv. The Conquest of Mecca

Muhammad's greatest victory came in 632 AD, ten years after he and his followers had been forced to flee to Medina. In that year, he assembled a force of some ten thousand Muslims and allied tribes and descended on Mecca. "The Apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Kaba." (Sira, p550)

Volume 3, Book 29, Number 72; Narrated Anas bin Malik: Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Kaba (taking refuge in the Kaba)." The Prophet said, "Kill him."

Following the conquest of Mecca, Muhammad outlined the future of his religion.

Volume 4, Book 52, Number 177; Narrated Abu Huraira: Allah's Apostle said, "The Hour {of the Last Judgment} will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, "O Muslim! There is a Jew hiding behind me, so kill him."

Volume 1, Book 2, Number 24; Narrated Ibn Umar: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

It is from such warlike pronouncements as these that Islamic scholarship divides the world into dar al-Islam (the House of Islam, i.e., those nations who have submitted to Allah) and dar al-harb (the House of War, i.e., those who have not). It is this dispensation that the world lived under in Muhammad's time and that it lives under today. Then as now, Islam's message to the unbelieving world is the same: submit or be conquered.

d. Sharia Law

Unlike many religions, Islam includes a mandatory and highly specific legal and political plan for society called Sharia, which translates approximately as "way" or "path." The precepts of Sharia are derived from the commandments of the Quran and the Sunnah (the teachings and precedents of Muhammad as found in the reliable Hadith's and the Sira). Together, the Quran and the Sunnah establish the dictates of Sharia, which is the blueprint for the good Islamic society. Because Sharia originates with the Quran and the Sunnah, it is not optional. Sharia is the legal code ordained by Allah for all mankind. To violate Sharia or not to accept its authority is to commit rebellion against Allah, which Allah's faithful are required to combat.

There is no separation between the religious and the political in Islam; rather Islam and Sharia constitute a comprehensive means of ordering society at every level. While it is in theory possible for an Islamic society to have different outward forms -- an elective system of government, a hereditary monarchy, etc. -- whatever the outward structure of the government, Sharia is the prescribed content. It is this fact that puts Sharia into conflict with forms of government based on anything other than the Quran and the Sunnah.

The precepts of Sharia may be divided into two parts:

1. Acts of worship (al-ibadat), which includes:

Ritual Purification (Wudu)
Prayers (Salah)
Fasts (Sawm and Ramadan)

Charity (Zakat)
Pilgrimage to Mecca (Hajj)

2. Human interaction (al-muamalat), which includes:

Financial transactions
Endowments
Laws of inheritance
Marriage, divorce, and child care
Food and drink (including ritual slaughtering and hunting)
Penal punishments
War and peace
Judicial matters (including witnesses and forms of evidence)

As one may see, there are few aspects of life that Sharia does not specifically govern. Everything from washing one's hands to child-rearing to taxation to military policy falls under its dictates. Because Sharia is derivative of the Quran and the Sunnah, it affords some room for interpretation. But upon examination of the Islamic sources (see above), it is apparent that any meaningful application of Sharia is going to look very different from anything resembling a free or open society in the Western sense. The stoning of adulterers, execution of apostates and blasphemers, repression of other religions, and a mandatory hostility toward non-Islamic nations punctuated by regular warfare will be the norm. It seems fair then to classify Islam and its Sharia code as a form of totalitarianism.

2. Jihad and Dhimmitude

a. What does "Jihad" mean?

Jihad literally translates as "struggle." Strictly speaking, jihad does not mean "holy war" as Muslim apologists often point out. However, the question remains as to what sort of "struggle" is meant: an inner, spiritual struggle against the passions, or an outward, physical struggle.

As in any case of trying to determine Islamic teaching on a particular matter, one must look to the Quran and the Sunnah. From those sources (see above) it is evident that a Muslim is required to struggle against a variety of things: laziness in prayer, neglecting to give zakat (alms), etc. But is it also plain that a Muslim is commanded to struggle in physical combat against the infidel as well. Muhammad's impressive military career attests to the central role that military action plays in Islam.

b. Hasan Al-Banna on jihad

Below are excerpts from Hasan Al-Banna's treatise, Jihad. In 1928, Al-Banna founded the Muslim Brotherhood, which today is the most powerful organisation in Egypt after the government itself. In this treatise, Al-Banna cogently argues that Muslims must take up arms against unbelievers. As he says, "The verses of the Qur'an and the Sunnah summon people in general (with the most eloquent expression and the clearest exposition) to jihad, to warfare, to the armed forces, and all means of land and sea fighting."

All Muslims Must Make Jihad

Jihad is an obligation from Allah on every Muslim and cannot be ignored nor evaded. Allah has ascribed great importance to jihad and has made the reward of the martyrs and the fighters in His way a splendid one. Only those who have acted similarly and who have

modelled themselves upon the martyrs in their performance of jihad can join them in this reward. Furthermore, Allah has specifically honoured the Mujahideen {those who wage jihad} with certain exceptional qualities, both spiritual and practical, to benefit them in this world and the next. Their pure blood is a symbol of victory in this world and the mark of success and felicity in the world to come.

Those who can only find excuses, however, have been warned of extremely dreadful punishments and Allah has described them with the most unfortunate of names. He has reprimanded them for their cowardice and lack of spirit, and castigated them for their weakness and truancy. In this world, they will be surrounded by dishonour and in the next they will be surrounded by the fire from which they shall not escape though they may possess much wealth. The weaknesses of abstention and evasion of jihad are regarded by Allah as one of the major sins, and one of the seven sins that guarantee failure.

Islam is concerned with the question of jihad and the drafting and the mobilisation of the entire Ummah {the global Muslim community} into one body to defend the right cause with all its strength than any other ancient or modern system of living, whether religious or civil. The verses of the Qur'an and the Sunnah of Muhammad (PBUH {Peace Be Unto Him}) are overflowing with all these noble ideals and they summon people in general (with the most eloquent expression and the clearest exposition) to jihad, to warfare, to the armed forces, and all means of land and sea fighting.

Here Al-Banna offers citations from the Quran and the reliable Hadith's that demonstrate the necessity of combat for Muslims. The citations are comparable to those included in Islam 101 section 1b and are here omitted.

The Scholars on Jihad

I have just presented to you some verses from the Qur'an and the Noble Ahadith concerning the importance of jihad. Now I would like to present to you some of the opinions from jurisprudence of the Islamic Schools of Thought including some latter day authorities regarding the rules of jihad and the necessity for preparedness. From this we will come to realise how far the ummah has deviated in its practice of Islam as can be seen from the consensus of its scholars on the question of jihad.

The author of the 'Majma' al-Anhar fi Sharh Multaqal-Abhar', in describing the rules of jihad according to the Hanafi School, said: 'Jihad linguistically means to exert one's utmost effort in word and action; in the Sharee'ah {Sharia -- Islamic law} it is the fighting of the unbelievers, and involves all possible efforts that are necessary to dismantle the power of the enemies of Islam including beating them, plundering their wealth, destroying their places of worship and smashing their idols. This means that jihad is to strive to the utmost to ensure the strength of Islam by such means as fighting those who fight you and the dhimmies {non-Muslims living under Islamic rule} (if they violate any of the terms of the treaty) and the apostates (who are the worst of unbelievers, for they disbelieved after they have affirmed their belief).

It is fard (obligatory) on us to fight with the enemies. The Imam must send a military expedition to the Dar-al-Harb {House of War -- the non-Muslim world} every year at least once or twice, and the people must support him in this. If some of the people fulfill the obligation, the remainder are released from the obligation. If this fard kifayah (communal obligation) cannot be fulfilled by that group, then the responsibility lies with the closest adjacent group, and then the closest after that etc., and if the fard kifayah cannot be fulfilled except by all the people, it then becomes a fard 'ayn (individual obligation), like prayer on everyone of the people.

The scholarly people are of one opinion on this matter as should be evident and this is irrespective of whether these scholars were Mujtahideen or Muqalideen and it is irrespective of whether these scholars were salaf (early) or khalaf (late). They all agreed unanimously that jihad is a fard kifayah imposed upon the Islamic ummah in order to spread the Da'wah of Islam, and that jihad is a fard 'ayn if an enemy attacks Muslim lands. Today, my brother, the Muslims as you know are forced to be subservient before others and are ruled by

disbelievers. Our lands have been besieged, and our hurruma'at (personal possessions, respect, honour, dignity and privacy) violated. Our enemies are overlooking our affairs, and the rites of our din are under their jurisdiction. Yet still the Muslims fail to fulfill the responsibility of Da'wah that is on their shoulders. Hence in this situation it becomes the duty of each and every Muslim to make jihad. He should prepare himself mentally and physically such that when comes the decision of Allah, he will be ready.

I should not finish this discussion without mentioning to you that the Muslims, throughout every period of their history (before the present period of oppression in which their dignity has been lost) have never abandoned jihad nor did they ever become negligent in its performance, not even their religious authorities, mystics, craftsmen, etc. They were all always ready and prepared. For example, Abdullah ibn al Mubarak, a very learned and pious man, was a volunteer in jihad for most of his life, and 'Abdulwahid bin Zayd, a sufi and a devout man, was the same. And in his time, Shaiq al Balkhi, the shaykh of the sufis encouraged his pupils towards jihad.

Associated Matters Concerning Jihad

Many Muslims today mistakenly believe that fighting the enemy is jihad asghar (a lesser jihad) and that fighting one's ego is jihad akbar (a greater jihad). The following narration [athar] is quoted as proof: "We have returned from the lesser jihad to embark on the greater jihad." They said: "What is the greater jihad?" He said: "The jihad of the heart, or the jihad against one's ego."

This narration is used by some to lessen the importance of fighting, to discourage any preparation for combat, and to deter any offering of jihad in Allah's way. This narration is not a saheeh (sound) tradition: The prominent muhaddith Al Hafiz ibn Hajar al-Asqalani said in the Tasdid al-Qaws:

'It is well known and often repeated, and was a saying of Ibrahim ibn 'Abla.'

Al Hafiz Al Iraqi said in the Takhrij Ahadith al-Ahya':

'Al Bayhaqi transmitted it with a weak chain of narrators on the authority of Jabir, and Al Khatib transmitted it in his history on the authority of Jabir.'

Nevertheless, even if it were a sound tradition, it would never warrant abandoning jihad or preparing for it in order to rescue the territories of the Muslims and repel the attacks of the disbelievers. Let it be known that this narration simply emphasises the importance of struggling against one's ego so that Allah will be the sole purpose of everyone of our actions.

Other associated matters concerning jihad include commanding the good and forbidding the evil. It is said in the Hadeeth: "One of the greatest forms of jihad is to utter a word of truth in the presence of a tyrannical ruler." But nothing compares to the honour of shahadah kubra (the supreme martyrdom) or the reward that is waiting for the Mujahideen.

Epilogue

My brothers! The ummah that knows how to die a noble and honourable death is granted an exalted life in this world and eternal felicity in the next. Degradation and dishonour are the results of the love of this world and the fear of death. Therefore prepare for jihad and be the lovers of death. Life itself shall come searching after you.

My brothers, you should know that one day you will face death and this ominous event can only occur once. If you suffer on this occasion in the way of Allah, it will be to your benefit in this world and your reward in the next. And remember brother that nothing can happen without the Will of Allah: ponder well what Allah, the Blessed, the Almighty, has said:

'Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as to how to save themselves, ignoring the others and the Prophet) and thought wrongly of Allah -

the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death: but that Allah might test what is in your hearts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) hearts." {Sura 3:154}

c. Dar al-Islam and dar al-harb: the House of Islam and the House of War

The violent injunctions of the Quran and the violent precedents set by Muhammad set the tone for the Islamic view of politics and of world history. Islamic scholarship divides the world into two spheres of influence, the House of Islam (dar al-Islam) and the House of War (dar al-harb). Islam means submission, and so the House of Islam includes those nations that have submitted to Islamic rule, which is to say those nations ruled by Sharia law. The rest of the world, which has not accepted Sharia law and so is not in a state of submission, exists in a state of rebellion or war with the will of Allah. It is incumbent on dar al-Islam to make war upon dar al-harb until such time that all nations submit to the will of Allah and accept Sharia law. Islam's message to the non-Muslim world is the same now as it was in the time of Muhammad and throughout history: submit or be conquered. The only times since Muhammad when dar al-Islam was not actively at war with dar al-harb were when the Muslim world was too weak or divided to make war effectively.

But the lulls in the ongoing war that the House of Islam has declared against the House of War do not indicate a forsaking of jihad as a principle but reflect a change in strategic factors. It is acceptable for Muslim nations to declare hudna, or truce, at times when the infidel nations are too powerful for open warfare to make sense. Jihad is not a collective suicide pact even while "killing and being killed" (Sura 9: 111) is encouraged on an individual level. For the past few hundred years, the Muslim world has been too politically fragmented and technologically inferior to pose a major threat to the West. But that is changing.

1.5 Al-Taqiyya – Religious/political deception

Due to the state of war between dar al-Islam and dar al-harb, systematic lying to the infidel must be considered part and parcel of Islamic tactics. The parroting by Muslim organisations throughout dar al-harb that "Islam is a religion of peace," or that the origins of Muslim violence lie in the unbalanced psyches of particular individual "fanatics," must be considered as disinformation intended to induce the infidel world to let down its guard. Of course, individual Muslims may genuinely regard their religion as "peaceful", but only insofar as they are ignorant of its true teachings, or in the sense of the Egyptian theorist Sayyid Qutb, who posited in his *Islam and Universal Peace* that true peace would prevail in the world just as soon as Islam had conquered it.

A telling point is that, while Muslims who present their religion as peaceful abound throughout dar al-harb, they are nearly non-existent in dar al-Islam. A Muslim apostate once suggested to me a litmus test for Westerners who believe that Islam is a religion of "peace" and "tolerance": try making that point on a street corner in Ramallah, or Riyadh, or Islamabad, or anywhere in the Muslim world. He assured me you wouldn't live five minutes.

{A} problem concerning law and order {with respect to Muslims in dar al-harb} arises from an ancient Islamic legal principle -- that of taqiyya, a word the root meaning of which is "to remain faithful" but which in effect means "dissimulation." It has full Quranic authority (3:28 and 16:106) and allows the Muslim to conform outwardly to the requirements of un-Islamic or non-Islamic government, while inwardly "remaining faithful" to whatever he conceives to be proper Islam, while waiting for the tide to turn. (Hiskett, *Some to Mecca Turn to Pray*, 101.)

Volume 4, Book 52, Number 269; Narrated Jabir bin 'Abdullah: The Prophet said, "War is deceit."

Historically, examples of al-taqiyya include permission to renounce Islam itself in order to save one's neck or ingratiate oneself with an enemy. It is not hard to see that the implications of taqiyya are insidious in the extreme: they essentially render negotiated settlement -- and, indeed, all veracious communication between dar al-Islam and dar al-harb -- impossible. It should not, however, be surprising that a party to a war should seek to mislead the other about its means and intentions. Jihad Watch's own Hugh Fitzgerald sums up taqiyya and kitman, a related form of deception.

"Taqiyya" is the religiously-sanctioned doctrine, with its origins in Shi'a Islam but now practiced by non-Shi'a as well, of deliberate dissimulation about religious matters that may be undertaken to protect Islam, and the Believers. A related term, of broader application, is "kitman," which is defined as "mental reservation." An example of "Taqiyya" would be the insistence of a Muslim apologist that "of course" there is freedom of conscience in Islam, and then quoting that Qur'anic verse -- "There shall be no compulsion in religion." {2:256} But the impression given will be false, for there has been no mention of the Muslim doctrine of abrogation, or naskh, whereby such an early verse as that about "no compulsion in religion" has been cancelled out by later, far more intolerant and malevolent verses. In any case, history shows that within Islam there is, and always has been, "compulsion in religion" for Muslims, and for non-Muslims.

"Kitman" is close to "taqiyya," but rather than outright dissimulation, it consists in telling only a part of the truth, with "mental reservation" justifying the omission of the rest. One example may suffice. When a Muslim maintains that "jihad" really means "a spiritual struggle," and fails to add that this definition is a recent one in Islam (little more than a century old), he misleads by holding back, and is practicing "kitman." When he adduces, in support of this doubtful proposition, the hadith in which Muhammad, returning home from one of his many battles, is reported to have said (as known from a chain of transmitters, or isnad), that he had returned from "the Lesser Jihad to the Greater Jihad" and does not add what he also knows to be true, that this is a "weak" hadith, regarded by the most-respected muhaddithin as of doubtful authenticity, he is further practicing "kitman."

In times when the greater strength of dar al-harb necessitates that the jihad take an indirect approach, the natural attitude of a Muslim to the infidel world must be one of deception and omission. Revealing frankly the ultimate goal of dar al-Islam to conquer and plunder dar al-harb when the latter holds the military trump cards would be strategic idiocy. Fortunately for the jihadists, most infidels do not understand how one is to read the Quran, nor do they trouble themselves to find out what Muhammad actually did and taught, which makes it easy to give the impression through selective quotations and omissions that "Islam is a religion of peace." Any infidel who wants to believe such fiction will happily persist in his mistake having been cited a handful of Meccan verses and told that Muhammad was a man of great piety and charity. Digging only slightly deeper is sufficient to dispel the falsehood.

ii. How al-Taqiyya is a central part of the Islamisation of Europe

The following article will demonstrate that the concept of "al-Taqiyya" is an integral part of Islam, and that it is NOT a Shi'ite concoction. I had to shorten the analysis considerably. You can however see sources for more material.

The word "al-Taqiyya" literally means: "Concealing or disguising one's beliefs, convictions, ideas, feelings, opinions, and/or strategies at a time of eminent danger, whether now or later in time, to save oneself from physical and/or mental injury." A one-word translation would be "Dissimulation."

Rejecting al-Taqiyya is rejecting the Quran, as will be shown:

Reference 1:

Jalal al-Din al-Suyuti in his book, "al-Durr al-Manthoor Fi al-Tafsir al-Ma'athoor," narrates Ibn Abbas', the most renowned and trusted narrator of tradition in the sight of the Sunnis, opinion regarding al-Taqiyya in the Quranic verse: "Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, (they) shall have no relation left with Allah except by way of precaution ("tat-taqooh"), that ye may guard yourselves ("tooqatan") from them....[3:28]" that Ibn Abbas said:

"al-Taqiyya is with the tongue only; he who has been coerced into saying that which angers Allah, and his heart is comfortable (i.e., his true faith has not been shaken.), then (saying that which he has been coerced to say) will not harm him (at all); (because) al-Taqiyya is with the tongue only, (not the heart)."

NOTE 1: The two words "tat-taqooh" and "tooqatan," as mentioned in the Arabic Quran, are both from the same root of "al-Taqiyya."

NOTE 2: The "heart" as referred to above and in later occurrences refers to the center of faith in an individual's existence. It is mentioned many times in the Quran.

Reference 2:

Ibn Abbas also commented on the above verse, as narrated in Sunan al-Bayhaqi and Mustadrak al-Hakim, by saying:

"al-Taqiyya is the uttering of the tongue, while the heart is comfortable with faith."

NOTE: The meaning is that the tongue is permitted to utter anything in a time of need, as long as the heart is not affected; and one is still comfortable with faith.

Reference 3:

Abu Bakr al-Razi in his book, "Ahkam al-Quran," v2, p10, has explained the aforementioned verse "...except by way of precaution ("tat-taqooh"), that ye may guard yourselves ("tooqatan") from them....[3:28]" by affirming that al-Taqiyya should be used

when one is afraid for life and/or limb. In addition, he has narrated that Qutadah said with regards to the above verse:

"It is permissible to speak words of unbelief when al-Taqiyya is mandatory."

Reference 4:

It has been narrated by Abd al-Razak, Ibn Sa'd, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, al-Bayhaqi in his book "al- Dala-il," and it was corrected by al-Hakim in his book "al-Mustadrak" that:

"The non-believers arrested `Ammar Ibn Yasir and (tortured him until) he uttered foul words about Muhammad, and praised their gods (idols); and when they released him, he went straight to the Prophet. The Prophet said: "Is there something on your mind?" `Ammar Ibn Yasir said: "Bad (news)! They would not release me until I defamed you and praised their gods!" The Prophet said: "How do you find your heart to be?" `Ammar answered: "Comfortable with faith." So the Prophet said: "Then if they come back for you, then do the same thing all over again." Allah at that moment revealed the verse: "...except under compulsion, his heart remaining firm in faith...[16:106]"

NOTE: The full verse that was quoted partially as part of the tradition above, is: "Anyone who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in faith -- but such as open their breast to unbelief, -- on them is Wrath from Allah, and theirs will be a dreadful Chastisement [16:106]." (Emphasis Mine)

Reference 5:

It is narrated in Sunan al-Bayhaqi that Ibn Abbas explained the above verse "Anyone who, after accepting Faith in Allah, utters unbelief....[16:106]" by saying:

"The meaning that Allah is conveying is that he who utters unbelief after having believed, shall deserve the Wrath of Allah and a terrible punishment. However, those who have been coerced, and as such uttered with their tongues that which their hearts did not confirm to escape persecution, have nothing to fear; for Allah holds His servants responsible for that which their hearts have ratified."

Reference 6:

Another explanation of the above verse is provided by Jalal al-Din al-Suyuti in his book, "al-Durr al-Manthoor Fi al- Tafsir al-Ma-athoor," vol. 2, p178; he says:

"Ibn Abi Shaybah, Ibn Jarir, Ibn Munzir, and Ibn Abi Hatim narrated on the authority of Mujtahid (a man's name) that this verse was revealed in relation to the following event: A group of people from Mecca accepted Islam and professed their belief; as a result, the companions in Medina wrote to them requesting that they emigrate to Medina; for if they don't do so, they shall not be considered as those who are among the believers. In compliance, the group left Mecca, but were soon ambushed by the non-believers (Quraish) before reaching their destination; they were coerced into disbelief, and they professed it. As a result, the verse "...except under compulsion, his heart remaining firm in faith [16:106]..." was revealed."

Reference 7:

Ibn Sa'd in his book, "al-Tabaqat al-Kubra," narrates on the authority of Ibn Sirin that:

The Prophet saw `Ammar Ibn Yasir crying, so he wiped off his (RA) tears, and said: "The non-believers arrested you and immersed you in water until you said such and such (i.e., bad-mouthing the Prophet and praising the pagan gods to escape persecution); if they come back, then say it again."

Reference 8:

It is narrated in al-Sirah al-Halabiyyah, v3, p61, that:

After the conquest of the city of Khaybar by the Muslims, the Prophet was approached by Hajaj Ibn`Aalat and told: "O Prophet of Allah: I have in Mecca some excess wealth and some relatives, and I would like to have them back; am I excused if I bad-mouth you (to escape persecution)?" The Prophet excused him and said: "Say whatever you have to say."

Reference 9:

It is narrated by al-Ghazzali in his book, "Ihya`Uloom al-Din," that:

Safeguarding of a Muslim's life is a mandatory obligation that should be observed; and that lying is permissible when the shedding of a Muslim's blood is at stake.

Reference 10:

Jalal al-Din al-Suyuti in his book, "al-Ashbah Wa al-Naza'ir," affirms that:

"it is acceptable (for a Muslim) to eat the meat of a dead animal at a time of great hunger (starvation to the extent that the stomach is devoid of all food); and to loosen a bite of food (for fear of choking to death) by alcohol; and to utter words of unbelief; and if one is living in an environment where evil and corruption are the pervasive norm, and permissible things (Halal) are the exception and a rarity, then one can utilise whatever is available to fulfill his needs."

NOTE: The reference to the consumption of a dead animal is meant to illustrate that even forbidden things become permissible in a time of need.

Reference 11:

Jalal al-Din al-Suyuti in his book, "al-Durr al-Manthoor Fi al-Tafsir al-Ma'athoor," v2, p176, narrates that:

Abd Ibn Hameed, on the authority of al-Hassan, said: "al-Taqiyya is permissible until the Day of Judgment."

Reference 12:

Narrated in Sahih al-Bukhari, v7, p102, that Abu al-Darda' said:

"(Verily) we smile for some people, while our hearts curse (those same people)."

Reference 13:

Narrated in Sahih al-Bukhari, v7, p81, that the Prophet said:

"O `Aisha, the worst of people in the sight of Allah are those that are avoided by others due to their extreme impudence."

NOTE: The meaning here is that one is permitted to use deception to get along with people. The above tradition was narrated when a person sought permission to see the Holy Prophet and prior to his asking permission the Prophet said that he was not a good man, but still I shall see him. The Prophet talked to the person with utmost respect, upon which Aisha inquired as to why the Prophet talked to the person with respect despite his character, upon which the above reply was rendered.

Reference 14:

Narrated in Sahih Muslim (English version), Chapter MLXXVII, v4, p1373, Tradition #6303:

Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle, as saying that she heard Allah's Messenger as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, when infiltrating the enemy and for bringing temporary reconciliation amongst persons.

The (Sunni) commentator of this volume of Sahih Muslim, Abdul Hamid Siddiqi, provides the following commentary:

Telling of a lie is a grave sin but a Muslim is permitted to tell a lie in some several cases.

Please refer to Sahih Muslim Volume IV, Chapter MLXXVII, Tradition no. 6303 p1373, English only - Abdul Hamid Siddiqi

Al-Taqiyya vs. Hypocrisy [2]

Some people have fallen victim to confusing al-Taqiyya with hypocrisy, when in fact they (al-Taqiyya and Hypocrisy) are two opposite extremes. Al-Taqiyya is concealing faith and displaying non-belief; while Hypocrisy is the concealment of unbelief and the display of belief. They are total opposites in function, form, and meaning.

The Quran reveals the nature of hypocrisy with the following verse:

"When they meet those who believe, they say: `We Believe;' but when they are alone with their evil ones, they say: `We are really with you, we (were) only jesting [2:14]."

The Quran then reveals al-Taqiyya with the following verses:

"A Believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, `My Lord is Allah'?....[40:28]"

Also:

"Anyone who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in faith -- but such as open their breast to unbelief, -- on them is Wrath from Allah, and theirs will be a dreadful Chastisement [16:106]."

And also:

"Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, (they) shall have no relation left with Allah except by way of precaution ("tat-taqooh"), that ye may guard yourselves ("tooqatan") from them....[3:28]"

Moreover:

And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. (Aaron) said: "Son of my mother! Lo! People did oppress me and they were about to kill me. Make not the enemies neither rejoice over my misfortune nor count thou me amongst the sinful people. [7:150]"

Now, we see that Allah himself has stated that one of His faithful servants CONCEALED his faith and pretended that he was a follower of the Pharaoh's religion to escape persecution. We also see that Prophet Aaron (Haroon) observed Taqiyya when his life was in danger. We also observe that al-Taqiyya is CLEARLY permitted in a time of need. In fact, the Book of Allah instructs us that we should escape a situation which causes our destruction for nothing:

"and make not your own hands contribute to your destruction [2:195]"

Reason and Logic for performing al-Taqiyya

Aside from the instructions of the Quran and Hadith on the permissibility and necessity of Taqiyya, such necessity can also be derived from a logical and rational standpoint. It is apparent to any discerning observer that Allah has bestowed upon His creation certain defence mechanisms and instincts to protect themselves from impending danger. What follows are some examples that serve to illustrate the above point.

It is clear that al-Taqiyya as a defence or attack mechanism is Allah's mercy to His creation, such that He has not left them unprotected. As such, al-Taqiyya, build upon an instinctive defence/attack mechanism that Allah has endowed humans with. The ability to use one's tongue to escape persecution when you are weak or vulnerable is indeed a supreme example of defence. Al-Taqiyya is a truism because it satisfies an instinctive need to survive and prosper.

Comments

It has been demonstrated under the section of "Sunni Sources In Support of al-Taqiyya" that it is permissible to lie and deceive if you are at a disadvantage or vulnerable to any non-Muslim (F example as long as Muslims are still a minority in Europe), as al-Ghazzali asserted; and that it is legitimate to utter words of unbelief as al-Suyuti stated; and that it is acceptable to smile at a person while your heart curses him as al-Bukhari confirms; and that al- Taqiyya is an integral part of the Quran itself, as has been shown under the section of "al-Taqiyya vs. Hypocrisy;" and that it was practiced by one of the most notable companions of the Prophet, none other than `Ammar Ibn Yasir; and we have seen that al-Suyuti narrates that al-Taqiyya is permissible until the Day of Judgment (When Islam has conquered the entire world); and that a person can say anything he wants, even to badmouth the Prophet if he is in a dangerous and restrictive situation; and we have also seen that even the Prophet himself practiced al-Taqiyya in a manner of deception that served to advance "temporary" good relations among selected neighbouring people until they could be conquered. Furthermore, keep in mind that the Prophet Muhammad did not disclose his mission for the first three years of his prophet hood, which was, in fact, another practice of al- Taqiyya by the Prophet to save the young Islam from annihilation.

There is NO difference between the Sunnis and Shia vis-a-vis al-Taqiyya, except that the Shia practices al-Taqiyya for fear of persecution from Sunnis, while the Sunnis are actively using it in its relations with the Western world (Especially for the majority of Muslims (Sunnis) who have immigrated to Europe and the US).

It is enough to say "I am a Shi'i" to get your head chopped off, even today in countries like Saudi Arabia. As for the Sunnis, they were never subjected to what the Shia have been subjected to, primarily because they have always been the friends of the so-called Islamic governments throughout the ages.

My comment here is that Wahhabis themselves do indeed practice al-Taqiyya, but they have been psychologically programmed by their mentors in such a way that they don't even recognise al-Taqiyya when they do actually practice it. Ahmad Didat said that the Christians have been programmed in such a way that they may read the Bible a million times, but will never spot an error! They are fixed on believing it because their scholars say so, and they read at a superficial level. I say that this also applies to those who oppose al-Taqiyya.

Dr. al-Tijani wrote a short event where he was sitting next to a Sunni scholar on a flight to London; they were both on their way to attend an Islamic Conference. At that time,

there was still some tension due to the Salman Rushdi affair. The conversation between the two was naturally concerned with the unity of the Ummah. Consequently, the Sunni/Shia issue introduced itself as part of the conversation. The Sunni scholar said: "The Shia must drop certain beliefs and convictions that cause disunity and animosity among the Muslims." Dr. al-Tijani answered: "Like what?" The Sunni scholar answered: "Like the Taqiyya and Muta' ideas." Dr. al-Tijani immediately provided him with plenty of proofs in support of these notions, but the Sunni scholar was not convinced, and said that although these proofs are all authentic and correct, we must discard them for the sake of uniting the Ummah!!! When they both got to London, the immigration officer asked the Sunni scholar: "What is the purpose of your visit sir?" The Sunni scholar said: "For medical treatment." Then Dr. al-Tijani was asked the same question, and he answered: "To visit some friends." Dr. al-Tijani followed the Sunni scholar and said: "Didn't I tell you that al-Taqiyya is for all times and occasions!" The Sunni scholar said: "How so?" Dr. al-Tijani answered: "Because we both lied to the airport police: I by saying that I came to visit some friends, and you by saying that you are here for medical treatment; when, in fact, we are here to attend the Islamic Conference!" The Sunni scholar smiled, and said: "Well, doesn't an Islamic Conference provide healing for the soul?!" Dr. al-Tijani was swift to say: "And doesn't it provide an opportunity to visit friends?!"

So you see, the Sunnis practice al-Taqiyya whether they acknowledge the fact or not. It is an innate part of human nature to save oneself, and most often we do it without even noticing.

My comment again is: Who, in Allah's Name, is this Scholar to state that although the proofs provided to him by Dr. al-Tijani are ALL authentic, they must be discarded for the sake of uniting the Ummah?! Do you truly believe that the Ummah will be united by abandoning Allah's commandments? Does the above statement represent scholarly merit, or pure rhetoric, ignorance, and hypocrisy on the part of that scholar? Is a scholar who utters such words of ignorance worthy of being obeyed and listened to? Who is he to tell Allah, the Creator of the Universe, and His Messenger what is right and wrong? Does he know more than Allah about al-Taqiyya? Exalted be Allah from being insulted by those who lack ALL forms of intelligence to interpret His religion.

al-Imam Ja'far al-Sadiq [The Sixth Imam of Ahlul-Bayt] said:

"al-Taqiyya is my religion, and the religion of my ancestors." He also said: "He who doesn't practice al-Taqiyya, doesn't practice his religion."

Sources:

<http://www.al-islam.org/ENCYCLOPEDIA/chapter6b/1.html>

1. <http://www.al-islam.org/ENCYCLOPEDIA/chapter6b/3.html>

1.6 Naskh - Quranic abrogation

Quranic abrogation (Naskh) is another central and under-analysed part of Islam.

Those Westerners who manage to pick up a translation of the Quran are often left bewildered as to its meaning thanks to ignorance of a critically important principle of Quranic interpretation known as "abrogation." The principle of abrogation -- al-naskh wa al-mansukh (the abrogating and the abrogated) -- directs that verses revealed later in Muhammad's career "abrogate" -- i.e., cancel and replace -- earlier ones whose instructions they may contradict. Thus, passages revealed later in Muhammad's career, in Medina, overrule passages revealed earlier, in Mecca. The Quran itself lays out the principle of abrogation:

2:106. Whatever a Verse (revelation) do We {Allah} abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?

It seems that 2:106 was revealed in response to scepticism directed at Muhammad that Allah's revelations were not entirely consistent over time. Muhammad's rebuttal was that "Allah is able to do all things" -- even change his mind. To confuse matters further, though the Quran was revealed to Muhammad sequentially over some twenty years' time, it was not compiled in chronological order. When the Quran was finally collated into book form under Caliph Uthman, the suras were ordered from longest to shortest with no connection whatever to the order in which they were revealed or to their thematic content. In order to find out what the Quran says on a given topic, it is necessary to examine the other Islamic sources that give clues as to when in Muhammad's lifetime the revelations occurred. Upon such examination, one discovers that the Meccan suras, revealed at a time when the Muslims were vulnerable, are generally benign; the later Medinan suras, revealed after Muhammad had made himself the head of an army, are bellicose.

Let us take, for example, 50:45 and Sura 109, both revealed in Mecca:

50:45. We know of best what they say; and you (O Muhammad) are not a tyrant over them (to force them to Belief). But warn by the Qur'an, him who fears My Threat.

109:1. Say (O Muhammad to these Mushrikun and Kafirun): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar {divine foreordination and sustaining of all things}, etc.)!

109:2. "I worship not that which you worship,

109:3. "Nor will you worship that which I worship.

109:4. "And I shall not worship that which you are worshipping.

109:5. "Nor will you worship that which I worship.

109:6. "To you be your religion, and to me my religion (Islamic Monotheism)."

Then there is this passage revealed just after the Muslims reached Medina and were still vulnerable:

2:256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut {idolatry} and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

In contrast, take 9:5, commonly referred to as the "Verse of the Sword", revealed toward the end of Muhammad's life:

9:5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun {unbelievers} wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat {the Islamic ritual prayers}), and give Zakat {alms}, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

Having been revealed later in Muhammad's life than 50:45, 109, and 2:256, the Verse of the Sword abrogates their peaceful injunctions in accordance with 2:106. Sura 8, revealed shortly before Sura 9, reveals a similar theme:

8:39. And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

8:67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

9:29. Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizya with willing submission, and feel themselves subdued.

9:33. It is He {Allah} Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

The Quran's commandments to Muslims to wage war in the name of Allah against non-Muslims are unmistakable. They are, furthermore, absolutely authoritative as they were revealed late in the Prophet's career and so cancel and replace earlier instructions to act peaceably. Without knowledge of the principle of abrogation (naskh), Westerners will continue to misread the Quran and misdiagnose Islam as a "religion of peace."

Naskh – Quranic abrogation – origin and implementation

Naskh (Quranic abrogation) is a legal practice first put in place by 9th century Islamic scholars with the intention of understanding seemingly contradictory verses in the Quran and the hadith. Its practical consequence in relation to Jihad is that the aggressive Medina verses of the Quran cancels the peaceful Mecca verses. As far back as the sources will take us, Muslim jurisprudence discerned Quranic abrogation ('Naskh' or 'Man-sookh') in the Quran. One of the earliest extended discussions of Quranic abrogation was; *al-Naskh wa-al-mansukh fi al-quran* by Abu Ubayd (839 AD). Another source from the ninth century is; *Kitab Fahm al-quran* of al-Harith ibn Asad al-Muhasibi. Other sources from the same century are the writings of al-Shafii and Ibn Qutaybah. The conclusions of these "works" were among other things that Medina (war mongering) verses cancel Mecca (peaceful) verses whenever appropriate.

Even though the abrogated texts remain a part of the Qur'an and are even recited during prayers, the application thereof, or applicable information therefrom is inappropriate. This foundation for duality makes the Quran and the Hadith extremely effective when opposing different challenges. It allows every Muslim to use the appropriate texts based on the circumstances. The Mecca verses are given emphasis for tactical reasons in the ongoing peaceful conquering of nations through demographic warfare (as we see in Europe) or whenever appropriate, while the aggressive Medina verses are given emphasis through regular Jihad (warfare) as we see in Sudan.

Basis for abrogation

The concept of abrogation has been mainly extrapolated from two Quranic texts:

[Q 2:106] What We [Allah] cancel of 'Ayaaat' or made forgotten, We replace it with something better than it, or at least similar. Do you not know that truly, Allah is powerful over everything?

The word 'Ayaaat' used in the above text, means "signs". Throughout the Qur'an, this word is used for a variety of meanings, and is not limited to the Quranic verses [see 30:21, for example].

The second passage usually referred to as the basis for Quranic abrogation is the following:

[Q 87:6-7] We [Allah] will relate to you [knowledge], so do not forget, except what Allah wills. Surely, he knows what the apparent and the hidden.

We can understand the development of the concept of *Naskh* in the following manner; commentators were perplexed in understanding seemingly contradictory verses. They therefore evaluated the practices of the Prophet (especially the various hadiths) and the actions of the first generations of Muslims. By doing so much confusion could be avoided.

For example; [Q 8:61], which commands Muslims to remain in a peaceful setting with those who maintain a similar stance, has been replaced with 9:73, which reads as follows;

[Q 9:73] O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

By ignoring the peaceful verse 8:61 which was clearly of a limited scope, given to the Prophet at a time when Islam was weak and vulnerable and when he was under constant attack from his foes (thus the peaceful Medina verses), a foundation for constant Jihad until Islam has conquered the world was created.

Texts such as 9:73 are cited by Islamists everywhere.

Look at 2:62 as the perfect example. It, along with 5:69, actually names some Non-Muslim religious groups as being rewarded by God for their faith and deeds. These verses are however cancelled by Q 3:85 [and other texts, such as 5:3], or are said to refer to nations prior to Muhammad's time.

At the end of the day, there is really no doubt whatsoever what Muhammads own agenda and conclusions were as the following authentic Hadith explains:

Hadith of the Prophet

"Lataftahanna al-Qustantiniyya wa lani` ma al-amiru amiruha wa lani` ma al-jayshu dhalika al-jaysh."

"Verily you shall conquer Constantinople. What a wonderful leader will he be, and what a wonderful army will that army be!"

Needless to say; every single kuffar capital is considered modern day Constantinople's. The only difference is that the strategic weapon used in the Jihad against Europe is Islamic demographic warfare instead of regular infantry units (which is the preferred method in the Sudan Jihad).

d. Jihad Through History

In 622 AD (year one in the Islamic calendar, AH 1), Muhammad abandoned Mecca for the city of Medina (Yathrib) some 200 farther north in the Arabian peninsula. In Medina, Muhammad established a paramilitary organisation that would spread his influence and that of his religion throughout Arabia. Because there has never been a separation of the political-military and the religious in Islam, this development was entirely natural by Islamic principles. By the time of his death in 632 AD, Muhammad had extended his control in a series of raids and battles over most of southern Arabia. The conquered populations of these areas either had to submit to Muslim rule and pay a protection tax or convert to Islam.

i. The First Major Wave of Jihad: the Arabs, 622-750 AD

Near the end of his life, Muhammad sent letters to the great empires of the Middle East demanding their submission to his authority. This dispels any notion that the Prophet intended Islam's expansion to stop with Arabia. Indeed, it is only logical that the one true religion, revealed by the final and fullest prophet, should have universal sway. Thus, as Muhammad had fought and subdued the peoples of the Arabian peninsula, his successors Abu Bakr, Umar, Uthman, and Ali (known as "the four rightly-guided Caliphs") and other Caliphs fought and subdued the people of the Middle East, Africa, Asia, and Europe in the name of Allah.

Volume 4, Book 53, Number 386; Narrated Jubair bin Haiya: Umar { the second Caliph} sent the Muslims to the great countries to fight the pagans. When we reached the land of the enemy, the representative of Khosrau {Persia} came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

Unleashing upon the world the blitzkrieg of its day, Islam rapidly spread into the territories of Byzantium, Persia, and Western Europe in the decades after Muhammad's

death. The creaking Byzantine and Persian powers, having battled each other into mutual decline, offered little resistance to this unanticipated onslaught. The Arab Muslim armies charged into the Holy Land, conquered what is now Iraq and Iran, then swept west across North Africa, into Spain, and finally into France. The Muslim offensive was finally halted in the West at the Battle of Poitiers/Tours, not far from Paris, in 732 AD. In the east, the jihad penetrated deep into Central Asia.

As Muhammad had plundered his foes, so his successors also stripped the conquered areas -- incomparably richer both materially and culturally than the desolate sands of Arabia -- of their wealth and manpower. Almost overnight, the more advanced civilisations of the Middle East, North Africa, Persia, and Iberia saw their agriculture, native religions, and populations destroyed or plundered. Save for a handful of walled cities that managed to negotiate conditional surrenders, the catastrophes those lands suffered were very nearly complete.

Ibn Hudayl, a 14th century Granadan author of an important treatise on Jihad, explained the original methods which facilitated the violent, chaotic Jihad conquest of the Iberian peninsula, and other parts of Europe:

It is permissible to set fire to the lands of the enemy, his stores of grain, his beasts of burden if it is not possible for the Muslims to take possession of them as well as to cut down his trees, to raze his cities, in a word, to do everything that might ruin and discourage him, provided that the imam deems these measures appropriate, suited to hastening the Islamisation of that enemy or to weakening him. Indeed, all this contributes to a military triumph over him or to forcing him to capitulate.

The historian al-Maqqari, who wrote in seventeenth-century Tlemcen in Algeria, explains that the panic created by the Arab horsemen and sailors, at the time of the Muslim expansion in the zones that saw those raids and landings, facilitated the later conquest, if that was decided on:

Allah, he says, thus instilled such fear among the infidels that they did not dare to go and fight the conquerors; they only approached them as suppliants, to beg for peace."

Bat Ye'or, the leading scholar of Islam's expansion and its treatment of non-Muslims, has provided an inestimable service through the compilation and translation of numerous primary source documents describing centuries of Islamic conquest. She includes these documents in her works on Islamic history and the plight of non-Muslims under Islamic rule. In the history of jihad, the slaughter of civilians, the desecration of churches, and the plundering of the countryside are commonplace. Here is Michael the Syrian's account of the Muslim invasion of Cappadocia (southern Turkey) in 650 AD under Caliph Umar:

... when Muawiya {the Muslim commander} arrived {in Euchaita in Armenia} he ordered all the inhabitants to be put to the sword; he placed guards so that no one escaped. After gathering up all the wealth of the town, they set to torturing the leaders to make them show them things [treasures] that had been hidden. The Taiyaye {Muslim Arabs} led everyone into slavery -- men and women, boys and girls -- and they committed much debauchery in that unfortunate town: they wickedly committed immoralities inside churches. They returned to their country rejoicing. (Michael the Syrian, quoted in Bat Ye'or, *The Decline of Eastern Christianity under Islam*, 276-7.)

The following description by the Muslim historian, Ibn al-Athir (1160-1233 AD), of razzias (raiding expeditions) in Northern Spain and France in the eighth and ninth centuries AD,

conveys nothing but satisfaction at the extent of the destruction wrought upon the infidels, including non-combatants.

In 177 <17 April 793>, Hisham, prince of Spain, sent a large army commanded by Abd al-Malik b. Abd al-Wahid b. Mugith into enemy territory, and which made forays as far as Narbonne and Jaranda. This general first attacked Jaranda where there was an elite Frank garrison; he killed the bravest, destroyed the walls and towers of the town and almost managed to seize it. He then marched on to Narbonne, where he repeated the same actions, then, pushing forward, he trampled underfoot the land of the Cerdagne {near Andorra in the Pyrenees}. For several months he traversed this land in every direction, raping women, killing warriors, destroying fortresses, burning and pillaging everything, driving back the enemy who fled in disorder. He returned safe and sound, dragging behind him God alone knows how much booty. This is one of the most famous expeditions of the Muslims in Spain. In 223 <2 December 837>, Abd ar-Rahman b. al Hakam, sovereign of Spain, sent an army against Alava; it encamped near Hisn al-Gharat, which it besieged; it seized the booty that was found there, killed the inhabitants and withdrew, carrying off women and children as captives. In 231 <6 September 845>, a Muslim army advanced into Galicia on the territory of the infidels, where it pillaged and massacred everyone. In 246 <27 March 860>, Muhammad b. Abd ar-Rahman advanced with many troops and a large military apparatus against the region of Pamplona. He reduced, ruined and ravaged this territory, where he pillaged and sowed death. (Ibn al-Athir, *Annals*, quoted in Bat Ye'or, *The Decline of Eastern Christianity under Islam*, 281-2.)

This first wave of jihad engulfed much of the Byzantine, Visigothic, Frankish, and Persian Empires and left the newborn Islamic Empire controlling territory from Southern France, south through Spain, east across North Africa to India, and north to Russia. Early in the second millennium AD, the Mongol invasion from the east greatly weakened the Islamic Empire and ended Arab predominance therein.

ii. The Second Major Wave of Jihad: the Turks, 1071-1683 AD

Some twenty-five years before the first Crusading army set out from central Europe for the Holy Land, the Turkish (Ottoman) armies began an assault on the Christian Byzantine Empire, which had ruled what is now Turkey since the Roman Empire's capital was moved to Constantinople in 325 AD. At the battle of Manzikert, in 1071, the Christian forces suffered a disastrous defeat, which left much of Anatolia (Turkey) open to invasion. This second wave of jihad was temporarily held up by the invading Latin Armies during the Crusades (see Islam 101 FAQs), but, by the beginning of the 14th century, the Turks were threatening Constantinople and Europe itself.

In the West, Roman Catholic armies were bit by bit forcing Muslim forces down the Iberian peninsula, until, in 1492, they were definitively expelled (the Reconquista). In Eastern Europe, however, Islam continued in the ascendant. One of the most significant engagements between the invading Muslims and the indigenous peoples of the region was the Battle of Kosovo in 1389, where the Turks annihilated a multinational army under the Serbian King, St. Lazar, though their progress into Europe was significantly slowed. After numerous attempts dating back to the seventh century, Constantinople, the jewel of Eastern Christendom, finally fell in 1453 to the armies of Sultan Mahomet II. Lest one ascribe the atrocities of the first wave of jihad to the "Arabness" of its perpetrators, the Turks showed they were fully capable of living up to the principles of the Quran and the Sunnah. Paul Fregosi in his book *Jihad* describes the scene following the final assault on Constantinople:

Several thousand of the survivors had taken refuge in the cathedral: nobles, servants, ordinary citizens, their wives and children, priests and nuns. They locked the huge doors, prayed, and waited. {Caliph} Mahomet {II} had given the troops free quarter. They raped, of course, the nuns being the first victims, and slaughtered. At least four thousand were killed before Mahomet stopped the massacre at noon. He ordered a muezzin {one who issues the call to prayer} to climb into the pulpit of St. Sophia and dedicate the building to Allah. It has remained a mosque ever since. Fifty thousand of the inhabitants, more than half the population, were rounded up and taken away as slaves. For months afterward, slaves were the cheapest commodity in the markets of Turkey. Mahomet asked that the body of the dead emperor be brought to him. Some Turkish soldiers found it in a pile of corpses and recognised Constantine {XI} by the golden eagles embroidered on his boots. The sultan ordered his head to be cut off and placed between the horse's legs under the equestrian bronze statue of the emperor Justinian. The head was later embalmed and sent around the chief cities of the Ottoman Empire for the delectation of the citizens. Next, Mahomet ordered the Grand Duke Notaras, who had survived, be brought before him, asked him for the names and addresses of all the leading nobles, officials, and citizens, which Notaras gave him. He had them all arrested and decapitated. He sadistically bought from their owners {i.e., Muslim commanders} high-ranking prisoners who had been enslaved, for the pleasure of having them beheaded in front of him. (Fregosi, Jihad, 256-7.)

This second, Turkish wave of jihad reached its farthest extent at the failed sieges of Vienna in 1529 and 1683, where in the latter instance the Muslim army under Kara Mustapha was thrown back by the Roman Catholics under the command of the Polish King, John Sobieski. In the decades that followed, the Ottomans were driven back down through the Balkans, though they were never ejected from the European continent entirely. Still, even while the imperial jihad faltered, Muslim land- and sea-borne razzias into Christian territory continued, and Christians were being abducted into slavery from as far away as Iceland into the 19th century.

e. Dhimmitude

Islam's persecution of non-Muslims is in no way limited to jihad, even though that is the basic relationship between the Muslim and non-Muslim world. After the jihad concludes in a given area with the conquest of infidel territory, the dhimma, or treaty of protection, may be granted to the conquered "People of the Book" -- historically, Jews, Christians, and Zoroastrians. The dhimma provides that the life and property of the infidel are exempted from jihad for as long as the Muslim rulers permit, which has generally meant for as long as the subject non-Muslims -- the dhimmi -- prove economically useful to the Islamic state. The Quran spells out the payment of the jizya (poll- or head-tax; Sura 9:29), which is the most conspicuous means by which the Muslim overlords exploit the dhimmi. But the jizya is not merely economic in its function; it exists also to humiliate the dhimmi and impress on him the superiority of Islam. Al-Maghili, a fifteenth century Muslim theologian, explains:

On the day of payment {of the jizya} they {the dhimmi} shall be assembled in a public place like the suq {place of commerce}. They should be standing there waiting in the lowest and dirtiest place. The acting officials representing the Law shall be placed above them and shall adopt a threatening attitude so that it seems to them, as well as to others, that our object is to degrade them by pretending to take their possessions. They will realise that we are doing them a favour in accepting from them the jizya and letting them go free. (Al-Maghili, quoted in Bat Ye'or, *The Decline of Eastern Christianity under Islam*, 361.)

Islamic law codifies various other restrictions on the dhimmi, all of which derive from the Quran and the Sunnah. Several hundred years of Islamic thought on the right treatment

of dhimmi peoples is summed up by Al-Damanhuri, a seventeenth century head of Al-Azhar University in Cairo, the most prestigious center for learning in the Muslim world:

... just as the dhimmis are prohibited from building churches, other things also are prohibited to them. They must not assist an unbeliever against a Muslim ... raise the cross in an Islamic assemblage ... display banners on their own holidays; bear arms ... or keep them in their homes. Should they do anything of the sort, they must be punished, and the arms seized. ... The Companions [of the Prophet] agreed upon these points in order to demonstrate the abasement of the infidel and to protect the weak believer's faith. For if he sees them humbled, he will not be inclined toward their belief, which is not true if he sees them in power, pride, or luxury garb, as all this urges him to esteem them and incline toward them, in view of his own distress and poverty. Yet esteem for the unbeliever is unbelief. (Al-Damanhuri, quoted in Bat Ye'or, *The Decline of Eastern Christianity under Islam*, 382.)

The Christian, Jewish, and Zoroastrian peoples of the Middle East, North Africa, and much of Europe suffered under the oppressive strictures of the dhimma for centuries. The status of these dhimmi peoples is comparable in many ways to that of former slaves in the post-bellum American South. Forbidden to construct houses of worship or repair extant ones, economically crippled by the *jizya*, socially humiliated, legally discriminated against, and generally kept in a permanent state of weakness and vulnerability by the Muslim overlords, it should not be surprising that their numbers dwindled, in many places to the point of extinction. The generally misunderstood decline of Islamic civilisation over the past several centuries is easily explained by the demographic decline of the dhimmi populations, which had provided the principle engines of technical and administrative competence.

Should the dhimmi violate the conditions of the dhimma -- perhaps through practicing his own religion indiscreetly or failing to show adequate deference to a Muslim -- then the jihad resumes. At various times in Islamic history, dhimmi peoples rose above their subjected status, and this was often the occasion for violent reprisals by Muslim populations who believed them to have violated the terms of the dhimma. Medieval Andalusia (Moorish Spain) is often pointed out by Muslim apologists as a kind of multicultural wonderland, in which Jews and Christians were permitted by the Islamic government to rise through the ranks of learning and government administration. What we are not told, however, is that this relaxation of the disabilities resulted in widespread rioting on the part of the Muslim populace that killed hundreds of dhimmis, mainly Jews. By refusing to convert to Islam and straying from the traditional constraints of the dhimma (even at the behest of the Islamic government, which was in need of capable manpower), the dhimmi had implicitly chosen the only other option permitted by the Quran: death.

Dhimmitude in Spain (Iberian peninsula)

The Iberian peninsula was conquered in 710-716 C.E. by Arab tribes originating from northern, central and southern Arabia. Massive Berber and Arab immigration, and the colonisation of the Iberian peninsula, followed the conquest. Most churches were converted into mosques. Although the conquest had been planned and conducted jointly with a faction of Iberian Christian dissidents, including a bishop, it proceeded as a classical jihad with massive pillages, enslavements, deportations and killings. Toledo, which had first submitted to the Arabs in 711 or 712, revolted in 713. The town was punished by pillage and all the notables had their throats cut. In 730, the Cerdagne (in Septimania, near Barcelona) was ravaged and a bishop burned alive. In the regions under stable Islamic control, subjugated non-Muslim dhimmis -Jews and Christians- like

elsewhere in other Islamic lands were prohibited from building new churches or synagogues, or restoring the old ones. Segregated in special quarters, they had to wear discriminatory clothing. Subjected to heavy taxes, the Christian peasantry formed a servile class exploited by the dominant Arab ruling elites; many abandoned their land and fled to the towns. Harsh reprisals with mutilations and crucifixions would sanction the Mozarab (Christian dhimmis) calls for help from the Christian kings. Moreover, if one dhimmi harmed a Muslim, the whole community would lose its status of protection, leaving it open to pillage, enslavement and arbitrary killing.

By the end of the eighth century, the rulers of North Africa and of Andalusia had introduced rigorous and harsh Maliki jurisprudence as the predominant school of Muslim law. Three quarters of a century ago, at a time when political correctness was not dominating historical publication and discourse, Évariste Lévi-Provençal, the pre-eminent scholar of Andalusia wrote:

The Muslim Andalusian state thus appears from its earliest origins as the defender and champion of a jealous orthodoxy, more and more ossified in a blind respect for a rigid doctrine, suspecting and condemning in advance the least effort of rational speculation.

Dufourcq provides this illustration of the resulting religious and legal discriminations dhimmis suffered, and the accompanying incentives for them to convert to Islam: by converting [to Islam], one would no longer have to be confined to a given district, or be the victim of discriminatory measures or suffer humiliations. Furthermore, the entire Islamic law tended to favour conversions. When an "infidel" became a Muslim, he immediately benefited from a complete amnesty for all of his earlier crimes, even if he had been sentenced to the death penalty, even if it was for having insulted the Prophet or blasphemed against the Word of God: his conversion acquitted him of all his faults, of all his previous sins.

A legal opinion given by a mufti from al-Andalus in the ninth century is very instructive: a Christian dhimmi kidnapped and violated a Muslim woman; when he was arrested and condemned to death, he immediately converted to Islam; he was automatically pardoned, while being constrained to marry the woman and to provide for her a dowry in keeping with her status. The mufti who was consulted about the affair, perhaps by a brother of the woman, found that the court decision was perfectly legal, but specified that if that convert did not become a Muslim in good faith and secretly remained a Christian, he should be flogged, slaughtered and crucified.

Al-Andalus represented the land of jihad par excellence. Every year (sometimes twice a year) raiding expeditions were sent to ravage the Christian Spanish kingdoms to the north, the Basque regions, or France and the Rhone valley, bringing back booty and slaves. Andalusian corsairs attacked and invaded along the Sicilian and Italian coasts, even as far as the Aegean Islands, looting and burning as they went. Many thousands of non-Muslim captives were deported to slavery in Andalusia, where the caliph kept a militia of tens of thousand of Christian slaves, brought from all parts of Christian Europe (the Saqaliba), and a harem filled with captured Christian women. Society was sharply divided along ethnic and religious lines, with the Arab tribes at the top of the hierarchy, followed by the Berbers who were never recognised as equals, despite their Islamisation; lower in the scale came the mullawadun converts and, at the very bottom, the dhimmi Christians and Jews.

The Andalusian Maliki jurist Ibn Abdun (d. 1134) offered these telling legal opinions regarding Jews and Christians in Seville around 1100 A.D.:

No Jew or Christian may be allowed to wear the dress of an aristocrat, nor of a jurist, nor of a wealthy individual; on the contrary they must be detested and avoided. It is

forbidden to [greet] them with the [expression], "Peace be upon you". In effect, Satan has gained possession of them, and caused them to forget God's warning. They are the confederates of Satan's party; Satan's confederates will surely be the losers!" (Quran 58: 19 [modern Dawood translation]). A distinctive sign must be imposed upon them in order that they may be recognised and this will be for them a form of disgrace.

Ibn Abdun also forbade the selling of scientific books to dhimmis under the pretext that they translated them and attributed them to their co-religionists and bishops. In fact, plagiarism is difficult to prove since whole Jewish and Christian libraries were looted and destroyed. Another prominent Andalusian jurist, Ibn Hazm of Cordoba (d. 1064), wrote that Allah has established the infidels ownership of their property merely to provide booty for Muslims.

In Granada, the Jewish viziers Samuel Ibn Naghrela, and his son Joseph, who protected the Jewish community, were both assassinated between 1056 to 1066, followed by the annihilation of the Jewish population by the local Muslims. It is estimated that up to five thousand Jews perished in the pogrom by Muslims that accompanied the 1066 assassination. This figure equals or exceeds the number of Jews reportedly killed by the Crusaders during their pillage of the Rhineland, some thirty years later, at the outset of the First Crusade. The Granada pogrom was likely to have been incited, in part, by the bitter anti-Jewish ode of Abu Ishaq a well known Muslim jurist and poet of the times, who wrote:

Bring them down to their place and Return them to the most abject station. They used to roam around us in tatters Covered with contempt, humiliation, and scorn. They used to rummage amongst the dungheaps for a bit of a filthy rag to serve as a shroud for a man to be buried in...Do not consider that killing them is treachery. Nay, it would be treachery to leave them scoffing." [The translator then summarises: The Jews have broken their covenant (i.e., overstepped their station, with reference to the Covenant of Umar) and compunction would be out of place.]

The Muslim Berber Almohads in Spain and North Africa (1130-1232) wreaked enormous destruction on both the Jewish and Christian populations. This devastation- massacre, captivity, and forced conversion- was described by the Jewish chronicler Abraham Ibn Daud, and the poet Abraham Ibn Ezra. Suspicious of the sincerity of the Jewish converts to Islam, Muslim "inquisitors" (i.e., antedating their Christian Spanish counterparts by three centuries) removed the children from such families, placing them in the care of Muslim educators¹³. Maimonides, the renowned philosopher and physician, experienced the Almohad persecutions, and had to flee Cordoba with his entire family in 1148, temporarily residing in Fez - disguised as a Muslim - before finding asylum in Fatimid Egypt.

Indeed, although Maimonides is frequently referred to as a paragon of Jewish achievement facilitated by the enlightened rule of Andalusia, his own words debunk this utopian view of the Islamic treatment of Jews:

..the Arabs have persecuted us severely, and passed baneful and discriminatory legislation against us...Never did a nation molest, degrade, debase, and hate us as much as they..

Ottoman Dhimmitude

Even the Turcophilic 19th century travel writer Ubicini acknowledged the oppressive burden of Ottoman dhimmitude in this moving depiction:

The history of enslaved peoples is the same everywhere, or rather, they have no history. The years, the centuries pass without bringing any change to their situation. Generations come and go in silence. One might think they are afraid to awaken their masters, asleep alongside them. However, if you examine them closely you discover that this immobility is only superficial. A silent and constant agitation grips them. Life has entirely withdrawn into the heart. They resemble those rivers which have disappeared underground; if you put your ear to the earth, you can hear the muffled sound of their waters; then they re-emerge intact a few leagues away. Such is the state of the Christian populations of Turkey under Ottoman rule.

Ottoman Devshirme-janissary system

Scholars who have conducted serious, detailed studies of the devshirme-janissary system have made the following conclusions; Vryonis, Jr. for example, makes these deliberately understated, but cogent observations;

...in discussing the devshirme we are dealing with the large numbers of Christians who, in spite of the material advantages offered by conversion to Islam, chose to remain members of a religious society which was denied first class citizenship. Therefore the proposition advanced by some historians, that the Christians welcomed the devshirme as it opened up wonderful opportunities for their children, is inconsistent with the fact that these Christians had not chosen to become Muslims in the first instance but had remained Christians. There is abundant testimony to the very active dislike with which they viewed the taking of their children. One would expect such sentiments given the strong nature of the family bond and given also the strong attachment to Christianity of those who had not apostasised to Islam. First of all the Ottomans capitalised on the general Christian fear of losing their children and used offers of devshirme exemption in negotiations for surrender of Christian lands. Such exemptions were included in the surrender terms granted to Jannina, Galata, the Morea, Chios, etc. Christians who engaged in specialised activities which were important to the Ottoman state were likewise exempt from the tax on their children by way of recognition of the importance of their labours for the empire. Exemption from this tribute was considered a privilege and not a penalty.

...there are other documents wherein their [i.e., the Christians] dislike is much more explicitly apparent. These include a series of Ottoman documents dealing with the specific situations wherein the devshirmes themselves have escaped from the officials responsible for collecting them. A firman... in 1601 [regarding the devshirme] provided the [Ottoman] officials with stern measures of enforcement, a fact which would seem to suggest that parents were not always disposed to part with their sons.

“..to enforce the command of the known and holy fetva [fatwa] of Seyhul [Shaikh]-Islam. In accordance with this whenever some one of the infidel parents or some other should oppose the giving up of his son for the Janissaries, he is immediately hanged from his door-sill, his blood being deemed unworthy.”

Vasiliki Papoulia highlights the continuous desperate, often violent struggle of the Christian populations against this brutally imposed Ottoman levy:

It is obvious that the population strongly resented this measure [and the levy] could be carried out only by force. Those who refused to surrender their sons- the healthiest, the handsomest and the most intelligent- were on the spot put to death by hanging. Nevertheless we have examples of armed resistance. In 1565 a revolt took place in Epirus and Albania. The inhabitants killed the recruiting officers and the revolt was put down only

after the sultan sent five hundred janissaries in support of the local sanjak-bey. We are better informed, thanks to the historic archives of Yerroia, about the uprising in Naousa in 1705 where the inhabitants killed the Silahdar Ahmed Celebi and his assistants and fled to the mountains as rebels. Some of them were later arrested and put to death..

Since there was no possibility of escaping [the levy] the population resorted to several subterfuges. Some left their villages and fled to certain cities which enjoyed exemption from the child levy or migrated to Venetian-held territories. The result was a depopulation of the countryside. Others had their children marry at an early age ...Nicephorus Angelus... states that at times the children ran away on their own initiative, but when they heard that the authorities had arrested their parents and were torturing them to death, returned and gave themselves up. La Giulletiere cites the case of a young Athenian who returned from hiding in order to save his father's life and then chose to die himself rather than abjure his faith. According to the evidence in Turkish sources, some parents even succeeded in abducting their children after they had been recruited. The most successful way of escaping recruitment was through bribery. That the latter was very widespread is evident from the large amounts of money confiscated by the sultan from corrupt officials. Finally, in their desperation the parents even appealed to the Pope and the Western powers for help.

Papoulia concludes:

...there is no doubt that this heavy burden was one of the hardest tribulations of the Christian population.

Dhimmitude in Greece under Ottoman rule

A.E. Vacalopoulos, History of Macedonia, 1354-1833, Thessaloniki, 1973, pp. 67-74, 353-358, 636-652; "Background and Causes of the Greek Revolution", Neo-Hellenika, Vol. 2, 1975, pp.53-68; The Greek Nation, 1453-1669, New Brunswick, New Jersey, 1976, Chaps. 1-4.

Vacalopoulos describes how jihad imposed dhimmitude under Ottoman rule provided critical motivation for the Greek Revolution (Background and Causes of the Greek Revolution, Neo-Hellenika, pp.54-55):

The Revolution of 1821 is no more than the last great phase of the resistance of the Greeks to Ottoman domination; it was a relentless, undeclared war, which had begun already in the first years of servitude. The brutality of an autocratic regime, which was characterised by economic spoliation, intellectual decay and cultural retrogression, was sure to provoke opposition. Restrictions of all kinds, unlawful taxation, forced labour, persecutions, violence, imprisonment, death, abductions of girls and boys and their confinement to Turkish harems, and various deeds of wantonness and lust, along with numerous less offensive excesses — all these were a constant challenge to the instinct of survival and they defied every sense of human decency. The Greeks bitterly resented all insults and humiliations, and their anguish and frustration pushed them into the arms of rebellion. There was no exaggeration in the statement made by one of the beys if Arta, when he sought to explain the ferocity of the struggle. He said: 'We have wronged the rayas [dhimmis] (i.e. our Christian subjects) and destroyed both their wealth and honour; they became desperate and took up arms. This is just the beginning and will finally lead to the destruction of our empire.' The sufferings of the Greeks under Ottoman rule were therefore the basic cause of the insurrection; a psychological incentive was provided by the very nature of the circumstances.

Dhimmitude in Palestine

In his comprehensive study of 19th century Palestinian Jewry under Ottoman rule (*The Jews of Palestine*, pp. 168, 172-73), Professor Tudor Parfitt made these summary observations:

"...Inside the towns, Jews and other dhimmis were frequently attacked, wounded, and even killed by local Muslims and Turkish soldiers. Such attacks were frequently for trivial reasons: Wilson [in British Foreign Office correspondence] recalled having met a Jew who had been badly wounded by a Turkish soldier for not having instantly dismounted when ordered to give up his donkey to a soldier of the Sultan. Many Jews were killed for less. On occasion the authorities attempted to get some form of redress but this was by no means always the case: the Turkish authorities themselves were sometimes responsible for beating Jews to death for some unproven charge. After one such occasion [British Consul] Young remarked: 'I must say I am sorry and surprised that the Governor could have acted so savage a part- for certainly what I have seen of him I should have thought him superior to such wanton inhumanity- but it was a Jew- without friends or protection- it serves to show well that it is not without reason that the poor Jew, even in the nineteenth century, lives from day to day in terror of his life'."

Dhimmitude during and after the Tanzimat period – Ottoman Empire

The Tanzimat, meaning reorganisation of the Ottoman Empire, was a period of reformation that began in 1839 and ended with the First Constitutional Era in 1876. The Tanzimat reform era was characterised by various attempts to modernise the Ottoman Empire, to secure its territorial integrity against nationalist movements and aggressive powers. The reforms encouraged Ottomanism among the diverse ethnic groups of the Empire, attempting to stem the tide of nationalist movements within the Ottoman Empire. The reforms attempted to integrate non-Muslims and non-Turks more thoroughly into Ottoman society by enhancing their civil liberties and granting them equality throughout the Empire.

Edouard Engelhardt, *La Turquie et La Tanzimat*, 2 Vols. In 1882, Paris; Engelhardt made these observations from his detailed analysis of the Tanzimat period, noting that a quarter century after the Crimean War (1853-56), and the second iteration of Tanzimat reforms, the same problems persisted:

Muslim society has not yet broken with the prejudices which make the conquered peoples subordinate...the raya [dhimmis] remain inferior to the Osmanlis; in fact he is not rehabilitated; the fanaticism of the early days has not relented...[even liberal Muslims rejected]...civil and political equality, that is to say, the assimilation of the conquered with the conquerors.

A systematic examination of the condition of the Christian rayas was conducted in the 1860s by British consuls stationed throughout the Ottoman Empire, yielding extensive primary source documentary evidence. [54]. Britain was then Turkey's most powerful ally, and it was in her strategic interest to see that oppression of the Christians was eliminated, to prevent direct, aggressive Russian or Austrian intervention. On July 22, 1860, Consul James Zohrab sent a lengthy report from Sarajevo to his ambassador in Constantinople, Sir Henry Bulwer, analysing the administration of the provinces of Bosnia

and Herzegovina, again, following the 1856 Tanzimat reforms. Referring to the reform efforts, Zohrab states:

I can safely say, [they] practically remain a dead letter...while [this] does not extend to permitting the Christians to be treated as they formerly were treated, is so far unbearable and unjust in that it permits the Mussulmans to despoil them with heavy exactions. False imprisonments (imprisonment under false accusation) are of daily occurrence. A Christian has but a small chance of exculpating himself when his opponent is a Mussulman (...) Christian evidence, as a rule, is still refused (...) Christians are now permitted to possess real property, but the obstacles which they meet with when they attempt to acquire it are so many and vexatious that very few have as yet dared to brave them... Such being, generally speaking, the course pursued by the Government towards the Christians in the capital (Sarajevo) of the province where the Consular Agents of the different Powers reside and can exercise some degree of control, it may easily be guessed to what extent the Christians, in the remoter districts, suffer who are governed by Mudirs (governors) generally fanatical and unacquainted with the (new reforms of the) law..

Even the modern Ottomanist Roderick Davison (in "Turkish Attitudes Concerning Christian-Muslim Equality in the Nineteenth Century" *American Historical Review*, Vol. 59, pp. 848, 855, 859, 864) concedes, that the reforms failed, and offers an explanation based on Islamic beliefs intrinsic to the system of dhimmitude:

No genuine equality was ever attained...there remained among the Turks an intense Muslim feeling which could sometimes burst into an open fanaticism...More important than the possibility of fanatic outbursts, however, was the innate attitude of superiority which the Muslim Turk possessed. Islam was for him the true religion. Christianity was only a partial revelation of the truth, which Muhammad finally revealed in full; therefore Christians were not equal to Muslims in possession of truth. Islam was not only a way of worship, it was a way of life as well. It prescribed man's relations to man, as well as to God, and was the basis for society, for law, and for government. Christians were therefore inevitably considered second-class citizens in the light of religious revelation—as well as by reason of the plain fact that they had been conquered by the Ottomans. This whole Muslim outlook was often summed up in the common term *gavur* (or *kafir*), which means 'unbeliever' or 'infidel', with emotional and quite uncomplimentary overtones. To associate closely or on terms of equality with the *gavur* was dubious at best. "Familiar association with heathens and infidels is forbidden to the people of Islam," said Asim, an early nineteenth-century historian, "and friendly and intimate intercourse between two parties that are one to another as darkness and light is far from desirable"...The mere idea of equality, especially the anti-defamation clause of 1856, offended the Turks' inherent sense of the rightness of things. "Now we can't call a *gavur* a *gavur*", it was said, sometimes bitterly, sometimes in matter-of-fact explanation that under the new dispensation the plain truth could no longer be spoken openly. Could reforms be acceptable which forbade calling a spade a spade?...The Turkish mind, conditioned by centuries of Muslim and Ottoman dominance, was not yet ready to accept any absolute equality...Ottoman equality was not attained in the Tanzimat period [i.e., mid to late 19th century, 1839-1876], nor yet after the Young Turk revolution of 1908...

Dhimmitude – Zoroastrians in Iran

Boyce, *A Persian Stronghold of Zoroastrianism*, pp. 7-8; Napier Malcolm lived among the Zoroastrians in the central Iranian town of Yezd at the end of the 19th century. He documented the following in his narrative, *Five Years in a Persian Town*, New York, 1905, pp. 45-50:

Up to 1895 no Parsi (Zoroastrian) was allowed to carry an umbrella. Even during the time that I was in Yezd they could not carry one in town. Up to 1895 there was a strong

prohibition upon eye-glasses and spectacles; up to 1885 they were prevented from wearing rings; their girdles had to be made of rough canvas, but after 1885 any white material was permitted. Up to 1896 the Parsis were obliged to twist their turbans instead of folding them. Up to 1898 only brown, grey, and yellow were allowed for the qaba [outer coat] or arkhaluq [under coat] (body garments), but after that all colours were permitted except blue, black, bright red, or green. There was also a prohibition against white stockings, and up to about 1880 the Parsis had to wear a special kind of peculiarly hideous shoe with a broad, turned-up toe. Up to 1885 they had to wear a torn cap. Up to 1880 they had to wear tight knickers, self-coloured, instead of trousers. Up to 1891 all Zoroastrians had to walk in town, and even in the desert they had to dismount if they met a Mussulman of any rank whatsoever. During the time that I was in Yezd they were allowed to ride in the desert, and only had to dismount if they met a big Mussulman. There were other similar dress restrictions too numerous and trifling to mention.

Then the houses of both the Parsis and the Jews, with the surrounding walls, had to be built so low that the top could be reached by a Mussulman with his hand extended; they might, however, dig down below the level of the road. The walls had to be splashed with white around the door. Double doors, the common form of Persian door, were forbidden, also rooms containing three or more windows. Bad-girs [Air-shafts] were still forbidden to Parsis while we were in Yezd, but in 1900 one of the bigger Parsi merchants gave a large present to the Governor and to the chief mujtahid (Mohammedan priest) to be allowed to build one. Upper rooms were also forbidden.

Up to about 1860 Parsis could not engage in trade. They used to hide things in their cellar rooms, and sell them secretly. They can now trade in the caravanserais or hostleries, but not in the bazaars, nor may they trade in linen drapery. Up to 1870 they were not permitted to have a school for their children.

The amount of the Jizya, or tax upon infidels, differed according to the wealth of the individual Parsi, but it was never less than two tomans [a sum of money, 10,000 dinars]. A toman is now worth about three shillings and eight pence, but it used to be worth much more. Even now, when money has much depreciated, it represents a labourer's wage for ten days. The money must be paid on the spot, when the farrash [literally, a carpet sweeper. Really a servant, chiefly, outdoor], who was acting as collector, met the man. The farrash was at liberty to do what he liked when collecting the jizya. The man was not even allowed to go home and fetch the money, but was beaten at once until it was given. About 1865 a farrash collecting this tax tied a man to a dog, and gave a blow to each in turn.

About 1891 a mujtahid caught a Zoroastrian merchant wearing white stockings in one of the public squares of the town. He ordered the man to be beaten and the stockings taken off. About 1860 a man of seventy went to the bazaars in white trousers of rough canvas. They hit him about a good deal, took off his trousers, and sent him home with them under his arm. Sometimes Parsis would be made to stand on one leg in a mujtahid's house until they consented to pay a considerable sum of money.

In the reign of the late Shah Nasirud Din, Manukji Limji, a British Parsi from India, was for a long while in Tehran as Parsi representative. Almost all the Parsi disabilities were withdrawn, the Jizya, the clothes restrictions, and those with regard to houses, but the law of inheritance was not altered, according to which a Parsi who becomes a Mussulman takes precedence of his Zoroastrian brothers and sisters. The Jizya was actually remitted, and also some of the restrictions as to houses, but the rest of the firman was a dead letter.

In 1898 the present Shah, Muzaffarud Din, gave a firman to Dinyar, the present Qalantar [Head Man] of the Parsi Anjuman, or Committee, revoking all the remaining Parsi

disabilities, and also declaring it unlawful to use fraud or deception in making conversions of Parsis to Islam. This firman does not appear to have had any effect at all.

About 1883, after the firman of Nasirud Din Shah had been promulgated, one of the Parsis, Rustami Ardishiri Dinyar, built in Kucha Biyuk, one of the villages near Yezd, a house with an upper room, slightly above the height to which the Parsis used to be limited. He heard that the Mussulmans were going to kill him, so he fled by night to Tehran. They killed another Parsi, Tirandaz, in mistake for him, but did not destroy the house.

So the great difficulty was not to get the law improved, but rather to get it enforced. When Manukji [British Parsi and consul in Tehran] was at Yezd, about 1870, two Parsis were attacked by two Mussulmans outside the town, and one was killed, the other terribly wounded as they had tried to cut off his head. The Governor brought the criminals to Yezd, but did nothing to them. Manukji got leave to take them to Tehran. The Prime Minister, however, told him that no Mussulman would be killed for a Zardushti, or Zoroastrian, and that they would only be bastinadoed. About this time Manukji enquired whether it was true that the blood-price of a Zardushti was to be seven tomans. He got back the reply that it was to be a little over.

The Yezd Parsis have been helped considerably by agents from Bombay, who are British subjects, and of late years things have improved slightly.

f. Jihad in the Modern Era

Following its defeat at the walls of Vienna in 1683, Islam entered a period of strategic decline in which it was increasingly dominated by the rising European colonial powers. Due to its material weakness vis-à-vis the West, dar al-Islam was unable to prosecute large-scale military campaigns into infidel territory. The Islamic Empire, then ruled by the Ottoman Turks, was reduced to fending off the increasingly predatory European powers.

In 1856, Western pressure compelled the Ottoman government to suspend the dhimma under which the Empire's non-Muslim subjects laboured. This provided hitherto unknown opportunities for social and personal improvement by the former dhimmis, but it also fomented resentment by orthodox Muslims who saw this as a violation of the Sharia and their Allah-given superiority over unbelievers.

By the late 19th century, tensions among the European subjects of the Empire broke out into the open when the Ottoman government massacred 30,000 Bulgarians in 1876 for allegedly rebelling against Ottoman rule. Following Western intervention that resulted in Bulgarian independence, the Ottoman government and its Muslim subjects were increasingly nervous about other non-Muslim groups seeking independence.

It was in this atmosphere that the first stage of the Armenian genocide took place in 1896 with the slaughter of some 250,000 Armenians. Both civilians and military personnel took place in the massacres. Peter Balakian, in his book, *The Burning Tigris*, documents the whole horrific story. But the massacres of the 1890s were only the prelude to the much larger holocaust of 1915, which claimed some 1.5 million lives. While various factors contributed to the slaughter, there is no mistaking that the massacres were nothing other than a jihad waged against the Armenians, no longer protected as they were by the dhimma. In 1914, as the Ottoman Empire entered World War I on the side of the central powers, an official anti-Christian jihad was proclaimed.

To promote the idea of jihad, the sheikh-ul-Islam's {the most senior religious leader in the Ottoman Empire} published proclamation summoned the Muslim world to arise and massacre its Christian oppressors. "Oh Moslems," the document read, "Ye who are smitten with happiness and are on the verge of sacrificing your life and your good for the cause of right, and of braving perils, gather now around the Imperial throne." In the *Ikdam*, the Turkish newspaper that had just passed into German ownership, the idea of jihad was underscored: "The deeds of our enemies have brought down the wrath of God. A gleam of hope has appeared. All Mohammedans, young and old, men, women, and children must fulfil their duty. ... If we do it, the deliverance of the subjected Mohammedan kingdoms is assured." ... "He who kills even one unbeliever," one pamphlet read, "of those who rule over us, whether he does it secretly or openly, shall be rewarded by God." (quoted in Balakian, *The Burning Tigris*, 169-70.)

The anti-Christian jihad culminated in 1922 at Smyrna, on the Mediterranean coast, where 150,000 Greek Christians were massacred by the Turkish army under the indifferent eye of Allied warships. All in, from 1896-1923, some 2.5 million Christians were killed, the first modern genocide, which to this day is denied by the Turkish government.

Since the break-up of the Islamic Empire following World War I, various jihads have been fought around the globe by the independent Muslim nations and sub-state jihadist groups. The most sustained effort has been directed against Israel, which has committed the unpardonable sin of rebuilding dar al-harb on land formerly a part of dar al-Islam. Other prominent jihads include that fought against the Soviets in Afghanistan, the Muslim Bosnians against the Serbs in the former Yugoslavia, the Muslim Albanians against the Serbs in Kosovo, and the Chechens against the Russians in the Caucasus. Jihads have also been waged throughout northern Africa, the Philippines, Thailand, Kashmir, and a host of other places throughout the world. In addition, the overwhelming majority of terrorist attacks around the world have been committed by Muslims, including, of course, the spectacular attacks of 9/11/01 (USA), 3/11/04 (Spain), and 7/7/05 (UK). (For a more comprehensive list of Muslim attacks, visit www.thereligionofpeace.com.)

The fact is, the percentage of conflicts in the world today that do not include Islam is pretty small. Islam is making a comeback.

3. Conclusion

The chief barrier today to a better understanding of Islam -- apart, perhaps, from outright fear -- is sloppy language. Let us take, to start with, the much-vaunted "war on terror." Upon scrutiny, the phrase "war on terror" makes as much sense as a war on "blitzkrieg," "bullets," or "strategic bombing." The "war on terror" implies that it is perfectly fine if the enemy seeks to destroy us -- and, indeed, succeeds in doing so -- as long as he does not employ "terror" in the process.

"Terrorism," it should be obvious, is a tactic or stratagem used to advance a goal; it is the goal of Islamic terrorism that we must come to understand, and this logically requires an understanding of Islam.

As we have seen, contrary to the widespread insistence that true Islam is pacific even if a handful of its adherents are violent, the Islamic sources make clear that engaging in violence against non-Muslims is a central and indispensable principle to Islam. Islam is less a personal faith than a political ideology that exists in a fundamental and permanent state of war with non-Islamic civilisations, cultures, and individuals. The Islamic holy texts outline a social, governmental, and economic system for all mankind. Those cultures and individuals who do not submit to Islamic governance exist in an ipso facto

state of rebellion with Allah and must be forcibly brought into submission. The misbegotten term "Islamofascism" is wholly redundant: Islam itself is a kind of fascism that achieves its full and proper form only when it assumes the powers of the state.

The spectacular acts of Islamic terrorism in the late 20th and early 21st centuries are but the most recent manifestation of a global war of conquest that Islam has been waging since the days of the Prophet Muhammad in the 7th Century AD and that continues apace today. This is the simple, glaring truth that is staring the world today in the face -- and which has stared it in the face numerous times in the past -- but which it seems few today are willing to contemplate.

It is important to realise that we have been talking about Islam -- not Islamic "fundamentalism," "extremism," "fanaticism," "Islamofascism," or "Islamism," but Islam proper, Islam in its orthodox form as it has been understood and practiced by right-believing Muslims from the time of Muhammad to the present. The mounting episodes of Islamic terrorism in the late 20th and early 21st centuries are due largely to the geo-strategic changes following the end of the Cold War and the growing technical options available to terrorists.

With the collapse of Soviet hegemony over much of the Muslim world, coupled with the burgeoning wealth of the Muslim oil-producing countries, the Muslim world increasingly possesses the freedom and means to support jihad around the globe. In short, the reason that Muslims are once again waging war against the non-Muslim world is because they can.

It is paramount to note, however, that, even if no major terrorist attack ever occurs on Western soil again, Islam still poses a mortal danger to the West. A halt to terrorism would simply mean a change in Islam's tactics -- perhaps indicating a longer-term approach that would allow Muslim immigration and higher birth rates to bring Islam closer to victory before the next round of violence. It cannot be overemphasised that Muslim terrorism is a symptom of Islam that may increase or decrease in intensity while Islam proper remains permanently hostile.

Muhammad Taqi Partovi Samzevari, in his "Future of the Islamic Movement" (1986), sums up the Islamic worldview.

Our own Prophet ... was a general, a statesman, an administrator, an economist, a jurist and a first-class manager all in one. ... In the Qur'an's historic vision Allah's support and the revolutionary struggle of the people must come together, so that Satanic rulers are brought down and put to death. A people that is not prepared to kill and to die in order to create a just society cannot expect any support from Allah. The Almighty has promised us that the day will come when the whole of mankind will live united under the banner of Islam, when the sign of the Crescent, the symbol of Muhammad, will be supreme everywhere. ... But that day must be hastened through our Jihad, through our readiness to offer our lives and to shed the unclean blood of those who do not see the light brought from the Heavens by Muhammad in his mi'raj { "nocturnal voyages to the 'court' of Allah" }. ... It is Allah who puts the gun in our hand. But we cannot expect Him to pull the trigger as well simply because we are faint-hearted.

It must be emphasised that all of the analysis provided here derives from the Islamic sources themselves and is not the product of critical Western scholarship. (Indeed, most modern Western scholarship of Islam is hardly "critical" in any meaningful sense.) It is Islam's self-interpretation that necessitates and glorifies violence, not any foreign interpretation of it.

4. Frequently Asked Questions

There are a handful of questions that invariably arise when the point is made that Islam is violent. These questions for the most part are misleading or irrelevant and do not contest the actual evidence or arguments that violence is inherent to Islam. Nonetheless, they have proven rhetorically effective in deflecting serious scrutiny from Islam, and so I deal with some of them here.

a. What about the Crusades?

The obvious response to this question is, "Well, what about them?" Violence committed in the name of other religions is logically unconnected to the question of whether Islam is violent. But, by mentioning the Crusades, the hope of the Islamic apologist is to draw attention away from Islamic violence and paint religions in general as morally equivalent.

In both the Western academia and media as well as in the Islamic world, the Crusades are viewed as wars of aggression fought by bloody-minded Christians against peaceful Muslims. While the Crusades were certainly bloody, they are more accurately understood as a belated Western response to centuries of jihad than as an unprovoked, unilateral attack. Muslim rule in the Holy Land began in the second half of the 7th century during the Arab wave of jihad with the conquests of Damascus and Jerusalem by the second "rightly-guided Caliph," Umar. After the initial bloody jihad, Christian and Jewish life there was tolerated within the strictures of the dhimma and the Muslim Arabs generally permitted Christians abroad to continue to make pilgrimage to their holy sites, a practice which proved lucrative for the Muslim state. In the 11th century, the relatively benign Arab administration of the Holy Land was replaced with that of Seljuk Turks, due to civil war in the Islamic Empire. Throughout the latter half of the 11th century, the Turks waged war against the Christian Byzantine Empire and pushed it back from its strongholds in Antioch and Anatolia (now Turkey). In 1071, Byzantine forces suffered a crushing defeat at the Battle of Manzikert in what is now Eastern Turkey. The Turks resumed the jihad in the Holy Land, abusing, robbing, enslaving, and killing Christians there and throughout Asia Minor. They threatened to cut off Christendom from its holiest site, the Church of the Holy Sepulchre in Jerusalem, rebuilt under Byzantine stewardship after it was destroyed by Caliph Al-Hakim bi-Amr Allah in 1009.

It was in this context of a renewed jihad in the Middle East that the Roman Pope, Urban II, issued a call in 1095 for Western Christians to come to the aid of their Eastern cousins (and seems to have harbored the hope of claiming Jerusalem for the Papacy after the Great Schism with Eastern Christianity in 1054). This "armed pilgrimage," in which numerous civilians as well as soldiers took part, would eventually become known years later as the First Crusade. The idea of a "crusade" as we now understand that term, i.e., a Christian "holy war," developed years later with the rise of such organisations as the Knights Templar that made "crusading" a way of life. It worth noting that the most ardent Crusaders, the Franks, were exactly those who had faced jihad and razzias for centuries along the Franco-Spanish border and knew better than most the horrors to which Muslims subjected Christians. At the time of the First Crusade, the populations of Asia Minor, Syria, and Palestine, though ruled by Muslims, were still overwhelmingly Christian. The "Crusading" campaigns of the Western Christian armies were justified at the time as a war liberating the Eastern Christians, whose population, lands, and culture had been devastated by centuries of jihad and dhimmitude. Conquering territory for God in the mode of jihad was an alien idea to Christianity and it should not be surprising that it eventually died out in the West and never gained ascendancy in the East.

Following the very bloody capture of Jerusalem in 1099 by the Latin armies and the establishment of the Crusader States in Edessa, Antioch, and Jerusalem, the Muslim and

Christian forces fought a see-saw series of wars, in which both parties were guilty of the usual gamut of wartime immorality. Over time, even with reinforcing Crusades waged from Europe, the Crusader States, strung out on precarious lines of communication, slowly succumbed to superior Muslim power. In 1271, the last Christian citadel, Antioch, fell to the Muslims. No longer having to divert forces to subdue the Christian beachhead on the Eastern Mediterranean, the Muslims regrouped for a 400-year-long jihad against Southern and Eastern Europe, which twice reached as far as Vienna before it was halted. In geo-strategic terms, the Crusades can be viewed as an attempt by the West to forestall its own destruction at the hands of Islamic jihad by carrying the fight to the enemy. It worked for a while.

Significantly, while the West has for some time now lamented the Crusades as mistaken, there has never been any mention from any serious Islamic authority of regret for the centuries and centuries of jihad and dhimmitude perpetrated against other societies. But this is hardly surprising: while religious violence contradicts the fundamentals of Christianity, religious violence is written into Islam's DNA.

b. If Islam is violent, why are so many Muslims peaceful?

This question is a bit like asking, "If Christianity teaches humility, tolerance, and forgiveness, why are so many Christians arrogant, intolerant, and vindictive?" The answer in both cases is obvious: in any religion or ideology there will be many who profess, but do not practice, its tenets. Just as it is often easier for a Christian to hit back, play holier-than-thou, or disdain others, so it is often easier for a Muslim to stay at home rather than embark on jihad. Hypocrites are everywhere.

Furthermore, there are also people who do not really understand their own faith and so act outside of its prescribed boundaries. In Islam, there are likely many Muslims who do not really understand their religion thanks to the importance of reciting the Quran in Arabic but not having to understand it. It is the words and sounds of the Quran that attract Allah's merciful attention rather than Quranic knowledge on the part of the supplicant. Especially in the West, Muslims here are more likely to be attracted by Western ways (which explains why they are here) and less likely to act violently against the society to which they may have fled from an Islamic tyranny abroad.

However, in any given social context, as Islam takes greater root -- increasing numbers of followers, the construction of more mosques and "cultural centers," etc. -- the greater the likelihood that some number of its adherents will take its violent precepts seriously. This is the problem that the West faces today.

c. What about the violent passages in the Bible?

First, violent Biblical passages are irrelevant to the question of whether Islam is violent.

Second, the violent passages in the Bible certainly do no amount to a standing order to commit violence against the rest of the world. Unlike the Quran, the Bible is a huge collection of documents written by different people at different times in different contexts, which allows for much greater interpretative freedom. The Quran, on the other hand, comes exclusively from one source: Muhammad. It is through the life of Muhammad that the Quran must be understood, as the Quran itself says. His wars and killings both reflect and inform the meaning of the Quran. Furthermore, the strict literalism of the Quran means that there is no room for interpretation when it comes to its violent injunctions. As it is through the example of Christ, the "Prince of Peace," that

Christianity interprets its scriptures, so it is through the example of the warlord and despot Muhammad that Muslims understand the Quran.

d. Could an Islamic "Reformation" pacify Islam?

As should be plain to anyone who has examined the Islamic sources, to take the violence out of Islam would require it to jettison two things: the Quran as the word of Allah and Muhammad as Allah's prophet. In other words, to pacify Islam would require its transformation into something that it is not. The Western Christian Reformation, that is often used as an example, was an attempt (successful or not) to recover the essence of Christianity, namely, the example and teachings of Christ and the Apostles. Trying to get back to the example of Muhammad would have very different consequences. Indeed, one may say that Islam is today going through its "Reformation" with the increasing jihadist activity around the globe. Today, Muslims of the Salafi ("early generations") school are doing exactly that in focusing on the life of Muhammad and his early successors. These reformers are known to their detractors by the derogative term Wahhabi. Drawing their inspiration from Muhammad and the Quran, they are invariably disposed to violence. The unhappy fact is that Islam today is what it has been fourteen centuries: violent, intolerant, and expansionary. It is folly to think that we, in the course of a few years or decades, are going to be able to change the basic world outlook of a foreign civilisation. Islam's violent nature must be accepted as given; only then will we be able to come up with appropriate policy responses that can improve our chances of survival.

e. What about the history of Western colonialism in the Islamic world?

Following the defeat of the Ottoman army outside Vienna on September 11, 1683 by Polish forces, Islam went into a period of strategic decline in which it was overwhelmingly dominated by the European powers. Much of dar al-Islam was colonised by the European powers who employed their superior technology and exploited the rivalries within the Muslim world to establish colonial rule.

While many of the practices of the Western imperial powers in the governance of their colonies were clearly unjust, it is utterly unwarranted to regard Western imperialism -- as it often is -- as an endemic criminal enterprise that is the basis of modern resentment against the West. It was only due to the assertive role of the Western powers that modern nation-states such as India, Pakistan, Israel, South Africa, Zimbabwe, etc. came to exist in the first place. Without Western organisation, these areas would have likely remained chaotic and tribal as they had existed for centuries.

When one looks at the post-colonial world, it is apparent that the most successful post-colonial nations have a common attribute: they are not Muslim. The United States, Australia, Hong Kong, Israel, India, and the South American nations clearly outshine their Muslim-majority post-colonial counterparts -- Iraq, Algeria, Pakistan, Bangladesh, Indonesia, etc. -- by just about any standard.

f. How can a violent political ideology be the second-largest and fastest-growing religion on earth?

It should not be surprising that a violent political ideology is proving so attractive to much of the world. The attractive power of fascist ideas has been proven through history. Islam combines the interior comfort provided by religious faith with the outward power of

a world-transforming political ideology. Like the revolutionary violence of Communism, jihad offers an altruistic justification for waging death and destruction. Such an ideology will naturally draw to it violent-minded people while encouraging the non-violent to take up arms themselves or support violence indirectly. Because something is popular hardly makes it benign.

Furthermore, the areas in which Islam is growing most rapidly, such as Western Europe, have been largely denuded of their religious and cultural heritage, which leaves Islam as the only vibrant ideology available to those in search of meaning.

g. Is it fair to paint all Islamic schools of thought as violent?

Islamic apologists often point out that Islam is not a monolith and that there are differences of opinion among the different Islamic schools of thought. That is true, but, while there are differences, there are also common elements. Just as Orthodox, Roman Catholic, and Protestant Christians differ on many aspects of Christianity, still they accept important common elements. So it is with Islam. One of the common elements to all Islamic schools of thought is jihad, understood as the obligation of the Ummah to conquer and subdue the world in the name of Allah and rule it under Sharia law. The four Sunni Madhabs (schools of fiqh [Islamic religious jurisprudence]) -- Hanafi, Maliki, Shafi'i, and Hanbali -- all agree that there is a collective obligation on Muslims to make war on the rest of the world. Furthermore, even the schools of thought outside Sunni orthodoxy, including Sufism and the Jafari (Shia) school, agree on the necessity of jihad. When it comes to matters of jihad, the different schools disagree on such questions as whether infidels must first be asked to convert to Islam before hostilities may begin (Osama bin Laden asked America to convert before Al-Qaeda's attacks); how plunder should be distributed among victorious jihadists; whether a long-term Fabian strategy (Wearing your opponent down) against dar al-harb is preferable to an all-out frontal attack; etc.

h. What about the great achievements of Islamic civilisation through history?

Islamic achievements in the fields of art, literature, science, medicine, etc. in no way refute the fact that Islam is intrinsically violent. Roman and Greek civilisations produced many great achievements in these fields as well, but also cultivated powerful traditions of violence. While giving the world the brilliance of Virgil and Horace, Rome was also a home to gladiatorial combat, the slaughter of Christians, and, at times, rampant militarism.

Furthermore, the achievements of Islamic civilisation are pretty modest given its 1300 year history when compared to Western, Hindu, or Confucian civilisations. Many Islamic achievements were in fact the result of non-Muslims living within the Islamic Empire or of recent converts to Islam. One of the greatest Islamic thinkers, Averroes, ran afoul of Islamic orthodoxy through his study of non-Islamic (Greek) philosophy and his preference for Western modes of thought. Once the dhimmi populations of the Empire dwindled toward the middle of the second millennium AD, Islam began its social and cultural "decline."

Original source (original source have been further developed/expanded by author of 2083):

<http://jihadwatch.org/islam101/> by Gregory M. Davis

1.7 Review 2: Islam – What the West needs to know

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This film documentary is also available here:
<http://video.google.com/videoplay?docid=-871902797772997781>

1. Introduction

Tony Blair:

I wish to say finally as I've said many times before that this is not a war with Islam. It angers me as it angers the vast majority of Muslims to hear Bin Laden and his associates described as Islamic terrorists. They are terrorists pure and simple. Islam is a peaceful and tolerant religion, and the acts of these people are holy contrary to the teachings of the Quran.

George Bush:

We respect your faith. It's practiced freely by many millions of Americans and by millions more in countries that America counts as friends. Its teachings are good and peaceful and those who commit evil in the name of Allah blaspheme the name of Allah.

Bill Clinton:

Our actions were not aimed against Islam. The faith of hundreds of millions of good, peace loving people all around the world including the United States. No religion condones the murder of innocent men, women and children. But our actions were aimed at fanatics and killers who wrapped murder in the cloak of righteousness and in so doing profaned the great religion in whose name they claim to act.

Serge Trifkovic, Foreign Affairs Editor, Chronicles Magazine

The tendency of western political leaders to deny the connection between Orthodox Islamic Mainstream and terrorist violence are replicated in Universities and the media wherever you look both in Western Europe and North America.

The members of the elite class have the tendency to proclaim that Islam is peaceful and tolerant and those Muslims related to violence are a non representative group.

I would really appreciate if people who make such claims could then explain the continuity of violence from the earliest day of Islam, from the earliest days of the prophet Muhammad and his immediate successors throughout the 1300th century of recorded history.

Robert Spencer, Author, Islam Unveiled, Director of Jihadwatch.org

Do Islam and an Islamic civilisation actually sanction the violence that we are seeing being perpetrated in its name around the world?

If we are going to be honest about this we would have to answer an absolute yes. The Islamic sources, the Islamic texts starting with the Quran but not limited to the Quran, Islamic texts including the Hadith, Islamic tradition, Islamic theology, Islamic law, the traditions of the interpretations of the Quran throughout history and Islamic history itself; All bear witness to the fact that Islam has a developed doctrine theology and law that mandates violence against unbelievers.

Bat Ye'or, Author – The Dhimmi: Jews and Christians under Islam

The origins are, of course, in the Muslim desire to impose all over the world; the only religion – the only just religion – which is Islam and the suppression of all other religions in order to establish the rule of Allah throughout the world. This is a religious duty, which binds the whole community, and which the Muslim community is obliged to impose because they are obliged to obey the order of Allah and this is the desire of Allah as expressed in the Quranic revelation.

Abdullah Al-Araby – Director, The Pen vs. The Sword Publications

I believe that those terrorists that want to do harm to others are applying the true Islam who was practiced by Muhammad and his followers in the early stage of Islam.

2. There is no God but Allah and Muhammad is his prophet

Robert Spencer

In Islamic theology the prophet Muhammad is considered " *al-insan al-kamil*" the perfect man. The more a Muslim is like him the better off he is. So the prophet Mohammad is revered today in the Islamic world as the primary model of human behaviour.

Abdullah Al-Araby

As an illustration, the following examples by Muhammad inspire current Palestinian groups to fight Jihad against the Jews in Palestine.

Authoritative Islamic History – The Life of Muhammad/Sirat Rasul Allah – By Muhammad bin Ishaq (d 773 AD). Edited by Abdul Malik bin Hisham (d 840 AD). Translated by Prof Alfred Guillaume (1955).

The life of Muhammad – P 464

They surrendered, and the Apostle confined them in Medina,,, Then the Apostle went out to the market of Medina and dug trenches in it.

Robert Spencer

Another example which is the most chilling of the influence that Muhammad's influence has today on the Islamic world was exemplified recently by an Egyptian leader of a radical Muslim party. He recently wrote that he couldn't believe that the beheadings in Iraq were being protested by Muslims. Weren't they aware that the prophet Muhammad himself beheaded between 600 and 900 men personally, members of the Jewish Quraiza tribe in Arabia after he had defeated them. Didn't they realise that if the prophet did it then this was the proper way to behave? So the Mujahideen in Iraq who were beheading people are simply obeying the example of the prophet.

Now we can see then, since the prophet Muhammad himself participated in many battles and raids and did indeed perpetrate these beheadings, he ordered the assassination of several of his political opponents and he behaved in general like a typical 7th century warlord. The problem is that when this is transferred to 21st century behaviour and 21st century contexts of behaviour then what you get are terrorists.

The Quran occupies a place that has no parallel in Western civilisation. The Quran is considered by Muslims and by traditional Islamic theology to be dictated word for word by Allah himself through the Angel Gabriel to the prophet Muhammad. As a result every word of it is the word of Allah himself. Every word of the Quran except if it is cancelled by another section of the Quran itself is valid for all time and can not be questioned, can not be reformed, can not be changed within an Islamic context. This means that moderate Muslims, peaceful Muslims if they are sincere, have to reject entirely Quranic literalism but to do so put them outside the sphere anything that has been considered orthodox Islam throughout history. To do so is to reject the very basic premise of Islam that this is a book that is dictated by Allah which is a perfect copy of a perfect book, the "Umm Al-Kitāb", the mother of the book that has existed forever with Allah in heaven.

The Noble Koran

Translated with Parenthetical Notes by Dr. Muhammad Taqi-du-Din Al-Hilali and Dr. Muhammad Muhsin Khan.

Sura 98 Verse 6

Verily, those who disbelieve (in the religion of Islam, the Quran and the prophet Muhammad) from among the People of the Scripture (Jews and Christians) and Al-Mushrikun (other disbelievers) will abide in the Fire of Hell. They are the worst of creatures.

Serge Trifkovic

So the Quran is simply a set of direct commandments, descriptions, sometimes much distorted descriptions of Judaism and Christianity. Because of the nature of those commandments a second "body" for Islamic interpretation is the Hadith, the tradition of the prophet Muhammad.

Robert Spencer

The Hadith is absolutely necessary to make any sense of the Quran because Allah addresses Mohammad in the Quran and they talk about incidents in Muhammad's life but they don't fill in the narrative details. You have to go to the Hadith, the traditions of the prophet Muhammad in order to understand what's being said in the Quran and why. The Hadith are many volumes of the traditions of the prophet, various Muslim scholars beginning in the 8th century which is some considerable time after the life of Mohammad who died in 632. They started to collect these traditions and try to window out the authentic ones from the in-authentic. From an Islamic standpoint, if something Muhammad said or did is recorded in one of those books then it has authority second only to the Quran. And in those books there is a great that illuminates what the Quran says and how it is applicable to Muslims in the present.

Authoritative Traditions of the prophet Muhammad – The Hadith's of Sahih Al-Bukhari, translated with Parenthetical Notes by Dr Muhammad Muhsin Khan.

Sahih Al- Bukhari
Vol 4, Bk 52, Hadith 53

The Prophet said; "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it.

... except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause).

The Prophet said, "A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it."

Serge Trifkovic

Since there is no sense of natural morality in Islam you have to go in to the Quran or the Hadith to find out what is allowed and what is not allowed

Robert Spencer

And in those books we have very clear instructions from Muhammad that it is the responsibility of every Muslim to meet the unbelievers on the battlefield to invite them either to accept Islam or to accept second class Dhimmi status in the Islamic state. If they refuse both alternatives then they will wage war against them.

Sura 9 Verse 29

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger.

... and fight against those who acknowledge not the religion of truth (i.e., Islam) among the People of the Scripture (Jews and Christians), until they pay the Jizyah (Tax for Jews/Christians) with willing submission and feel themselves subdued.

The Quran is broken down into two sections, one is called Mecca which means what was inspired to Muhammad in Mecca and one is called Medina, what was inspired to Muhammad in Medina.

In Mecca you find many of the peaceful Verses, Mohammad used to live with the Jewish and Christian community in peace and harmony. Those Verses almost invariably date back to beginning of Muhammad's prophetic career and his native city of Mecca where he was powerless, where he was only beginning to attract followers.

Abdullah Al-Araby – Director, the Pen vs. the Sword Publications

Only relatives and friends accepted the religion at that time. He has many foes so the revelations of that time are very peaceful. This all changes with the establishment of Muhammad's theocratic state let in the city of Medina. He becomes a warlord and head of a totalitarian state, he becomes very rich and powerful and very intolerant and then many of these early Verses get abrogated.

In Sura 2 Verse 106 Allah says that if I abrogate a Verse I will give you one that is better.

Sura 2 Verse 106

Whatever a Verse (revelation) do we abrogate or cause to be forgotten, we bring a better one or similar to it. Know you not that Allah is able to do all things?

Robert Spencer

This is the basis, the foundation of the Quranic doctrine of "*Naskh*" which is abrogation. And it is the idea that when there are Verses that are contradictory in the Quran the one that is revealed later chronologically is better as Allah has promised and cancels the earlier one.

Walid Shoebat – Former Muslim and member of PLO Fatah Brigade, Author; Why I Left Jihad

Now the violence started, now you had to weigh between peaceful Verses and non-peaceful Verses. The result was that the peaceful ones were made null and void.

Serge Trifkovic

It is indeed a very curious concept for a non-Muslim to accept a notion that God may change his mind about a topic. He may issue one injunction in AD 614;

Sura 2 Verse 256

There is no compulsion (i.e., coercion) in religion.

And then a very different one in AD 627;

Sura 9 Verse 5

Kill the unbelievers wherever you find them. ...But if they repent and accept Islam ... then leave their way free.

But this is indeed what has happened in Islam.

Robert Spencer

It's very important to understand that the Quran is not arranged chronologically, it's arranged on the basis of the longest chapter to the shortest.

Serge Trifkovic

So you will find in the book itself some of these more tolerant Verses at a later point in the book than the very intolerant ones advocating violence and the subjugation of the infidels. But that doesn't mean they came into being later, on quite the contrary. It is therefore the ones that came in "Medina" that retains their validity and the ones that came early in Mecca that have been abrogated.

Walid Shoebat

The peaceful Verses became null and void compared to Verses of the Sword.

Robert Spencer

Traditional Islamic theology has it that the ninth chapter of the Quran – Sura 9, is the last revealed in the career of the prophet. And it is the only one that doesn't begin with; In the name of Allah the compassionate, the merciful. Some have said that's because there is no compassion or mercy in this particular chapter and that it is the Quran's last word on Jihad and in particular on how Muslims should behave toward unbelievers. In it is the celebrated Verse of the Sword.

Walid Shoebat

So what does the Verse of the Sword say? It's very clear; Kill the people of the book (Christians and Jews) wherever you find them, lay siege for them, lay ambush for them, kill them wherever you find them. In fact, I converted to Christianity, Mohammad clearly stated that on the end of days there will be many who defect from the faith, kill them when you see them wherever you find them. So this is the question the West needs to understand, what part of kill don't they understand?

3. The struggle

Condoleezza Rice;

We are a country that judges people not by their religious beliefs and not by their colour but by the fact that we are all Americans so that was the first part of the message. The second part of the message is that we have a lot of friends around the world who are Muslim, we have countries that are long friends of the United States who are of the Islamic faith and the President want it to be very clear that this is not a war of civilisations, this is not a war against Islam. This is a war against people who in many ways pervert what Islam stands for. Islam stands for peace and stands for non-violence.

Robert Spencer

Islam and the Islamic civilisation are unique in their stance against non-believers. Islam is the only religion in the world that has a developed doctrine theology and law that mandates violence against un-believers. It is no doubt that there are peaceful Muslims, that there are Muslims around the world who are moderate, who live in harmony with their non-Muslim neighbours and have no intention of ever waging war against them in any way. But the fact is that they have a very slim justification for their own peacefulness within the Islamic sources themselves. They are only at peace with their neighbours so far as they are either ignorant of what Islam teaches about how Muslims should behave toward un-believers or they have explicitly and consciously rejected those elements of Islam. In short there are peaceful and moderate Muslims but no peaceful and moderate Islam.

The idea that Islam is a religion of peace however is paradoxically even held by the most violent and radical of Muslims. Sayyed Qutb, the Egyptian Muslim theorist (1906-1966, wrote Islam and Universal Peace), whose writings are revered by radical Muslims and terrorists today. He wrote and insisted that Islam is a religion of peace. When you study his writings it becomes clear that he meant that Islam is dedicated to establishing the hegemony of Islamic law throughout the world. When that hegemony is established peace will reign in the world. Therefore, Islam is a religion of peace.

Walid Shoebat

The problem is that the peaceful Muslims don't understand the "edicts" that comes out of the jurisprudence of Islam. If you look at the interpretation of these Verses in Al-Azhar University, in Islamic Sharia schools in Jerusalem, in Jordan, In Syria, In Damascus, all throughout the Middle East the jurisprudence of Islam clearly state that the Verse of the Sword make the peaceful Verses null and void. So what does the Verse of the Sword say?

Sura 9 Verse 5

Then when the sacred months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (un-believers) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform Iqamat-as-Salat (The Islamic prayers), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

Walid Shoebat

Kill them when you see them, wherever you find them. This is not an allegoric kill, it's a literal kill. It's the killing of Zarqawi right in front of the camera, it's the lynching that you see in Ramallah, it's the killing of more than a million Sudanese, cutting the hands and feet from opposite sides. And here's a dilemma. Even the peaceful Verse that is quoted by Bush, the Verse goes as follows;

Whoever kills a life without just cause or for doing mischief in the land then he has killed the entire earth.

You will find the same Verse in the Judea biblical tradition but most Westerners stop after that Verse. It continues; But those that do mischief in the land, then cut their hands and their feet from opposite sides and crucify them. And that is what you see happen in Afghanistan, in Sudan, a huge amount of crucifixions, killings and beheadings. There are also amputations and public assassinations. They really want to revive Islam as it used to be. This is why they call it Islamic fundamentalism.

Sura 5 Verse 33

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

Sahih Al-Bukhari

Vol 8, Bk 82, Hadith 795

The Prophet cut off the hands and feet of the men belonging to the tribe of Uraina and did not cauterise their bleeding limbs till they died.

Walid Shoebat

In Islam's thinking, the assurance of your salvation is dying as a martyr. In accordance to the Verse in the Quran; *"Do not think that the ones that die in Jihad are dead but are living"*. So this ensures salvation.

Robert Spencer

This is the calculus behind modern suicide bombing, modern Muslim advocates will say; *"Islam forbids suicide"* and this is plainly dishonest because all the defenders of suicide bombings in the Islamic world start out by saying; *"This is not suicide"*. The intention of the person is not to kill himself. The intention of the person is to kill others. And that is sanctioned because it is Islamic Jihad. And if they in the process are killed themselves, that's an unavoidable consequence of their actions and they will be rewarded with the reward of martyrs in paradise.

Serge Trifkovic

The Quran is quite clear about heavenly reward for a Jihadist who falls fighting in the path of Allah. He will be granted instant access to paradise and a Muslim paradise is an

extremely sensual one. It is full of "*whories*" – black eyed beauties (72 virgins) that will await the martyr and the gratification that follows is endless.

Robert Spencer

The Quran contains no guarantee of paradise except for those who slay and are slain in the cause of Allah.

Sura 9 Verse 111

Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's cause, so they kill others and are killed. Then rejoice in the bargain which you have concluded. That is the supreme success.

Robert Spencer

In other words, the guarantees of paradise are for people who are killed while they are killing to establish the hegemony of Allah or Islamic law in the world.

Jihad can be spiritual or physical. The spiritual Jihad is striving to be a better Muslim. The physical Jihad is however something that can't be ignored.

Walid Shoebat

Jihad in Islam means struggle. That's the literal meaning of the word. But what the West doesn't understand is that there are more than 100 Hadith's about Jihad. And if you look at every single one of them they all contain a sword, war or a military effort.

Serge Trifkovic

It is a very dangerous element of the Islamic teaching because this instant gratification from martyrdom is an attractive concept. When a so called martyr operation is carried out by f. example Hamas what is announced from the minarets in Mosques is not the deaths of person "x", who carried out the attack, but the wedding of person "x" to the whories (70 virgins). In other words they immediately make the implication that person "x's" family, parents etc, instead of cry and mourn over the disappearance and end of his physical life should instead celebrate, be happy and throw a party because their son is now not only being transported to paradise but greeted there by 70 virgins.

Walid Shoebat

The word Shaheed means witness, to testify. To testify that there is no God but Allah and Muhammad is his messenger. And you die as a Shadeed for that cause. You're a witness, a martyr. And a martyr becomes glorified. You're family will glorify you after you die.

As a Muslim fundamentalist living in the Middle East, you have to be initiated. You have to basically kill your first Jew or destroy your first Zionist infrastructure. You have to prove without a shadow of a doubt that you are worthy. And there are ample amounts of students, teenagers, men who are willing to die a martyr's death, willing to put explosives. The martyr applications are filled. There are many applicants. There are not enough bombs to fulfil the applicants. And to get on one of those missions you have to be a strong candidate, you have to be violent enough, you have to have joined every

demonstration in the streets of Jerusalem, in Bethlehem, you have to show that you are worthy of a greater operation. If you are about to die or are taking a considerable amount of risk you struggle between the requirements of your Islamic upbringing and between the realities that you value your life.

4. Expansion

Robert Spencer

Islam understands its earthly mission to extend the law of Allah over the world by force. Now this is distinct from extending the religion by force. Muslims often indignantly deny that Islam was spread by the sword as the old expression goes and that anybody is ever forced to convert to Islam. Forced conversions are a constant hallmark of Islamic history but they are technically forbidden by Islamic law. The idea in Islam is that Muslims must wage war to establish the hegemony of Islamic law. Not everyone will be forced to become Muslim but the non-Muslims will be relegated to second class status. They will not be able to live in the society as equals to the Muslims and it is the responsibility of Muslims around the world to fight, to institute that kind of society.

Sahih Al-Bukhari – Vol 4, Bk 53, Hadith 392

While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews". We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle.

Bat Ye'or

The Muslims see the extension of Jihad as a war liberating the infidels from their infidelity and a privilege for them to enter in the religion of Islam and to abandon their wrong belief. So Jihad is seen as a favour which is given to the infidel population in order to change their ways and convert to the true religion; Islam.

Sura 8, Verse 67

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

Walid Shoebat

In the Muslim thinking, in the Muslim Sharia, the way the world is depicted in two houses; the House of Islam or the House of War. So the whole world is under these two houses. If you're not a Muslim you're under the House of War. In the West the Islamic apologists would say; no, that's not accurate. it is the House of Peace and the House of Islam. And in fact that's not accurate, if you look in the Hadith and if you look what comes from the highest jurisprudence in the Middle East that's what is being taught.

Bat Ye'or

Now the infidel populations are seeing this war as a genocidal war since as it is described by the Muslim historians of Jihad as well as extremely numerous Christian sources this war was conducted in great ferocity, whole cities were given up to massacres, entire populations were deported in slavery or massacred.

Sahih Al-Bukhari – Vol 4, Bk 53, Hadith 386

Umar sent the Muslims to the great countries to fight the pagans. ... When we reached the land of the enemy, the representative of Khosrau (Persia) came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied... "Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give Jizyah (tribute) and our Prophet has informed us that our Lord says: Whoever amongst us is killed (martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.

Bat Ye'or

There have been two big waves of Jihad; the Arab waves which started in the 7th century and in the course of only one century had Islamised huge territories, mainly Christian territory from Portugal to Armenia but also Persia. Iraq was at the time Christian in the north and Jewish/Christian in the south.

First wave

634 AD Battle of Basra (Christian/Jewish)
635 AD Damascus Conquered
636 AD Ctesiphon Conquered
637 AD Jerusalem Conquered
641 AD Alexandria Conquered
666 AD Sicily Conquered
670 AD Kabul Conquered
698 AD Carthage Conquered
711 AD Southern Spain Conquered
720 AD Narbonne (South France) Conquered
732 AD Battle of Poitiers – Muslim Advance Halted

Second wave

1064 AD Armenia Conquered
1071 AD Battle of Manzikert
1331 AD Nicaea Conquered
1453 AD Constantinople Conquered
1460 AD Greece Conquered
1389 AD Battle of Kosovo
1521 AD Belgrade Conquered
1683 AD Siege of Vienna – Muslim Advance halted

The second wave of Islamisation started in the eleventh century with the Turkish tribes. All the regions of Eastern Europe, Anatolia which was the seat of the Christian Byzantine

Empire (Now Turkey), Greece, Serbia, Bulgaria, Romania. All the countries around the Mediterranean which once were Christian became the Islamic Empire.

This Turkish wave lasted from the eleventh century until the seventeenth century where the Ottoman army was stopped at the gate of Vienna in 1683.

The Crusades 1095-1270 AD

Serge Trifkovic

The Crusades are not understood in the Muslim world today very differently to the way they are understood in the Western academia and among the Western elite class. Both talk of the Crusades as an aggressive war of conquest by Christian Europe against peaceful innocent Muslims. One may ask however what those Muslims were doing in the holy land in the first place. What happened was that Muhammad and his successors laid a series of wars of conquest and in one such onslaught in 624 AD the holy land – Palestine, Jerusalem was conquered by Muslims. Then Seljuk Turks started interfering with the ability of Christian pilgrims to go to the Holy Land, Jerusalem. When their physical safety was no longer guaranteed, the western Christians acted not only as re-conquerors of the Holy Land that had been once theirs, they also acted quite rightly one might say as protectors of their holy places. A defensive war in the case of the Muslims is even a war of conquest. They are obligated to spread Islam but a land which had once been Muslim in particular must be re-conquered and the Jihad is the rightful name of that war of re-conquest. They could never accept the Crusader states in Antioch and Jerusalem because they were "*dar al-harb*" or "*the House of War*" – reinstated into "*Dar al-Islam*" or "*the House of Islam*". This is a contemporary aspect of the Israeli-Palestinian conflict which many Westerners are not fully aware of.

Exactly the same psychology that prompted Saladin and others to fight the Crusaders is now motivating Hamas. In both cases it is not only a matter of the nationalistic desire of Arabs to expel Europeans and Jewish settlers. It is also the Quranic obligation of all good Muslims to make sure the land once ruled by Muslims will be reverted to their rule again.

From the British historian Hilaire Belloc's – The Great Heresies – 1938

"... It has always seemed to me possible, and even probable, that there would be a resurrection of Islam and that our sons or grandsons would see the renewal of that tremendous struggle between the Christian culture and what has been for more than a thousand years its greatest opponent." "The suggestion that Islam may re-arise sounds fantastic – but this is only because men are always powerfully affected by the immediate past: - one might say that they are blinded by it..." "But not so very long ago, less than a hundred years before the Declaration of Independence... Vienna was almost taken and only saved by the Christian army under the command of the King of Poland... on a date that ought to be among the most famous in history --

September 11, 1683,

Robert Spencer

On September 11th, 1683 the siege of Vienna was broken. That was the high point of Islamic Jihad expansion into Europe. After that Islam went into a decline and the Islamic world was colonised and in a drastically weakened state. It seems very likely, almost certain as far as I'm concerned that Osama Bin Laden chose September 11 in 2001 to

signal that the decline of the Islamic world was over and that the Jihadists were back and that they were going to pick up where they left off in Vienna in 1683.

Serge Trifkovic

If we look at the tectonic plates between the Islamic world and the non-Islamic world today we notice something very interesting. That even very diverse Muslim societies which can not be easily branded under one civilisation label have something in common and it is the tendency that they are in conflict with their neighbours. If we look at the extreme outreach of Islam we see East Timor where Indonesian Muslims slaughtered a third of the population of this former Portuguese colony who are Roman Catholics. In Southern Philippines an extremely violent Islamic rebellion has gradually escalated the last years. In Indonesia itself we had religious conflicts in the Spice Islands where the Christian minority are in danger of extinction. We have very active Islamic movements both in Thailand and in China, Xinjiang. On the Indian subcontinent the history is tragic indeed, that's where the Hindu holocaust took place in medieval times, a little known episode in the history of Islam in the Western world, but a one that left a deep traumatic mark on the people of the region and where the conflict is still present in the province of Kashmir. In Africa there is the constant war in Sudan which has been going on since 1987. It's hard to estimate the number of lives that have been claimed but its most likely several hundreds of thousands. There is the constant instability in Nigeria between the resurgent central northern states which are increasingly pressuring the government into accepting Sharia law as the law of the lands in those provinces. And of course there is Mauritania where Muslims constantly battle non-Muslim southerners. Then there is of course Caucasus-Chechnya and in Europe itself we have the conflict in former Yugoslavia between the Bosnian Muslims, Serbs and Croats and the conflict between Albanians, Serbs and Macedonians and quite possibly within not too long the conflict between the Albanians and Greeks. If we eliminate these conflicts, Chechnya, the Balkans, Sudan the world is a pretty peaceful place. If we eliminate from the terrorist equation, terrorist acts carried out by Muslims the past 5 years we would come to realise that the war on terror is unnecessary because terror is not a very big problem.

5. War is Deceit

US Senator from Nevada;

I've been on the floor before speaking about Islam and what a great religion it is. I've said before and I repeat; my wife's primary physicians are two members of the Islamic faith, her internist and the person that has performed surgery on her. I know them well, been in their homes, socialised with them, talked about very serious things with them; we've helped each other with family problems. I've been to the new Mosque with them in Las Vegas. They are wonderful people with great families and I've come to realise that Islam is a good religion, it's a good way of life, people have a good health code as their religion dictates and they have great spiritual values as their religion dictates. It's too bad that there are some people, misdirected people, around the world trying to take away from this very fine religion. I believe that they cannot give this religion a bad name; I think that the power of this religion and the power of the people in this religion will overcome these evil people that are using this fine religion to do bad things to innocent people.

Robert Spencer

Islam is a religion and is a political system that dictates that one must carry out warfare against un-believers until they either convert or submit. This is the justification that the terrorists around the world are using for what they are doing and that justification is

based on core elements of Islamic tradition. That being the case; it's very difficult for moderate Muslims, peaceful Muslims to stand up within the Islamic community and to say; this is not part of Islam. They only do so out of conscious deception intending to mislead Westerners in accord with the Islamic doctrine of "*Taqiyya*" - religious deception, or they do so on the basis of simply being unaware of what Islam actually teaches.

Sahih Al-Bukhari – Vol 4, Bk 52, Hadith 269

The Prophet said; "War is deceit."

Abdullah Al-Araby

Lying, generally speaking, is not allowed in Islam. But unlike other religions there are certain situations where a Muslim can lie and that would be acceptable, even encouraged. This concept is called "*al-Taqiyya*" which means "prevention". So a Muslim is allowed to lie to prevent harm that may come to him, his group or to Islam

Robert Spencer

When one is under pressure one may lie in order to protect the religion. This is taught in the Quran, Chapter 3, Verse 28 and Chapter 16, Verse 106.

Abdullah Al-Araby

There are certain provisions for lying. A Muslim can lie for the cause of Islam, can lie to his family to keep peace, so he can lie to his wife. A Muslim can lie to his fellow Muslim to keep peace in the society.

Mohammad himself ordered people to lie. When people that he ordered to go and kill somebody, they told him; we cannot kill them unless we lie to that person. He said; ok, fine, lie.

The life of Muhammad – P 367

The Apostle said... "Who will rid me of Ibnul-Ashraf?" Muhammad bin Maslama, brother of the Bani Abdul-Ashal, said, "I will deal with him for you, O Apostle of God, I will kill him". The Apostle said; "Do so if you can." ... He said, "O Apostle of God, we shall have to tell lies." He answered; "Say what you like, for you are free in the matter."

Serge Trifkovic

The spokesman for Islam in the Western world knows how to play the game. They know how to present their cause in a way that is not only regarded as acceptable by the society mainstream but also reasonable and just. They will appeal to democratic institutions and their human rights in the full knowledge that given the power to do so, they will abolish those institutions and deny those rights to others.

"By Allah, and Allah willing, if I take an oath and later find something else that is better than that, then I do what is better and expiate my oath."

Walid Shoebat – Personal experiences around committing "al-Taqiyya"

When I used to work as a translator at the Luc College in Chicago we arranged fund raising events for Jihadi movements, PLO being one of those organisations. We handed out and placed announcements for the event on the walls of the College. And I remember on Arabic it would be basically the facts; bring your friends, we were intending to raise funds to support our Jihadi brothers in Lebanon during the fighting in Southern-Lebanon against Israel. And then comes the English part. In the English part it would be the standard; we would be conducting a Middle-Eastern cultural event, you are all welcome, we will be serving lamb and "*baklava*"...

So the West really does not comprehend the magnitude of the "social deceit" that is going on in every aspect of social life, even from moderate Muslims. When we get together as a group our conversations are different. As soon as a Westerner would come into the scene then the whole conversation changes. It becomes compatible to western minds.

When I used to go to work, I worked for an American company during the Gulf war, everyone would be hovering around the TV sets as soon as there was a scud missile hitting Riad or something like that and everyone would be distraught, unhappy if a scud lands in the American camp. And I would be among my American colleagues and say; "*oh that's too bad, I'm sorry that we had loss of life*". Out of frustration from having to keep the truth of what I really felt I would roll down the window on my way home on the freeway and scream as loud as I could; Allahu achbar!, Allahu achbar!

This is the incantation you do when the enemy is killed, when you win. So if it was a victorious day for the Iraqi's, when they land a scud missile it would be "*Allahu achbar*" on the freeway where no one could hear me. When I came home to my apartment the rest of the apartment complex were also Arabs from the Middle East. We would get together in my apartment, watch the Gulf war on satellite TV and we would be praising Allah every time there was an incident where Americans got killed. But it wasn't the same face we put on in an American environment. In an American environment you played a different scenario, you acted as if you were on their side. So this whole façade is in place and the truth is often hidden from the west

Bat Ye'or

It was Edward Said, who wrote "Orientalism", who is the main contributor in the creation of the view of this new version of Islam as a religion of peace and tolerance. These views are now established in all Western Universities and in academia. On this basis the whole history of Dhimmitude and Jihad disappeared.

Robert Spencer

Edward Said who in his book "Orientalism" wrote that criticism of the Islamic world on the part of Westerners was racist and imperialist. It is spread in order to make political points, to accustom Westerners to the idea that Muslims are here to stay in Europe and the US and that they must not be questioned in terms of their loyalty to the secular framework of Western society. They must not be questioned in this despite Islam's historical, political character because Islam is the religion of peace. This fiction has

become so entrenched in American and European public discourse such that anyone who does question it is immediately branded as a racist, a hate monger and a bigot. Furthermore, this is a very effective tool in a country where racism is the cardinal sin among all, to silence any effective debate about the continuing attachment of Muslim immigrants to Sharia law and their intentions toward the secular systems in which they now reside.

6. More than a Religion

Spokesperson for the Bush administration:

This is not a clash between Islam or Arabs, this is about freedom, not culture. It's about working with Islamic governments who want to move forward into the modern world. Working with Islamic governments who see their face as a face of peace, and working against the violence and terror and the people who seek to hold back the world and who seek to disrupt peace and freedom for others. So that is what it's about for us, the true faith of Islam, we believe, is a religion of peace and we intend to work with them in that regard.

Abdullah Al-Araby

Islam has to be known as more than a religion. The idea that Islam is a spiritual religion like f. example Christianity is completely incorrect.

Serge Trifkovic

It would be incorrect to describe Islam primarily as a religion. Since its early beginning in Muhammad's lifetime it has also been a geo political project and a system of government and a political ideology.

Robert Spencer

Islam from its beginnings was both a religion and a system of government. F. example; the Islamic calendar doesn't base year 1 from the time that Muhammad was born or the time that Muhammad received his first revelation from Allah which I think that both are what Westerners might expect. Year 1 is from the time that Muhammad became the leader of an army and a head of state in Medina. This is the beginning of the Islamic calendar because in the Islamic understanding Islam is a political and social system as well as an individual faith.

Serge Trifkovic

In Islam the separation between temporal secular and religious power is not only impossible, it is heretical. Only in the complete blending of all aspects of human activity and all aspects of political and legal functions of the state can we have the Caliphate, the properly organised state that is pleasing to Allah.

Walid Shoebat

When Westerners think of religion whether its Islam, Christianity, Judaism, Hinduism and Buddhism, Westerners think that it's a personal issue, a Buddhist will go to the temple and worship peacefully, a Jew goes to the temple and does his "*mitzvah*", a Muslim goes to the mosque and pays "*zakat*", a Christian goes to church on Sunday to pray. They think it's a personal issue, that religion is a personal issue. So when they look at Islam they compare Islam with the way they understand religions, and that's the first mistake. Islam is not a religion for personal use, Islam is Sharia law, Islam is a form of government to the world, THEN a personal application. It is not just how you pray and that you pray towards Mecca, it's how you dress, you dress in Arab culture, you speak Arabic, you can't go to heaven unless you pray in Arabic, you can't read the Quran in English and expect to get good deeds to go to heaven. You read the Quran in Arabic. It becomes an imperialistic system where everybody now must speak Arabic, think Arabic and practice the religion in Arabic. it's a form of law, not just in how you eat but how you get married, how you deal with your government, how you deal with your military, how you deal with the youth, how you deal with women – EVERY aspect of your life becomes Islam. Everything is Islam.

Sahih Al-Bukhari – Vol 2, Bk 23, Hadith 413

The Jews brought to the Prophet a man and a woman from amongst them who had committed (adultery) illegal sexual intercourse. The Prophet ordered both of them to be stoned (to death) near the place of offering the funeral prayers beside the mosque.

Sahih Al-Bukhari – Vol 7, Bk 62, Hadith 88

The Prophet wrote the marriage contract with Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

Robert Spencer

In no way is Islamic Sharia, Islamic government compatible with Western understandings of human rights and freedom of conscience. Traditional Islam forbids conversion from Islam and forbids anyone to leave Islam. There is no way out. It forbids Muslims and non-Muslims to live as equals in society. It mandates the second class status (dhimmi) of non-Muslims, forbidding them to hold authority over Muslims thus forbidding them to hold certain jobs as a result. It even historically mandated that houses of worship (of Jews and Christians) were neither to be built or repaired resulting in communities ending up in a constant state of decline.

Sura 5, Verse 51

O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya to one another. And if any amongst you takes them as Auliya, then surely he is one of them.

Serge Trifkovic

It is not possible for a non-Muslim, living in a Muslim society to invoke his civil rights and human rights that would be independent or separate from the Sharia concept. He is expected to submit to Sharia willingly and if he accepts his Dhimmitude he will be a protected person. A protected person is someone who is in fact a willing subordinate to the Muslim overlords.

The life of Muhammad – P 368

We saluted him as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds and both he and we returned to our families.

Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.

Walid Shoebat

Muhammad very clearly said, which is documented through the Hadith, that; *"I have been ordered to fight until everyone says that 'there is no god but Allah and Muhammad is the messenger of Allah'".* This is how Islam spread to North-Africa, this is how Islam spread all the way to Indonesia and this is how Islam spread throughout the Middle-East. Syria was not a Muslim country, Lebanon was not Muslim. Saudi Arabia even, was a mixed multitude. That is how Islam spread all throughout the Middle-East, by the sword. This is why you don't see any synagogues and churches in Saudi Arabia. Christianity is virtually non-existent. Even in the village in Bethlehem, Muslims are taking over. There is only 20% left of the Christian population. In Lebanon, Christian Lebanese are moving by the droves, Hezbollah there are very active. Lebanon used to be a Christian nation. Now all of a sudden it is being Islamised so Islam is on the move and has been since its creation.

Robert Spencer

Muslims who come to the United States and come to Europe with an idea that Sharia is the law of Allah, they look upon our freedom of religion and they look upon the fact that non-Muslims are in power making laws that are not on the basis of the law of Allah but on the basis of consensus and free elections. They look upon all that as a manifestation of *"Jahelia"* or unbelief - the pre-Islamic period of ignorance, as the times in any nation's history before it became Muslim. You have Pakistan, Iran and so on; they refer to the period of their history before they became Muslim as the period of *"Jahelia"*. They will also consider the United States and Europe to be in periods of Jahelia today. And many Muslims coming into the United States and Western Europe will work to establish Islamic mechanisms of government here where the goal is to create Islamic states on the basis of the idea that secular states and the state based on elections has no legitimacy. You don't have elections about the law of Allah, you simply obey what God says.

7. The House of War

Robert Spencer

The most important thing of what the west needs to know about Islam today is that it has a political character and that it is not simply a religion. It is a religion and a belief system that mandates warfare against unbelievers for the purpose for establishing a societal model that is absolutely incompatible with Western society. Americans needs to know this, Europeans need to know this because Muslims are coming in to Western countries while holding these beliefs and intending to act upon them. They are the motivation behind modern terrorist activity and they are the goals of millions of Muslims in the West and around the world. We need to know this so that we can protect

ourselves. But unfortunately because of political correctness and because of media and general government unwillingness to face the sources of Islamic terrorism these things remain largely unknown.

Walid Shoebat

Islamic fundamentalism is a sleeper cell in Europe and the US. A good casing point is Saladin. Saladin is a great hero in Islam. Saladin was the one who defeated the Crusades. There was a treaty that was supposed to be happening between the Crusaders and Saladin and the story goes as follows; the Arab mediator came to Saladin and said – the Quran says: *"If they concede to peace than concede to it"*, which means that if the enemy wants peace let's have peace which is a Verse you can find directly in the Quran. And Saladin responded with a great answer when he stated to the guy; you are an Arab and I'm a Kurd. You should know the Quran better than me... Don't forget that the Quran also says; *"Why should we concede for peace when we have the upper hand"*. So you find both Verses in the Quran. You concede to peace when you are the weaker party. This is why you hear the term *"hudna"*. *"Hudna"* is a peace treaty, a cease fire. In Iraq, Sadr asked for hudna because he knew he couldn't defeat the Americans. You find hudna's in several conflicts when the enemy is stronger than you are. But as soon as you gain strength then you don't concede for peace. This is why the face of Islamic fundamentalism in the West has a façade that Islam is a peaceful religion. Because they are waiting to have more Islamic immigrants, they are waiting to increase in number, waiting to increase their political power. Once they do then history will repeat itself. You will see the real face of Islamic fundamentalism here in your country.

Robert Spencer

It's unfortunate but it's no negotiating with Jihadists. There is no striking a deal with them. Islamic law is very clear on that and here once again is an example; we need to take Islam seriously! Islamic law does not allow for treaties. It does not allow for negotiated settlements between Muslim states and non-Muslim states. All it allows for is a temporary period of up to 10 years of hudna or what is commonly translated as truce. To allow the Islamic forces to gather its strength. But that's not the same as peace as we know it. That's not the same as the absence of the state of war, that's only a temporary truce. In a war that the Jihadists consider has gone on for 14 centuries and are willing to fight for 14 more.

Sura 47, Verse 4

So, when you meet (in fight, Jihad in Allah's Cause) those who disbelieve, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly on them (i.e. take them as captives). ... Thus you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection), but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (he lets you fight), In order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

Serge Trifkovic

In Islamic thinking the world is divided into the "House of Islam", where Islamic law has been established, where Allah rules supreme, and the "House of War" which is the rest of the world. This dichotomy is reminiscent of other totalitarian ideologies and most explicitly communism. Both communism and Islam seek the end of history in this world.

The end of history will come when the entire world becomes Islam or when the proletarian revolution brings the working class to power all over the world which will be the end of state, the end of money and the end of class oppression. In both cases it is possible to have a period of truce. It is possible to have peaceful co-existence but that peaceful co-existence is a tactical ploy and not a permanent solution.

Sahih Al-Bukhari – Vol 4, Bk 52, Hadith 196

Allah's Apostle said, "I have been ordered to fight with the people till they say, none has the right to be worshipped but Allah.

Robert Spencer

If we consider that, if only we changed our policies toward Israel and if only we changed our policies toward Iraq or changed our policies on something else, if only we hadn't taken out the "Mossadegh regime" in Iran in 1953... These ideas are ridiculous. They are based on a fundamental misunderstanding of the motives and goals of the Jihadists. This is not a conflict that was created with the creation of the state of Israel or a conflict that was created when the American army went into Iraq. The global Jihad has been going on without any significant interruption since the 7th century. And it only declined in force and activity at periods when the Islamic world was too weak to prosecute it.

Bat Ye'or

The question now that we have to ask ourselves is; do we want to preserve our Judea-Christian values and our own civilisation or do we want, do we choose to go towards a dhimmitude, an enlarged dhimmitude in Europe which will engulf the whole of Europe. This process is not that imminent for the US but it will result in US isolation. It will have to deal in geopolitics with an Islamised, Dhimmi Europe. And these are problems that have to be taken into consideration by Europeans and Americans themselves in choosing their identity and their future – freedom or dhimmitude.

Serge Trifkovic

In order to defend itself against the onslaught of global Jihad which will come in the century ahead, the West would need to really find itself and to say; what exactly is the geographic and cultural space to be defended and in the name of what? Defending the West in the name of the ideology of multiculturalism would be impossible. Multiculturalism and post-modern liberalism are not worthy dying for. They are not something that can inspire people to do what their ancestors had done at "Poitiers" during the first wave and at the walls of Vienna in 1683 during the second wave. What global Jihad has on its side is simple minded commitment of millions of people to not only spread the faith but also better themselves at the expense of the infidel in the first instance through immigration and later on if necessary by other means.

Walid Shoebat

What the west needs to understand about Islam is that Islam has the potential of replacing the dangers that National Socialism and Communism brought with them. Like Nazism and like communism, in Islamism the end justifies the means. There is no respect for national borders. And the whole ideology is to promote their way of thinking and to promote their way of life throughout the entire world. That's what's being taught in the Middle-East, that's what's coming out from all the jurisprudence in Saudi Arabia

and all throughout the Muslim world. Islam will conquer and will continue to conquer until it triumphs, until everyone in the world says; there's no god but Allah and Muhammad is his prophet.

Serge Trifkovic

The peculiarity of Islam has to be faced. Unlike others, and I'm against saying this in the full knowledge that it will offend some Westerners, unlike the Hindus, unlike the Confucians, unlike the enemies of sub-Saharan Africa, the Muslims have an inherent tendency to expand and to convert the rest of the world. Not only to their religion but to their outlook and to their legal and moral system. They will not state this openly while they're in a minority in the countries to which they immigrate, but we have seen this time and over again throughout history. Once they reach the numbers necessary to impose their will they will do so.

Miracles do happen. I do not know if it is another maybe even deadlier terrorist attack that will act as a catalyst or whether it will be a geo-political confrontation in the Middle-East itself, with Israel perhaps at serious peril, but I do hope and trust that a jolt will bring back into the minds and hearts of Europeans the awareness of the need to stand up and be counted. Before it is too late...

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1.8 European Slaves, Arab Masters

By Andrew G. Bostom

A public protest in Washington, DC, April 5, 2005 highlighted the current (ongoing, for centuries) plight of black Mauritians enslaved by Arab masters. The final two decades of the 20th century, moreover, witnessed a frank jihad genocide, including mass enslavement, perpetrated by the Arab Muslim Khartoum government against black Christians and animists in the Southern Sudan, and the same governments continued massacres and enslavement of Animist—Muslim blacks in Darfur. These tragic contemporary phenomena reflect the brutal living legacy of jihad slavery.

Jihad Slavery

The fixed linkage between jihad - a permanent, uniquely Islamic institution— and enslavement, provides a very tenable explanation for the unparalleled scale and persistence of slavery in Muslim dominions, and societies. This general observation applies as well to 'specialised' forms of slavery, including the (procurement and) employment of eunuchs, slave soldiering (especially of adolescents), other forms of child slavery, and harem slavery. Jihad slavery, in its myriad manifestations, became a powerful instrument for both expansive Islamisation, and the maintenance of Muslim societies.

Juridical Rationale and Role in Islamisation

Patricia Crone, in her recent analysis of the origins and development of Islamic political thought, makes an important nexus between the mass captivity and enslavement of non—Muslims during jihad campaigns, and the prominent role of coercion in these major modalities of Islamisation. Following a successful jihad, she notes:

Male captives might be killed or enslaved, whatever their religious affiliation. (People of the Book were not protected by Islamic law until they had accepted *dhimma*.) Captives might also be given the choice between Islam and death, or they might pronounce the confession of faith of their own accord to avoid execution: jurists ruled that their change of status was to be accepted even though they had only converted out of fear. Women and children captured in the course of the campaigns were usually enslaved, again regardless of their faith...Nor should the importance of captives be underestimated. Muslim warriors routinely took large numbers of them. Leaving aside those who converted to avoid execution, some were ransomed and the rest enslaved, usually for domestic use. Dispersed in Muslim households, slaves almost always converted, encouraged or pressurised by their masters, driven by a need to bond with others, or slowly, becoming accustomed to seeing things through Muslim eyes even if they tried to resist. Though neither the *dhimmi* nor the slave had been faced with a choice between Islam and death, it would be absurd to deny that force played a major role in their conversion. [1]

For the idolatrous Hindus, enslaved in vast numbers during the waves of jihad conquests that ravaged the Indian subcontinent for well over a half millennium (beginning at the outset of the 8th century C.E.), the guiding principles of Islamic law regarding their fate were unequivocally coercive. Jihad slavery also contributed substantively to the growth of the Muslim population in India. K.S. Lal elucidates both of these points: [2]

The Hindus who naturally resisted Muslim occupation were considered to be rebels. Besides they were idolaters (*mushrik*) and could not be accorded the status of *Kafirs*, of the People of the Book — Christians and Jews... Muslim scriptures and treatises advocated jihad against idolaters for whom the law advocated only Islam or death... The fact was that the Muslim regime was giving [them] a choice between Islam and death only. Those who were killed in battle were dead and gone; but their dependents were made slaves. They ceased to be Hindus; they were made *Musalmans* in course of time if not immediately after captivity...slave taking in India was the most flourishing and successful [Muslim] missionary activity...Every Sultan, as [a] champion of Islam, considered it a political necessity to plant or raise [the] Muslim population all over India for the Islamisation of the country and countering native resistance.

Vryonis describes how jihad slavery, as practiced by the Seljuk's and early Ottomans, was an important modality of Islamisation in Asia Minor during the 11th through the 14th century [3]:

A further contributing factor to the decline in the numbers of Christian inhabitants was slavery...Since the beginning of the Arab *razzias* into the land of Rum, human booty had come to constitute a very important portion of the spoils. There is ample testimony in the contemporary accounts that this situation did not change when the Turks took over the direction of the jihad in Anatolia. They enslaved men, women, and children from all major urban centers and from the countryside where the populations were defenceless. In the earlier years before the Turkish settlements were permanently affected in Anatolia, the captives were sent off to Persia and elsewhere, but after the establishment of the Anatolian Turkish principalities, a portion of the enslaved were retained in Anatolia for the service of the conquerors.

After characterising the coercive, often brutal methods used to impose the devshirme child levy, and the resulting attrition of the native Christian populations (i.e., from both expropriation and flight), Papoulia concludes that this Ottoman institution, a method of Islamisation par excellence, also constituted a de facto state of war: [4]

...that the sources speak of *piasimo* (seizure) *aichmalotos paidon* (capture) and *arpage paidon* (grabbing of children) indicates that the children lost through the devshirme were understood as casualties of war. Of course, the question arises whether, according to Islamic law, it is possible to regard the devshirme as a form of the state of war, although the Ottoman historians during the empire's golden age attempted to interpret this measure as a consequence of conquest by force *be'anwa*. It is true that the Greeks and the other peoples of the Balkan peninsula did not as a rule surrender without resistance, and therefore the fate of the conquered had to be determined according to the principles of the Koran regarding the *Ahl-al-Qitâb*: i.e. either to be exterminated or be compelled to convert to Islam or to enter the status of protection, of *aman*, by paying the taxes and particularly the *jizya* (poll-tax). The fact that the Ottomans, in the case of voluntary surrender, conceded certain privileges one of which was exemption from this heavy burden, indicates that its measure was understood as a penalisation for the resistance of the population and the devshirme was an expression of the perpetuation of the state of war between the conqueror and the conquered... the sole existence of the institution of devshirme is sufficient to postulate the perpetuation of a state of war.

Under Shah Abbas I (1588—1626 C.E.), the Safavid Shi'ite theocracy of Iran expanded its earlier system of slave razzias into the Christian Georgian and Armenian areas of the Caucasus. Georgian, Armenian, and Circassian inhabitants of the Caucasus were enslaved in large numbers, and converted, thereby, to Shi'a Islam. The males were made to serve as (primarily) military or administrative slaves, while the females were forced into harems. A transition apparently took place between the 17th and 18th centuries such that fewer of the slaves came from the Caucasus, while greater numbers came via the Persian Gulf, originating from Africa. [5] Ricks notes that by the reign of Shah Sultan Husayn;

The size of the royal court had indeed expanded if the numbers of male and female slaves including white and black eunuchs are any indicators. According to a contemporary historian, Shah Sultan Husayn (d. 1722) made it a practice to arrive at Isfahan's markets on the first days of the Iranian New Year (March 21) with his entire court in attendance. It was estimated by the contemporary recorder that 5,000 male and female black and white slaves including the 100 black eunuchs comprised the royal party. [6]

Clement Huart, writing in the early 20th century (1907), observed that slaves, continued to be the most important component of the booty acquired during jihad campaigns or razzias: [7]

Not too long ago several expeditions crossed Amoû-Deryâ, i.e. the southern frontier of the steppes, and ravaged the eastern regions of Persia in order to procure slaves; other campaigns were launched into the very heart of unexplored Africa, setting fire to the inhabited areas and massacring the peaceful animist populations that lived there.

Willis characterises the timeless Islamic rationale for the enslavement of such 'barbarous' African animists, as follows: [8]

...as the opposition of Islam to kufr erupted from every corner of malice and mistrust, the lands of the enslavable barbarian became the favourite hunting ground for the 'people of

reason and faith'—the parallels between slave and infidel began to fuse in the heat of jihad. Hence whether by capture or sale, it was as slave and not citizen that the kafir was destined to enter the Muslim domain. And since the condition of captives flowed from the status of their territories, the choice between freedom and servility came to rest on a single proof: the religion of a land is the religion of its amir (ruler); if he be Muslim, the land is a land of Islam (dar al—Islam); if he be pagan, the land is a land of unbelief (dar al—kufr). Appended to this principle was the kindred notion that the religion of a land is the religion of its majority; if it be Muslim, the land is a land of Islam; if it be pagan, the land is a land of kufr, and its inhabitants can be reckoned within the categories of enslavement under Muslim law. Again, as slavery became a simile for infidelity, so too did freedom remain the signal feature of Islam...The servile estate was hewn out of the ravaged remains of heathen villages — from the women and children who submitted to Islam and awaited their redemption...[according to Muslim jurist] al—Wanshirisi (d.1508), slavery is an affliction upon those who profess no Prophecy, who bear no allegiance to religious law. Moreover, slavery is an humiliation — a subjection— which rises from infidelity.

Based on his study and observations of Muslim slave razzias gleaned while serving in the Sudan during the Mahdist jihad at the close of the 19th century, Winston Churchill wrote this description (in 1899): [9]

all [of the Arab Muslim tribes in The Sudan], without exception, were hunters of men. To the great slave markets of Jeddah a continual stream of negro captives has flowed for hundreds of years. The invention of gunpowder and the adoption by the Arabs of firearms facilitated the traffic...Thus the situation in the Sudan for several centuries may be summed up as follows: The dominant race of Arab invaders was increasingly spreading its blood, religion, customs, and language among the black aboriginal population, and at the same time it harried and enslaved them...The warlike Arab tribes fought and brawled among themselves in ceaseless feud and strife. The negroes trembled in apprehension of capture, or rose locally against their oppressors.

All these elements of jihad slavery— its juridical rationale, employment as a method of forcible Islamisation (for non—Muslims in general, and directed at Sub—Saharan African Animists, specifically), and its association with devshirme—like levies of adolescent males for slave soldiering— are apparent in the contemporary jihad being waged against the Animists and Christians of southern Sudan, by the Arab Muslim—dominated Khartoum regime. [10]

Extent and Persistence

The scale and scope of Islamic slavery in Africa are comparable to the Western trans—Atlantic slave trade to the Americas, and as Willis has observed (somewhat wryly), [11] the former '...out—distances the more popular subject in its length of duration.' Quantitative estimates for the trans-Atlantic slave trade (16th through the end of the 19th century) of 10,500,000 (or somewhat higher [12]), are at least matched (if not exceeded by 50%) by a contemporary estimate for the Islamic slave trade out of Africa. Professor Ralph Austen's working figure for this composite of the trans-Saharan, Red Sea, and Indian Ocean traffic generated by the Islamic slave trade from 650 through 1905 C.E., is 17,000,000. [13] Moreover, the plight of those enslaved animist peoples drawn from the savannah and northern forest belts of western and central Africa for the trans—Saharan trade was comparable to the sufferings experienced by the unfortunate victims of the trans—Atlantic slave trade. [14]

In the Nineteenth Century, slaves reached the ports of Ottoman Tripoli by three main Saharan routes, all so harsh that the experience of slaves forced to travel them bore comparison with the horrors of the so—called 'middle—passage' of the Atlantic.

This illuminating comparison, important as it is, ignores other vast domains of jihad slavery: throughout Europe (Mediterranean and Western Europe, as well as Central and Eastern Europe, involving the Arabs [Western/Mediterranean], and later the Ottoman Turks and Tatars [Central and Eastern Europe]); Muscovite Russia (subjected to Tatar depredations); Asia Minor (under Seljuk and Ottoman domination); Persia, Armenia, and Georgia (subjected to the systematised jihad slavery campaigns waged by the Shi'ite Safavids, in particular); and the Indian subcontinent (razzias and jihad campaigns by the Arabs in the 7th and 8th centuries, and later depredations by the Ghaznavids, during the Delhi Sultanate, the Timurid jihad, and under the Mughals). As a cursory introduction to the extent of jihad slavery beyond the African continent, three brief examples are provided: the Seljuks in Asia Minor (11th and 12th centuries); the Ottomans in the Balkans (15th century); and the Tatars in southern Poland and Muscovite Russia (mid—15th through 17th centuries).

The capture of Christians in Asia Minor by the Seljuk Turks was very extensive in the 11th and 12th centuries. [15] Following the seizure and pillage of Edessa, 16,000 were enslaved. [16] Michael the Syrian reported that when the Turks of Nur al—Din were brought into Cilicia by Mleh the Armenian, they enslaved 16,000 Christians, whom they sold at Aleppo. [17] A major series of razzias conducted in the Greek provinces of Western Asia Minor enslaved thousands of Greeks (Vryonis believes the figure of 100,000 cited in a contemporary account is exaggerated [18]), and according to Michael the Syrian, they were sold in slave markets as distant as Persia. [19] During razzias conducted by the Turks in 1185 and over the next few years, 26,000 inhabitants from Cappadocia, Armenian, and Mesopotamia were captured and sent off to the slave markets. [20] Vryonis concludes: [21]

...these few sources seem to indicate that the slave trade was a flourishing one. In fact, Asia Minor continued to be a major source of slaves for the Islamic world through the 14th century.

The Ottoman Sultans, in accord with Shari'a prescriptions, promoted jihad slavery aggressively in the Balkans, especially during the 15th century reigns of Mehmed I (1402—1421), Murad II (1421—1451), and Mehmed II (1451—1481). [22]

Alexandrescu—Dersca summarises the considerable extent of this enslavement, and suggests the importance of its demographic effect: [23]

The contemporary Turkish, Byzantine and Latin chroniclers are unanimous in recognising that during the campaigns conducted on behalf of the unification of Greek and Latin Romania and the Slavic Balkans under the banner of Islam, as well as during their *razzias* on Christian territory, the Ottomans reduced masses of inhabitants to slavery. The Ottoman chronicler Aşikpaşazade relates that during the expedition of Ali pasha Evrenosoghlu in Hungary (1437), as well as on the return from the campaign of Murad II against Belgrade (1438), the number of captives surpassed that of the combatants. The Byzantine chronicler Ducas states that the inhabitants of Smederevo, which was occupied by the Ottomans, were led off into bondage. The same thing happened when the Turks of Menteşe descended upon the islands of Rhodes and Cos and also during the expedition of the Ottoman fleet to Enos and Lesbos. Ducas even cites numbers: 70,000 inhabitants carried off into slavery during the campaign of Mehmed II in Morée (1460). The Italian Franciscan Bartholomé de Yano (Giano dell'Umbria) speaks about 60,000 to 70,000 slaves captured over the course of two expeditions of the *akinğis* in Transylvania (1438) and about 300,000 to 600,000

Hungarian captives. If these figures seem exaggerated, others seem more accurate: forty inhabitants captured by the Turks of Menteşe during a *razzia* in Rhodes, 7,000 inhabitants reduced to slavery following the siege of Thessalonika (1430), according to John Anagnostes, and ten thousand inhabitants led off into captivity during the siege of Mytilene (1462), according to the Metropolitan of Lesbos, Leonard of Chios. Given the present state of the documentation available to us, we cannot calculate the scale on which slaves were introduced into Turkish Romania by this method. According to Bartholomé de Yano, it would amount to 400,000 slaves captured in the four years from 1437 to 1443. Even allowing for a certain degree of exaggeration, we must acknowledge that slaves played an important demographic part during the fifteenth-century Ottoman expansion.

Fisher [24] has analysed the slave *razzias* conducted by the Muslim Crimean Tatars against the Christian populations of southern Poland and Muscovite Russia during the mid-15th through late 17th century (1463–1794). Relying upon admittedly incomplete sources ('...no doubt there are many more slave raids that the author has not uncovered' [25]), his conservative tabulations [26] indicate that at least 3 million (3,000,000) persons — men, women, and children — were captured and enslaved during this so-called 'harvesting of the steppe'. Fisher describes the plight of those enslaved: [27]

...the first ordeal [of the captive] was the long march to the Crimea. Often in chains and always on foot, many of the captives died en route. Since on many occasions the Tatar raiding party feared reprisals or, in the seventeenth century, attempts by Cossack bands to free the captives, the marches were hurried. Ill or wounded captives were usually killed rather than be allowed to slow the procession. Heberstein wrote... 'the old and infirm men who will not fetch much as a sale, are given up to the Tatar youths either to be stoned, or thrown into the sea, or to be killed by any sort of death they might please.' An Ottoman traveler in the mid-sixteenth century who witnessed one such march of captives from Galicia marveled that any would reach their destination — the slave markets of Keefe. He complained that their treatment was so bad that the mortality rate would unnecessarily drive their price up beyond the reach of potential buyers such as himself. A Polish proverb stated: 'Oh how much better to lie on one's bier, than to be a captive on the way to Tartary'

The persistence of Islamic slavery is as impressive and unique as its extent. Slavery was openly practiced in both Ottoman Turkey [28], and Shi'ite (Qajar) Iran [29], through the first decade of the 20th century. As Toledano points out, [30] regarding Ottoman Turkey, *kul* (administrative)/ *harem* slavery,

...survived at the core of the Ottoman elite until the demise of the empire and the fall of the house of Osman in the second decade of the 20th century.

Moreover, Ricks [31] indicates that despite the modernising pressures and reforms culminating in the Iranian Constitutional Movement of 1905–1911, which effectively eliminated military and agricultural slavery,

The presence of domestic slaves, however, in both the urban and rural regions of Southern Iran had not ceased as quickly. Some Iranians today attest to the continued presence of African and Indian slave girls...

Slavery on the Arabian peninsula was not abolished formally until 1962 in Saudi Arabia, 32 and 1970 in Yemen and Oman. 33 Writing in 1989, Gordon [34] observed that although Mauritania abolished slavery officially on July 15, 1980,

...as the government itself acknowledges, the practice is still alive and well. It is estimated that 200,000 men, women, and children are subject to being bought and sold like so many cattle in this North African country, toiling as domestics, shepherds, and farmhands.

Finally, as discussed earlier, there has been a recrudescence of jihad slavery, since 1983 in the Sudan. [35]

An Overview of Eunuch Slavery—the 'Hideous Trade'

Eunuch slaves — males castrated usually between the ages of 4 and 12 (due to the high risk of death, preferentially, between ages 8 and 12), [36] were in considerable demand in Islamic societies. They served most notably as supervisors of women in the harems of the rulers and elites of the Ottoman Empire, its contemporary Muslim neighbours (such as Safavid Iran), and earlier Muslim dominions. The extent and persistence of eunuch slavery — becoming prominent within 200 years of the initial 7th century Arab jihad conquests [37], through the beginning of the 20th century [38] — are peculiar to the Islamic incarnation of this aptly named 'hideous trade'. For example, Toledano documents that as late as 1903, the Ottoman imperial harem contained from 400 to 500 female slaves, supervised and guarded by 194 black African eunuchs. [39]

But an equally important and unique feature of Muslim eunuch slavery was the acquisition of eunuchs from foreign 'slave producing areas' [40], i.e., non—Muslim frontier zones subjected to razzias. As David Ayalon observed, [41]

...the overwhelming majority of the eunuchs, like the overwhelming majority of all other slaves in Islam, had been brought over from outside the borders of Muslim lands.

Eunuch slaves in China, in stark contrast, were almost exclusively Chinese procured locally. [42]

Hogendorn [43] has identified the three main slave producing regions, as they evolved in importance over time, from the 8th through the late 19th centuries:

These areas were the forested parts of central and eastern Europe called by Muslims the 'Bild as—Saqliba' ('slave country'), the word saqlab meaning slave in Arabic (and related to the ethnic designation 'Slav'); the steppes of central Asia called the 'Bilad al—Atrak' ('Turks' country' or Turkestan); and eventually most important, the savanna and the fringes of the wooded territory south of the Sahara called the country of the blacks or 'Bilad as—Sudan'.

Lastly, given the crudeness of available surgical methods and absence of sterile techniques, the human gelding procedure by which eunuchs were 'manufactured' was associated with extraordinary rates of morbidity and mortality. Hogendorn describes the severity of the operation, and provides mortality information from West and East Africa: [44]

Castration can be partial (removal of the testicles only or removal of the penis only), or total (removal of both). In the later period of the trade, that is, after Africa became the most important source for Mediterranean Islam, it appears that most eunuchs sold to the markets underwent total removal. This version of the operation, though considered most appropriate for slaves in constant proximity to harem members, posed a very high danger of death for two reasons. First was the extensive hemorrhaging, with the consequent possibility of almost immediate death. The hemorrhaging could not be stopped by traditional cauterisation because that would close the urethra leading to eventual death because of inability to pass urine. The second danger lay in infection of the urethra, with the formation of pus blocking it and so causing death in a few days.

...when the castration was carried out in sub-Saharan West and West-Central Africa...a figure of 90% [is] often mentioned. Even higher death rates were occasionally reported, unsurprising in tropical areas where the danger of infection of wounds was especially high. At least one contemporary price quotation supports a figure of over 90% mortality: Turkish merchants are said to have been willing to pay 250 to 300 (Maria Theresa) dollars each for eunuchs in Borno (northeast Nigeria) at a time when the local price of young male slaves does not seem to have exceeded about 20 dollars.. Many sources indicate very high death rates from the operation in eastern Africa.. Richard Millant's [1908] general figure for the Sudan and Ethiopia is 90%.

Conclusion

Contemporary manifestations of Islamic slavery—certainly the razzias (raids) waged by Arab Muslim militias against their black Christian, animist, and animist—Muslim prey in both the southern Sudan and Darfur—and even in its own context, the persistence of slavery in Mauritania (again, black slaves, Arab masters)—reflect the pernicious impact of jihad slavery as an enduring Muslim institution. Even Ottoman society, arguably the most progressive in Muslim history, and upheld just recently at a United Nations conference as a paragon of Islamic ecumenism, never produced a William Wilberforce, much less a broad, religiously—based slavery abolition movement spearheaded by committed Muslim ulema. Indeed, it is only modern Muslim freethinkers, anachronistically referred to as 'apostates,' who have had the courage and intellectual integrity to renounce the jihad, including jihad slavery, unequivocally, and based upon an honest acknowledgement of its devastating military and social history. When the voices of these Muslim freethinkers are silenced in the Islamic world—by imprisonment and torture, or execution—the outcome is tragic, but hardly unexpected. That such insightful and courageous voices have been marginalised or ignored altogether in the West is equally tragic and reflects the distressing ignorance of Western policymaking elites.

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1.9 Hindu Kush, the largest Genocides in the history of man

By Shrinandan Vyas

All the Encyclopedias and National Geographic agree that Hindu Kush region is a place of Hindu genocide (similar to Dakau and Auschwitz). All the references are given for your convenience.

Abstract

All Standard reference books agree that the name 'Hindu Kush' of the mountain range in Eastern Afghanistan means 'Hindu Slaughter' or 'Hindu Killer'. History also reveals that until 1000 A.D. the area of Hindu Kush was a full part of Hindu cradle. More likely, the mountain range was deliberately named as 'Hindu Slaughter' by the Moslem conquerors, as a lesson to the future generations of Indians. However Indians in general and Hindus in particular are completely oblivious to this tragic genocide. This article also looks into the reasons behind this ignorance.

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Introduction

The Hindu Kush is a mountain system nearly 1000 miles long and 200 miles wide, running northeast to southwest, and dividing the Amu Darya River Valley and Indus River Valley. It stretches from the Pamir Plateau near Gilgit, to Iran. The Hindu Kush ranges mainly run through Afghanistan and Pakistan. It has over two dozen summits of more than 23,000 ft in height. Below the snowy peaks the mountains of Hindu Kush appear bare, stony and poor in vegetation. Historically, the passes across the Hindu Kush have been of great military significance, providing access to the northern plains of India. The Khyber Pass constitutes an important strategic gateway and offers a comparatively easy route to the plains of Punjab. Most foreign invaders, starting from Alexander the Great in 327 BC, to Timur Lane in 1398 AD, and from Mahmud of Ghazni, in 1001 AD, to Nader Shah in 1739 AD attacked Hindustan via the Khyber Pass and other passes in the Hindu Kush (1,2,3). The Greek chroniclers of Alexander the Great called Hindu Kush as Parapamisos or Paropanisos (4). The Hindu name of the Hindu Kush mountains was 'Paariyaatra Parvat'(5).

Early history of Hindu Kush region (up to 1000 AD)

History of Hindu Kush and Punjab shows that two major kingdoms of Gandhaar & Vaahic Pradesh (Balkh of Bactria) had their borders extending far beyond the Hindu Kush. Legend has it that the kingdom of Gandhaar was established by Taksha, grandson of Bharat of Ayodhya (6). Gandhaar's borders extended from Takshashila to Tashkent (corruption of 'Taksha Khand') in the present day Uzbekistan. In the later period, Mahabharat relates Gaandhaari as a princess of Gandhaar and her brother, Shakuni as a prince and later as Gandhaar's ruler.

In the well documented history, Emperor Chandragupt Maurya took charge of Vaahic Pradesh around 325 BC and then took over Magadh. Emperor Ashok's stone tablets with inscriptions in Greek and Aramaic are still found at Qandahar (corruption of Gandhaar?) and Laghman in eastern Afghanistan(3). One such stone tablet, is shown in the PBS TV series 'Legacy with Mark Woods' in episode 3 titled 'India: The Spiritual Empire'. After the

fall of Mauryan Empire, Gandhaar was ruled by Greeks. However some of these Greek rulers had converted to Buddhism, such as Menander, known to Indian historians as Milinda, while some other Greeks became followers of Vishnav sects (Hinduism)(7). Recent excavations in Bactria have revealed a golden hoard which has among other things a figurine of a Greek goddess with a Hindu mark on its forehead (Bindi) showing the confluence of Hindu-Greek art (8). Later Shaka and Kushaan ruled Gandhaar and Vaahic Pradesh. Kushaan emperor Kanishka's empire stretched from Mathura to the Aral Sea (beyond the present day Uzbekistan, Tajikistan, and Kyrgystan)(9).

Kanishka was a Buddhist and under Kushaan influence Buddhism flourished in Gandhaar. Two giant sandstone Buddhas carved into the cliffs of Bamian (west of Kabul) date from the Kushan period. The larger Buddha (although defaced in later centuries by Moslem invaders) is about 175 ft tall (10,11). The Kushan empire declined by 450 AD. The Chinese traveller Hsuan-Tsang (Xuan-zang) travelled thru the region in 7 th century AD and visited many Buddhist religious centers (3) including Hadda, Ghazni, Qonduz, Bamian (3,10,11), Shotorak and Bagram. From the 5 th thru 9 th century AD Persian Sasanians and Hephthalites ruled Gandhaar. During their rule Gandhaar region was again influenced by Hinduism. The Hindu kings (Shahiya) were concentrated in the Kabul and Ghazni areas. The last Hindu Shahiya king of Kabul, Bhimupal was killed in 1026 AD. The heroic efforts of the Hindu Shahiya Kings to defend the northwestern gates of India against the invaders are described by even al-Biruni, the court historian of Mahmud of Ghazni (12). Some excavated sites of the period include a major Hindu Shahiya temple north of Kabul and a chapel that contains both Buddhist and Hindu images, indicating that there was a mingling of two religions (3).

Islamic invasions on Afghanistan started in 642 AD, but over the next several centuries their effect was marginal and lasted only a short time after each raid. Cities surrendered only to rise in revolt and the hastily converted returned to their old religion (Hinduism or Buddhism) once the Moslem armies had passed (3). **THUS TILL THE YEAR 1000 AD AFGHANISTAN WAS A FULL PART OF HINDU CRADLE.**

Hindu Kush and the Hindu Genocides

Now Afghanistan is a Moslem country. Logically, this means either one or more of the following must have happened:

- a. original residents of Hindu Kush converted to Islam, or
- b. they were slaughtered and the conquerors took over, or
- c. they were driven out.

Encyclopedia Britannica (3) already informs us above about the resistance to conversion and frequent revolt against to the Moslem conqueror's rule from 8 th thru 11 th Century AD. The name 'Hindu Kush' itself tells us about the fate of the original residents of Gandhaar and Vaahic Pradesh during the later period of Moslem conquests, because **HINDU KUSH** in Persian **MEANS HINDU SLAUGHTER** (13) (as per Koenraad Elst in his book 'Ayodhya and After'). Let us look into what other standard references say about Hindu Kush.

Persian-English dictionary (14) indicates that the word 'Kush' is derived from the verb Kushtar - to slaughter or carnage. Kush is probably also related to the verb Koshtan meaning to kill. In Urdu, the word Khud-kushi means act of killing oneself (khud - self, Kushi- act of killing). Encyclopedia Americana comments on the Hindu Kush as follows:

The name Hindu Kush means literally 'Kills the Hindu', a reminder of the days when (Hindu) SLAVES from Indian subcontinent died in harsh Afgan mountains while being transported to Moslem courts of Central Asia (15). The National Geographic Article 'West of Khyber Pass' informs that 'Generations of raiders brought captive Hindus past these peaks of perpetual snow. Such bitter journeys gave the range its name Hindu Kush - "Killer of Hindus"'(10). The World Book Encyclopedia informs that the name Kush, .. means Death ..(16). While Encyclopedia Britannica says 'The name Hindu Kush first appears in 1333 AD in the writings of Ibn Battutah, the medieval Berber traveller, who said the name meant 'Hindu Killer', a meaning still given by Afgan mountain dwellers who are traditional enemies of Indian plainsmen (i.e. Hindus)(2). However, later the Encyclopedia Britannica gives a negationist twist by adding that 'more likely the name is a corruption of Hindu-Koh meaning Hindu mountains'. This is unlikely, since the term Koh is used in its proper, uncorrupted form for the western portion of Hindu Kush, viz. Koh-i-Baba, for the region Swat Kohistan, and in the names of the three peaks of this range, viz. Koh-i-Langer, Koh-i-Bandakor, and Koh-i-Mondi. Thus to say that corruption of term Koh to Kush occurred only in case of Hindu Kush is merely an effort to fit in a deviant observation to a theory already proposed. In science, a theory is rejected if it does not agree with the observations, and not the other way around. Hence the latter negationist statement in the Encyclopedia Britannica must be rejected.

IT IS SIGNIFICANT THAT ONE OF THE FEW PLACE NAMES ON EARTH THAT REMINDS US NOT OF THE VICTORY OF THE WINNERS BUT RATHER THE SLAUGHTER OF THE LOSERS, CONCERNS A GENOCIDE OF HINDUS BY THE MOSLEMS (13).

Ibn Battūta (famous traveller and explorer) c. 1334, wrote:

"Another reason for our halt was fear of the snow, for on the road there is a mountain called Hindūkūsh, which means "Slayer of Indians," because the slave boys and girls who are brought from India die there in large numbers as a result of the extreme cold and the quantity of snow."

Unlike the Jewish holocaust, the exact toll of the Hindu genocide suggested by the name Hindu Kush is not available. However the number is easily likely to be in millions. Few known historical figures can be used to justify this estimate. Encyclopedia Britannica informs that in December 1398 AD, Timur Lane ordered the execution of at least 50,000 captives before the battle for Delhi, .. and after the battle those inhabitants (of Delhi) not killed were removed (as slaves) (17), while other reference says that the number of captives butchered by Timur Lane's army was about 100,000 (18). Later on Encyclopedia Britannica mentions that the Mughal emperor Akbar 'ordered the massacre of about 30,000 (captured) Rajput Hindus on February 24, 1568 AD, after the battle for Chitod' (19). Another reference indicates that this massacre of 30,000 Hindu peasants at Chitod is recorded by Abul Fazl, Akbar's court historian himself (20). These two 'one day' massacres are sufficient to provide a reference point for estimating the scale of Hindu genocide. The Afghan historian Khondamir records that during one of the many repeated invasions on the city of Herat in western Afghanistan, 1,500,000 residents perished (11). Scholar K.S. Lal[22] analysed Indian demography for the period between 1000-1525. Lal estimates that the numbers of Hindus who perished as a result of these campaigns was approximately 80 million.

Since some of the Moslem conquerors took Indian plainsmen as slaves, a question comes: whatever happened to this slave population? The startling answer comes from New York Times (May-June 1993 issues). The Gypsies are wandering peoples in Europe. They have been persecuted in almost every country. Nazis killed 300,000 gypsies in the gas chambers. These Gypsies have been wandering around Central Asia and Europe since

around the 12th Century AD. Until now their country of origin could not be identified. Also their Language has had very little in common with the other European languages. Recent studies however show that their language is similar to Punjabi and to a lesser degree to Sanskrit. Thus the Gypsies most likely originated from the greater Punjab. This is also backed up by DNA comparisons. The time frame of Gypsy wanderings also coincides early Islamic conquests hence most likely their ancestors were driven out of their homes in Punjab and taken as slaves over the Hindu Kush.

The theory of Gypsy origins in India was first proposed over two centuries ago. It is only recently that linguistic and other proofs have been verified. Even the Gypsy leadership now accepts India as the country of their origin.

Thus it is evident that the mountain range was named as Hindu Kush as a reminder to the future Hindu generations of the slaughter and slavery of Hindus during the Moslem conquests.

Deliberate ignorance about Hindu Kush

If the name Hindu Kush relates such a horrible genocide of Hindus, why are Hindus ignorant about it? and why the Government of India does not teach them about Hindu Kush? The history and geography curriculum's in Indian Schools barely even mention Hindu Kush. The horrors of the Jewish holocaust are taught not only in schools in Israel, Europe and USA, but also in Germany; because both Germany and Israel consider the Jewish holocaust a 'dark chapter' in the history. The Indian Government instead of giving details of this 'dark chapter' in Indian history is busy in whitewash of Moslem atrocities and the Hindu holocaust. In 1982, the National Council of Educational Research and Training issued a directive for the rewriting of school texts. Among other things it stipulated that: 'Characterisation of the medieval period as a time of conflict between Hindus and Moslems is forbidden'. Thus denial of history or Negationism has become India's official 'educational' policy (21).

Often the official governmental historians brush aside questions such as those that Hindu Kush raises. They argue that the British version is the product of their 'divide and rule' policy' hence their version is not necessarily true. However it must be remembered that the earliest reference of the name Hindu Kush and its literal meaning 'Hindu Killer' comes from Ibn Battutah in 1333 AD, and at that time British were nowhere on the Indian scene. Secondly, if the name indeed was a misnomer then the Afghans should have protested against such a barbaric name and the last 660 plus years should have been adequate for a change of name to a more 'civil' name. There has been no effort for such a change of name by the Afghans. On the contrary, when the Islamic fundamentalist regime of the Mujahadeens came to power in 1992, tens of thousands of Hindus and Sikhs from Kabul were literally deported, became refugees, and had to pay steep ransom to enter into Pakistan without a visa.

In the last 46 years the Indian Government also has not even once demanded that the Afghan Government change such an insulting and barbaric name. But in July 1993, the Government of India asked the visiting Jerusalem Symphony Orchestra to change its name because the word Jerusalem in its name is offensive to Moslem Fundamentalists.

Conclusion

It is evident that Hindus from ancient India's (Hindustan's) border states such as Gandhaar and Vaahic Pradesh were massacred or taken as slaves by the Moslem invaders who named the region as Hindu Kush (or Hindu Slaughter, or Hindu Killer) to teach a lesson to the future Hindu generations of India. Unfortunately Hindus are not

aware of this tragic history. The Indian government does not want the true history of Hindu Moslem conflicts during the medieval ages to be taught in schools. This policy of negationism is the cause behind the ignorance of Hindus about the Hindu Kush and the Hindu genocide.

Comments

Although in this article Hindu Kush has been referred to as Hindu slaughter, it is obvious that it was really a Hindu and Buddhist slaughter. Since prior to Moslem invasions influence of Buddhism in Gandhaar and Vaahic Pradesh was considerable. Also as the huge 175 ft stone Buddhas of Bamian show, Buddhists were idol worshipers par excellence. Hence for Moslem invaders the Buddhists idol worshipers were equally deserving of punishment. It is also likely that Buddhism was considered an integral part of the Hindu pantheon and hence was not identified separately.

This article barely scratches the surface of the Hindu genocide, the true depth of which is as yet unknown.

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1.10 Additional info - Hindu Kush

The Muslim conquests, down to the 16th century, were for the Hindus a pure struggle of life and death. Entire cities were burnt down and the populations massacred, with hundreds of thousands killed in every campaign, and similar numbers deported as slaves. Every new invader made (often literally) his hills of Hindu skulls. Thus, the conquest of Afghanistan in the year 1000 was followed by the annihilation of the Hindu population; the region is still called the *Hindu Kush*, i.e. *Hindu slaughter*.

The Bahmani sultans (1347-1480) in central India made it a rule to kill 100,000 captives in a single day, and many more on other occasions. The conquest of the Vijayanagar Empire in 1564 left the capital plus large areas of Karnataka depopulated. And so on.

As a contribution to research on the quantity of the Islamic crimes against humanity, we may mention Prof. K.S. Lal's estimates about the population figures in medieval India (Growth of Muslim Population in India). According to his calculations, the Indian (subcontinent) population decreased by 80 million between 1000 (conquest of Afghanistan) and 1525 (end of Delhi Sultanate).

But the Indian Pagans were far too numerous and never fully surrendered. What some call the *Muslim period* in Indian history, was in reality a continuous war of occupiers against resisters, in which the Muslim rulers were finally defeated in the 18th century. Against these rebellious Pagans the Muslim rulers preferred to avoid total confrontation, and to accept the compromise which the (in India dominant) Hanifite school of Islamic law made possible. Alone among the four Islamic law schools, the school of Hanifa gave Muslim rulers the right not to offer the Pagans the sole choice between death and conversion, but to allow them toleration as zimmi (protected ones) living under 20 humiliating conditions, and to collect the jizya (toleration tax) from them. Normally the zimmi status was only open to Jews and Christians (and even that concession was condemned by jurists of the Hanbalite school like Ibn Taymiya), which explains why these communities have survived in Muslim countries while most other religions have not. On these conditions some of the higher Hindu castes could be found willing to collaborate, so that a more or less stable polity could be set up. Even then, the collaboration of the Rajputs with the Moghul rulers, or of the Kayasthas with the Nawab dynasty, one became a smooth arrangement when enlightened rulers like Akbar (whom orthodox Muslims consider an apostate) cancelled these humiliating conditions and the jizya tax.

It is because of Hanifite law that many Muslim rulers in India considered themselves exempted from the duty to continue the genocide on the Hindus (self-exemption for which they were persistently reprimanded by their mullahs). Moreover, the Turkish and Afghan invaders also fought each other, so they often had to ally themselves with accursed unbelievers against fellow Muslims. After the conquests, Islamic occupation gradually lost its character of a total campaign to destroy the Pagans. Many Muslim rulers preferred to enjoy the revenue from stable and prosperous kingdoms, and were content to extract the jizya tax, and to limit their conversion effort to material incentives and support to the missionary campaigns of sufis and mullahs (in fact, for less zealous rulers, the jizya was an incentive to discourage conversions, as these would mean a loss of revenue). The Moghul dynasty (from 1526 onwards) in effect limited its ambition to enjoying the zimma system, similar to the treatment of Jews and Christians in the Ottoman empire. Muslim violence would thenceforth be limited to some slave-taking, crushing the numerous rebellions, destruction of temples and killing or humiliation of Brahmins, and occasional acts of terror by small bands of raiders. A left-over from this period is the North-Indian custom of celebrating weddings at midnight: this was a safety measure against the Islamic sport of bride-catching.

The last jihad against the Hindus before the full establishment of British rule was waged by Tipu Sultan at the end of the 18th century. In the rebellion of 1857, the near-defunct

Muslim dynasties (Moghuls, Nawabs) tried to curry favour with their Hindu subjects and neighbours, in order to launch a joint effort to re-establish their rule. For instance, the Nawab promised to give the Hindus the Ram Janmabhoomi/Babri Masjid site back, in an effort to quench their anti-Muslim animosity and redirect their attention towards the new common enemy from Britain. This is the only instance in modern history when Muslims offered concessions to the Hindus; after that, all the concessions made for the sake of communal harmony were a one-way traffic from Hindu to Muslim.

Other sources to study:

1. Islam's Indian slave trade Part I in Islam's genocidal slavery

I would strongly advise everyone to read this article which further documents brilliantly the millennium long Islamic genocide in India.

http://islammonitor.org/index.php?option=com_content&view=article&id=3312:islams-indian-slave-trade-part-i-in-islams-genocidal-slavery-&catid=170&Itemid=67

2. How 'Gandhara' became 'Kandahar':

<http://rajivmalhotra.sulekha.com/blog/post/2001/12/how-gandhara-became-kandahar.htm>

1.11 What the Crusades Were Really Like

"A people not willing to embrace its past, ultimately forfeits its future."

Alexander Von Humboldt

The Crusaders were not unprovoked aggressors, greedy marauders or medieval colonialists, as portrayed in some history books.

In fact, Thomas Madden, chair of St. Louis University's history department and author of "*A Concise History of the Crusades*," contests that the Crusaders were a defensive force that did not profit from their ventures by earthly riches or land.

In fact, Thomas Madden, chair of St. Louis University's history department and author of "*A Concise History of the Crusades*," contests that the Crusaders were defensive wars, not wars of conquest.

Madden shared the most popular myths about the Crusades and the modern findings that prove them wrong.

Q: What are some common misconceptions about the Crusades? the Crusaders?

Madden: The following are some of the most common myths and why they are wrong.

Myth 1: The Crusades were wars of unprovoked aggression against a peaceful Muslim world.

This is as wrong as wrong can be. From the time of Mohammed, Muslims had sought to conquer the Christian world. They did a pretty good job of it, too. After a few centuries of steady conquests, Muslim armies had taken all of North Africa, the Middle East, Asia Minor and most of Spain.

In other words, by the end of the 11th century the forces of Islam had captured two-thirds of the Christian world. Palestine, the home of Jesus Christ; Egypt, the birthplace of Christian monasticism; Asia Minor, where St. Paul planted the seeds of the first Christian communities -- these were not the periphery of Christianity but it's very core.

And the Muslim empires were not finished yet. They continued to press westward toward Constantinople, ultimately passing it and entering Europe itself. As far as unprovoked aggression goes, it was all on the Muslim side. At some point what was left of the Christian world would have to defend itself or simply succumb to Islamic conquest.

Myth 2: The Crusaders wore crosses, but they were really only interested in capturing booty and land. Their pious platitudes were just a cover for rapacious greed.

Historians used to believe that a rise in Europe's population led to a crisis of too many noble "second sons," those who were trained in chivalric warfare but who had no feudal lands to inherit. The Crusades, therefore, were seen as a safety valve, sending these belligerent men far from Europe where they could carve out lands for themselves at someone else's expense.

Modern scholarship, assisted by the advent of computer databases, has exploded this myth. We now know that it was the "first sons" of Europe that answered the Pope's call in 1095, as well as in subsequent Crusades.

Crusading was an enormously expensive operation. Lords were forced to sell off or mortgage their lands to gather the necessary funds. Most were also not interested in an overseas kingdom. Much like a soldier today, the medieval Crusader was proud to do his duty but longed to return home.

After the spectacular successes of the First Crusade, with Jerusalem and much of Palestine in Crusader hands, virtually all of the Crusaders went home. Only a tiny handful remained behind to consolidate and govern the newly won territories.

Booty was also scarce. In fact, although Crusaders no doubt dreamed of vast wealth in opulent Eastern cities, virtually none of them ever even recouped their expenses. But money and land were not the reasons that they went on Crusade in the first place. They went to atone for their sins and to win salvation by doing good works in a faraway land.

They underwent such expense and hardship because they believed that by coming to the aid of their Christian brothers and sisters in the East they were storing up treasure where rust and moth cannot corrupt.

They were very mindful of Christ's exhortation that he who will not take up his cross is not worthy of Christ. They also remembered that "Greater love hath no man than this, than to lay down his life for his friends."

Myth 3: When the Crusaders captured Jerusalem in 1099 they massacred every man, woman and child in the city until the streets ran ankle deep with the blood.

This is a favourite used to demonstrate the evil nature of the Crusades.

It is certainly true that many people in Jerusalem were killed after the Crusaders captured the city. But this must be understood in historical context.

The accepted moral standard in all pre-modern European and Asian civilisations was that a city that resisted capture and was taken by force belonged to the victorious forces. That included not just the buildings and goods, but the people as well. That is why every city or fortress had to weigh carefully whether it could hold out against besiegers. If not, it was wise to negotiate terms of surrender.

In the case of Jerusalem, the defenders had resisted right up to the end. They calculated that the formidable walls of the city would keep the Crusaders at bay until a relief force from Egypt could arrive. They were wrong. When the city fell, therefore, it was put to the sack. Many were killed, yet many others were ransomed or allowed to go free.

By modern standards this may seem brutal. Yet a medieval knight would point out that many more innocent men, women and children are killed in modern bombing warfare than could possibly be put to the sword in one or two days. It is worth noting that in those cities occupied by Muslims and that surrendered to the Crusaders the people were left unmolested, retained their property and were allowed to worship freely.

As for those streets of blood, no historian accepts them as anything other than a literary convention. Jerusalem is a big town. The amount of blood necessary to fill the streets to a continuous and running three-inch depth would require many more people than lived in the region, let alone the city.

Myth 4: The Crusades were just medieval colonialism dressed up in religious finery.

It is important to remember that in the Middle Ages the West was not a powerful, dominant culture venturing into a primitive or backward region. It was the Muslim East that was powerful, wealthy and opulent. Europe was the Third World.

The Crusader States, founded in the wake of the First Crusade, were not new plantations of Catholics in a Muslim world akin to the British colonisation of America. Catholic presence in the Crusader states was always tiny, easily less than 10% of the population. These were the rulers and magistrates, as well as Italian merchants and members of the military orders. The overwhelming majority of the population in the Crusader states was Muslim.

They were not colonies, therefore, in the sense of plantations or even factories, as in the case of India. They were outposts. The ultimate purpose of the Crusader states was to defend the holy places in Palestine, especially Jerusalem, and to provide a safe environment for Christian pilgrims to visit those places.

There was no mother country with which the Crusader states had an economic relationship, nor did Europeans economically benefit from them. Quite the contrary, the expense of Crusades to maintain the Latin East was a serious drain on European resources. As an outpost, the Crusader states kept a military focus.

While the Muslims warred against each other the Crusader states were safe, but once the Muslims united, they were able to dismantle the strongholds, capture the cities, and in 1291 expel the Christians completely.

Myth 5: The Crusades were also waged against the Jews.

No pope ever called a Crusade against Jews. During the First Crusade a large band of riffraff, not associated with the main army, descended on the towns of the Rhineland and decided to rob and kill the Jews they found there. In part this was pure greed. In part it also stemmed from the incorrect belief that the Jews, as the crucifiers of Christ, were legitimate targets of the war.

Pope Urban II and subsequent popes strongly condemned these attacks on Jews. Local bishops and other clergy and laity attempted to defend the Jews, although with limited success. Similarly, during the opening phase of the Second Crusade a group of renegades killed many Jews in Germany before St. Bernard was able to catch up to them and put a stop to it.

These misfires of the movement were an unfortunate by-product of Crusade enthusiasm, but they were not the purpose of the Crusades. To use a modern analogy, during the Second World War some American soldiers committed crimes while overseas. They were arrested and punished for those crimes. But the purpose of the Second World War was not to commit crimes.

1.12 The Crusades and today

Present-day tension between the West and Muslim countries has very little to do with the Crusades, says a historian.

In fact, Thomas Madden, chair of the history department at St. Louis University and author of *"A Concise History of the Crusades,"* contends that, from the Muslim perspective, the Crusades were not worth noticing. That changed when 19th-century revisionists started to recast the Crusades as imperialist wars, he says.

Q: Do you think the struggle between the West and the Muslim world is in any way a reaction to the Crusades?

Madden: No. That may seem a strange answer when you consider that Osama bin Laden and other Islamists often refer to Americans as "Crusaders."

It's important to remember, though, that during the Middle Ages -- really up until the late 16th century -- the superpower of the Western world was Islam. Muslim civilisations were wealthy, sophisticated and immensely powerful. The West was backward and relatively weak.

It is noteworthy that with the exception of the First Crusade virtually every other Crusade launched by the West -- and there were hundreds -- was unsuccessful.

The Crusades may have slowed Muslim expansionism, but they in no way stopped it. Muslim empires would continue to expand into Christian territories, conquering the Balkans, much of Eastern Europe and even the greatest Christian city in the world, Constantinople.

From the Muslim perspective the Crusades were not worth noticing. If you had asked someone in the Muslim world about the Crusades in the 18th century he or she would have known nothing about them. They were important to Europeans because they were massive efforts that failed.

However, during the 19th century, when Europeans began conquering and colonising Middle Eastern countries, many historians -- in particular nationalist or royalist French writers -- began to cast the Crusades as Europe's first attempt to bring the fruits of Western civilisation to the backward Muslim world. In other words, the Crusades were morphed into imperialist wars.

Those histories were taught in the colonial schools and became the accepted view in the Middle East and beyond. In the 20th century, imperialism was discredited. Islamists and some Arab nationalists then seized on the colonial construction of the Crusades, claiming that the West was responsible for their woes because they had preyed on Muslims ever since the Crusades.

It is often said that people in the Middle East have long memories; it is true. But in the case of the Crusades, they have a recovered memory: one that was manufactured for them by their European conquerors.

Q: Are there any similarities between the Crusades and the war against terror today?

Madden: Aside from the fact that soldiers in both wars want to serve something greater than themselves that they hold dear and long to return home when it is over, I see no other similarities between the medieval Crusades and the war against terror. Motivations in a post-Enlightenment secular society are very different from those in the medieval world.

Q: How are the Crusades different from Islam's Jihad, or other wars of religion?

Madden: The fundamental purpose of Jihad is to expand the Dar al-Islam -- the Abode of Islam -- into the Dar al-Harb -- the Abode of War. In other words, jihad is expansionistic, seeking to conquer non-Muslims and place them under Muslim rule.

Those who are then conquered are given a simple choice. For those who are not People of the Book -- in other words, those who are not Christians or Jews -- the choice is convert to Islam or die. For those who are People of the Book, the choice is submit to Muslim rule, accept dhimmitude and Islamic law or die. The expansion of Islam, therefore, was directly linked to the military successes of Jihad.

The Crusades were something very different. From its beginnings Christianity has always forbidden coerced conversion of any kind. Conversion by the sword, therefore, was not possible for Christianity. Unlike Jihad, the purpose of the Crusades was neither to expand the Christian world nor to expand Christianity through forced conversions.

Instead, the Crusades were a direct and belated response to centuries of Muslim conquests of Christian lands. The immediate event that sparked the First Crusade was the Turkish conquest of all of Asia Minor in the 1070s through 1090s.

The First Crusade was called by Pope Urban II in 1095 in response to an urgent plea for help from the Byzantine emperor in Constantinople. Urban called the knights of Christendom to come to the aid of their Eastern brethren.

Asia Minor was Christian. ...

Part of the Byzantine Empire, it had been first evangelised by St. Paul. St. Peter had been the first bishop of Antioch. Paul had written his famous letter to the Christians of Ephesus. The creed of the Church was penned at Nicaea. All of these were in Asia Minor.

The Byzantine emperor begged the Christians of the West for aid in recapturing these lands and expelling the Turks. The Crusades were that aid. Their purpose, though, was not only to re-conquer Asia Minor but also to recapture other formerly Christian lands that had been lost due to Islamic Jihads. This included the Holy Land.

In a nutshell, therefore, the major difference between Crusade and Jihad is that the former was a defence against the latter. The entire history of the Eastern Crusades is one of response to Muslim aggression.

Q: Did the Crusaders have any success at converting the Muslim world?

Madden: I would note that in the 13th century some Franciscans began a mission in the Middle East to seek to convert Muslims. It was not successful, largely because Islamic law makes conversion to another religion a capital offence.

This attempt, though, was separate from the Crusades, which had nothing at all to do with conversion. And it was by peaceful persuasion.

Q: How did Christendom rationalise its defeat in the Crusades? Were the Crusaders defeated?

Madden: The same way that the Jews of the Old Testament did. God withheld victory from his people because they were sinful. This led to a large-scale piety movement in Europe, whose aim was to purify Christian society in every way.

Q: Did Pope John Paul II in fact apologise for the Crusades? Has he actually condemned them?

Madden: This is an odd myth, given that the Pope was so roundly criticised for failing to apologise directly for the Crusades when he asked forgiveness from all those that Christians had unjustly harmed.

Our Holy Father did not condemn them, nor did he apologise for them. He apologised for the sins of Catholics. More recently it was widely reported that John Paul II apologised to the patriarch of Constantinople for the Crusader conquest of Constantinople in 1204.

In truth, though, the Pope only reiterated what his predecessor Pope Innocent III [1198-1216] said. That too was a tragic misfire that Innocent had done everything he could to avoid. He apologised for the sins of Catholics who took part in the Crusades. Yet he did not apologise for the Crusades themselves or even the outcome of the Crusades.

Source:

<http://www.catholic.org/featured/headline.php?ID=1417>
<http://www.zenit.org/article-11237?l=english>

1.13 The factors that led to the Crusades

By Lúcio Mascarenhas (formerly "Prakash"), Bombay, India

It is a historical fact that Islam began as an overtly militant and aggressive cult in its fundamental and inherent nature of being & remains so. It was Islam that attacked, without any provocation whatsoever, its Christian neighbours, overran their lands and committed genocide and enslaved the remainder.

Let me list the Christian lands and peoples that Islam encroached upon: Roman Arabia, Arabia Felix, Israel (Philistia), Jordan, Iraq (Chaldea, Assyria and Hadiabene), Syria (Aram), Lebanon (Phoenicia), Turkey (Bythinia, Cappadocia, Cilicia, Galatia, Caria, Pontus, etc.), Thrace, Egypt (the Copts), Sudan (Nubia and Axum), Libya (Lybia, Cyrenaica and Tripolitania), Tunisia (Roman Africa Nova et Vetera & Carthage), Algeria (Roman Africa, Numidia & Gætulia), Morocco (Roman Mauretania), Spain (Roman Iberia), Portugal (Lusitania), South France (***"The Muslims were at last defeated by Charles Martel at Tours, in 732, just one hundred years from the death of Mohammed"***), Southern Italy (Sicilia & Neapolitania), Malta (Melita), Armenia (Hayastan), Georgia, Azerbaijan (Roman Albania, not modern Albania which was Roman Illyrica), etc.

The many nations of Iran were Zoroastrian, together with the Kurds, Sogdians (Tadjiks) and the peoples of Ariana. Some Zoroastrians escaped the Islamic Conquest and Genocide to India, becoming the Parsees. Today, even the fanatically Muslim Iranians look back with horror and loathing on, and denounce that original Conquest and Genocide as the grossest barbarism (Naqba).

The Turks, as the many Indophile nations of Central Asia and West India (Pakistan & Afghanistan), were Buddhists and Hindus. Again, we have that same story of unprovoked aggression, imperialism, colonialism, barbarism. The Turks were forced to become Muslim, and then went on to perpetrate those same misanthropies on others.

All these lands were subject to Islamic Imperialism, Genocide, Ethnic Cleansing, Colonialism and Demographic Re-Engineering in order to create Islamic majorities.

The Islamic Conquests - really a Naqba (Catastrophe), if there was ever one, began with the foundation of Islam in the sixth century. On the contrary, the Crusades began only in the eleventh century, under Pope Urban II (Otto von Lagery), who, at Clermont, France, in November, 1095 inaugurated it, proclaiming it 'God's Will.'

The Crusades, were thus, chronologically latter to the Islamic Aggressions and in response to them, and specifically to immediate and gross provocations.

The immediate provocation for the first crusade was the Islamic mistreatment of Christian pilgrims to Israel — to Jerusalem and the sites connected to Lord Jesus Christ, together with attempts to deny Christians access to these sites.

Source:

<http://www.geocities.com/prakashjm45/crusades.html>

1.14 Modern Aftermath of the Crusades

By Robert Spencer

The Crusades may be causing more devastation today than they ever did in the three centuries when most of them were fought, according to one expert.

Robert Spencer, author of "Politically Incorrect Guide to Islam (and the Crusades)", claims that the damage is not in terms of lives lost and property destroyed but is a more subtle destruction.

Spencer shared how false ideas about the Crusades are being used by extremists to foment hostility to the West today.

Q: The Crusades are often portrayed as a militarily offensive venture. Were they?

Spencer: No. Pope Urban II, who called for the First Crusade at the Council of Clermont in 1095, was calling for a defensive action — one that was long overdue.

As he explained, he was calling the Crusade because without any defensive action, "the faithful of God will be much more widely attacked" by the Turks and other Muslim forces.

"For, as most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania [the Greek empire] as far west as the shore of the Mediterranean and the Hellespont, which is called the Arm of St. George," Pope Urban II said in his address. "They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire."

"If you permit them to continue thus for a while with impunity, the faithful of God will be much more widely attacked by them."

He was right. Jihad warfare had from the seventh century to the time of Pope Urban conquered and Islamised what had been over half of Christendom. There had been no response from the Christian world until the Crusades.

Q: What are some popular misconceptions about the Crusades?

Spencer: One of the most common is the idea that the Crusades were an unprovoked attack by Europe against the Islamic world.

In fact, the conquest of Jerusalem in 638 stood at the beginning of centuries of Muslim aggression, and Christians in the Holy Land faced an escalating spiral of persecution.

Early in the eighth century 60 Christian pilgrims from Amorium were crucified; around the same time the Muslim governor of Caesarea seized a group of pilgrims from Iconium and had them all executed as spies — except for a small number who converted to Islam.

Muslims also demanded money from pilgrims, threatening to ransack the Church of the Resurrection if they didn't pay.

Later in the eighth century, a Muslim ruler banned displays of the cross in Jerusalem. He also increased the tax on non-Muslims — jizya — that Christians had to pay and forbade Christians to engage in religious instruction of their own children and fellow believers.

Early in the ninth century the persecutions grew so severe that large numbers of

Christians fled for Constantinople and other Christian cities. In 937, Muslims went on a rampage in Jerusalem on Palm Sunday, plundering and destroying the Church of Calvary and the Church of the Resurrection.

In 1004, the Fatimid Caliph, Abu 'Ali al-Mansur al-Hakim, ordered the destruction of churches, the burning of crosses, and the seizure of church property. Over the next 10 years 30,000 churches were destroyed, and untold numbers of Christians converted to Islam simply to save their lives.

In 1009, al-Hakim commanded that the Church of the Holy Sepulcher in Jerusalem be destroyed, along with several other churches, including the Church of the Resurrection. In 1056, the Muslims expelled 300 Christians from Jerusalem and forbade European Christians from entering the rebuilt Church of the Holy Sepulcher.

When the Seljuk Turks took Jerusalem in 1077, the Seljuk Emir Atsiz bin Uwaq promised not to harm the inhabitants, but once his men had entered the city, they murdered 3,000 people.

Another common misconception is that the Crusades were fought to convert Muslims to Christianity by force. Glaringly absent from every report about Pope Urban's address at the Council of Claremont is any command to the Crusaders to convert Muslims.

It was not until over 100 years after the First Crusade, in the 13th century, that European Christians made any organised attempt to convert Muslims to Christianity, when the Franciscans began missionary work among Muslims in lands held by the Crusaders. This effort was largely unsuccessful.

Yet another misconception revolves around the Crusaders' bloody sack of Jerusalem in 1099.

The capture of Jerusalem is often portrayed as unique in medieval history, and as the cause of Muslim mistrust of the West. It might be more accurate to say that it was the start of a millennium of anti-Western grievance mongering and propaganda.

The Crusaders' sack of Jerusalem was a heinous crime - particularly in light of the religious and moral principles they professed to uphold. However, by the military standards of the day, it was not actually anything out of the ordinary.

In those days, it was a generally accepted principle of warfare that if a city under siege resisted capture, it could be sacked, and while if it did not resist, mercy would be shown. It is a matter of record that Muslim armies frequently behaved in exactly the same way when entering a conquered city.

This is not to excuse the Crusaders' conduct by pointing to similar actions. One atrocity does not excuse another. But it does illustrate that the Crusaders' behaviour in Jerusalem was consistent with that of other armies of the period — since all states subscribed to the same notions of siege and resistance.

In 1148, Muslim commander Nur ed-Din did not hesitate to order the killing of every Christian in Aleppo. In 1268, when the Jihad forces of the Mamluk Sultan Baybars took Antioch from the Crusaders, Baybars was annoyed to find that the Crusader ruler had already left the city — so he wrote to him bragging of his massacres of Christians.

Most notorious of all may be the Jihadists' entry into Constantinople on May 29, 1453, when they, according to historian Steven Runciman, "slew everyone that they met in the streets, men, women and children without discrimination."

Finally, it is a misconception that Pope John Paul II apologised for the Crusades. He did not.

There is no doubt that the belief that Pope John Paul II apologised for the Crusades is widespread. When he died, the Washington Post reminded its readers "during his long reign, Pope John Paul II apologised to Muslims for the Crusades, to Jews for anti-Semitism, to Orthodox Christians for the sacking of Constantinople, to Italians for the Vatican's associations with the Mafia and to scientists for the persecution of Galileo."

However, John Paul II never actually apologised for the Crusades. The closest he came was on March 12, 2000, the "Day of Pardon."

During his homily he said: "We cannot fail to recognise the infidelities to the Gospel committed by some of our brethren, especially during the second millennium. Let us ask pardon for the divisions which have occurred among Christians, for the violence some have used in the service of the truth and for the distrustful and hostile attitudes sometimes taken toward the followers of other religions."

This is hardly a clear apology for the Crusades.

Q: How have Muslims perceived the Crusades then and now?

Spencer: For centuries, when the Ottoman Empire was thriving, the Crusades were not a pre-occupation of the Islamic world. They were, after all, failures from a Western standpoint.

However, with the decline of the military power and unity of the Islamic world, and the concomitant rise of the West, they have become a focal point of Muslim resentment of perceived Western encroachment and exploitation.

Q: To what extent are false ideas about the Crusades being used by extremists to foment hostility to the West today?

Spencer: The Crusades may be causing more devastation today than they ever did in the three centuries when most of them were fought — but not in terms of lives lost and property destroyed. Today's is a more subtle destruction.

The Crusades have become a cardinal sin not only of the Catholic Church but also of the Western world in general.

They are Exhibit A for the case that the current strife between the Muslim world and Western, post-Christian civilisation is ultimately the responsibility of the West, which has provoked, exploited, and brutalised Muslims ever since the first Frankish warriors entered Jerusalem.

Osama bin Laden has spoken of his organisation not as al-Qaida but of a "World Islamic Front for Jihad Against Jews and Crusaders," and called in a fatwa for "Jihad against Jews and Crusaders."

Such usage is widespread. On November 8, 2002 — shortly before the beginning of the Iraqi war that toppled Saddam Hussein — Sheikh Bakr Abed Al-Razzaq Al-Samaraai preached in Baghdad's Mother of All Battles mosque about "this difficult hour in which the Islamic nation [is] experiencing, an hour in which it faces the challenge of [forces] of disbelief of infidels, Jews, crusaders, Americans and Britons."

Similarly, when Islamic Jihadists bombed the U.S. Consulate in Jeddah, Saudi Arabia, in December 2004, they explained that the attack was part of larger plan to strike back at

"Crusaders": "This operation comes as part of several operations that are organised and planned by al-Qaida as part of the battle against the crusaders and the Jews, as well as part of the plan to force the unbelievers to leave the Arabian Peninsula," the Jihadists said in a statement.

They also said that Jihad warriors "managed to enter one of the crusaders' big castles in the Arabian Peninsula and managed to enter the American consulate in Jeddah, in which they control and run the country."

In the face of this, Westerners should not be embarrassed by the Crusades. It's time to say, "enough," and teach our children to take pride in their own heritage.

They should know that they have a culture and a history of which they can and should be grateful; that they are not the children and grandchildren of oppressors and villains; and that their homes and families are worth defending against those who want to take them away, and are willing to kill to do so.

Source:

<http://www.ewtn.com/library/CHISTORY/zaftcrus.HTM>

1.15 History of the Islamic Ottoman Turkish Empire I (1299-1876)

1. Rise of the Ottomans

By the year 1300, a weakened Byzantium had seen most of its Anatolian provinces lost among some ten Seljuk Ghazi principalities.

Ertugrul's son Osman becomes Bey in 1281, by 1299 declared himself a sovereign from the Seljuk's, establishing the Ottoman Empire.

- Flag of the Ottoman Empire 1299-1453
- Flag of the Osmanli 1326-1517
- Capture of Bursa – 1326
- Battle of Plocnik – 1386
- Ottoman Battle Flag
- Battle of Kosovo - 1389
- Constantinople - 1452
- Capture of Constantinople - 1453
- Ottoman Flag – 1453 – 1844
- Battle of Chaldiran - 1514
- Sultan Suleiman I – 1520-1566
- Battle of Mohacs - 1526
- Battle of Preveza – 1538
- Battle of Lepanto - 1571
- Capture of Yerevan – 1635
- Capture of Baghdad – 1639
- Second siege of Vienna - 1683

The Ottoman society comprised of many ethnicities: Greek, Armenian, Assyrian, Arab, Jew, Kurd, Persian, Georgian, Bulgarian, Serb, Hungarian, Croatian, Romanian, Albanian,

etc. The Turk was the ruling and superior element to all others. The Sultanate, government sectors, viziers, pashas, judges, and the military establishment had to be Turkish and Muslim. The Janissary Corps was the backbone of the Military. Its members were forcefully taken from Christian families, converted and raised as Turks. The Ottoman traditionally got their wives and harem girls from Christian families.

Non-Muslims had to wear a different colour, they could not ride horses, nor carry weapons. Christians and Jews were called "Kafir" or "Gyavur" (Infidel). The Law of the land was Islamic Sharia Law.

2. Era of Stagnation (1683-1808)

After its defeat in 1683, the Ottoman Empire went through a stagnation period, during which many territories ceded. New forces appeared on the horizon, Austria, Britain, France and Russia. Peter the Great of Russia defeats the Ottomans in 1723 and takes Dorbent, Baku, and North Atrpatakan (Azerbaijan) from the Turks and Persians. In the decisive Russian-Turkish War of 1768-1774, Catherine II brings Southern Ukraine, the Northern Caucasus, and Crimea within the orbit of the Russian Empire. The Turks try to regain the lost territories, but a united Russian-Austrian force defeats them in 1791 and 1792, and takes Transylvania, Bessarabia and Hungary.

Napoleon invades Egypt in 1798 and takes control over Christian Malta and Christian Palestine. However, Britain fights France defending the Ottomans. Napoleon withdraws, the Turks regain Egypt, and Britain is rewarded with Malta.

Following a short battle in 1807 with Britain, the enraged Janissaries depose Sultan Selim III for his cousin Mustafa IV. Mustafa is deposed after one year for his brother Mahmud II. Each Sultan subsequently murders his brother. The Ottomans lose more lands from their crumbling Empire. During the series of wars between 1806 and 1812, the Russians crush the Ottomans, who sign the Treaty of Bucharest. One day after the Treaty, Napoleon attacks Russia.

With the "Second Serbian Uprising" in 1815, Serbia gains independence from the Ottoman Empire with heroes like Karadorde Petrovic and Milos Obrenovic.

Influenced by the writings and murder of Greek author Rigas Feraios, The Greek War of Independence begins in 1821 and lasts for almost ten years. The Greek people struggle to rid themselves of Ottoman Turkish tyranny and win their recognised independence in 1832.

At the Battle of Navarino, the Sultan closes the Dardanelles for Russian ships and revokes the Akkerman Convention.

After the Russian-Persian and Russian-Turkish Wars of 1828-1829, the Ottomans recognise Russian sovereignty over Georgia and Eastern Armenia.

Starting in the 1830's, the Ottoman Empire became known as the "Sick man of Europe".

3. Three Reformist Sultans (1808-1876)

Despite the political and military fateful years, Sultan Mahmud II has the courage to introduce a series of fundamental reforms into the Ottoman Empire. His Vizier, Mustafa Pasha takes the initiative in resuming reforms but he is killed by the Janissaries. Mahmud abolishes the Janissary corps in 1826 and establishes a modern Ottoman Army, naming it Nizam-i Cedid, (New Order).

In 1831 Sultan Mahmud opens the first Government Hospital, and in 1833 introduces a wide series of reforms in legal, educational, scientific and other policies in an edict called "Tanzimat" (Reforms). Sultan Mahmud forbids the abuses of the governors and vakifs, killing of people at will by pashas and agas, and places legal and property arbitrations under state administration. He dies in 1839.

Sultan Abdulmejid continues his father's reforms by replacing the Islamic Sharia Law by a European model Civil Code and Banking system. He establishes the first modern universities and academies, abolishes some unfair taxes on non-Muslims, and brings various provisions for the better administration of the public service.

In 1854 Britain and France along with the Ottomans go to war against Russia in the Crimean Peninsula. The allied forces defeat Russia and impose heavy conditions in the Treaty of Paris, signed in 1856. At the closing of the Crimean War of 1856, Sultan Abdulmejid decrees the "Hatt-i Humayun" thus promising equality in education, government appointments, and administration of justice to all regardless of creed. The greatest change was the Ottoman State's acceptance of the notion of "minorities". Muslim government organisations (civil and military schools) begin to accept non-Muslim citizens. The official state language (in documentation) principle (Turkish) was broken, and the Empire becomes a multi-language system. Patriarchates begin to administer justice on the state level. Sultan Abdulmejid dies at the young age of 39 in 1861.

Sultan Abdulaziz continues his brother's reformist works. He authorises the Armenian National constitution in 1863, granting them rights in running educational, cultural, civic, social, charitable and religious matters. In 1871-76, Sultan Abdulaziz faces opposition from Islamic conservative and fanatic elements, demanding the return of the Sharia Law and the rule of Islam. His reformist Viziers, Fuad and Ali Pashas die in 1869 and 1871. The reaction from the conservatives was the rise of the liberal party, led by Midhat Pasha. As a result of the ensuing inner conflict, Sultan Abdulaziz was deposed and murdered in 1876.

After the 1870-71 French-German War, Nationalism was on the rise across Europe. It was fanning the feelings of independence among its subjects, even among Turks. The Empires in Europe were heading towards war.

The three reformist sultans, worked hard to gather all their subjects under the idea of "Ottomanism", in order to keep the falling Empire. They rejected the notion of "Turkishness", as historians E. Chelebi and I. M. D'Ohson testify. As a result of the Russian-Turkish wars and the rising local nationalism, the ruling Ottoman element began calling itself as the "Turk". Abdulmejid's son, Murad V rules for 93 days in 1876. He is deposed on the accusations of being mentally ill. He is placed under house arrest for the rest of his life, dying in 1904.

History of the Ottoman Turkish Empire II (1876-1909)

4. The Armenians in the Ottoman Empire

The Armenians in the Ottoman Empire were mainly living on their millennial ancestral homeland, called the "Eastern Six Vilayets" under the millet system. They were also populous in Cilicia and the major cities of Ottoman Turkey, where many rose to prominent positions in finance and business. In accordance to the dhimmi system, Armenians, as Christians and Jews, living under the Islamic laws, were guaranteed limited freedoms such as the right to worship but were, in effect, treated as second-class citizens. They were forbidden to carry weapons and to ride horses, their children were

subject to the Devshirme system (giving up boys to be forcefully converted to Muslims and raised as Turks), their houses could not overlook those of Muslims, and the ringing of church bells could not disturb Muslims. Testimony against Muslims by them was inadmissible in courts no matter the crime. Violating the dhimmi system, would result in punishment carried out by the authorities ranging from paying fines to the execution of the "offender".

In the nineteenth century, frustrations with these restrictions lead many of the minorities to protest for greater freedom. In 1839, the Ottomans implemented the Tanzimat reforms to help improve the situation, although they were mostly ineffective. When several ethnicities of the Balkans, frustrated with the prevailing conditions, had often revolted against Ottoman rule, Armenians remained dormant during these years, earning them the title of "millet-i sadika" or the "loyal millet."

In the mid-1860's to early 1870's under the reform laws of Sultan Abdulmejid, Armenians began to ask for better treatment from the Ottoman government, after amassing the signatures of peasants from eastern Anatolia. The Armenian Communal Council petitioned the government to relieve the situation of towns: Widespread forced land seizure, forced conversion of women and children, arson, protection extortion, rape and murder was common. Other problems were improprieties during tax collection, criminal behaviour by government officials and the refusal to accept Christians as witnesses in trial. Despite the set rules, local Turks, Kurds and other Muslims treated their Christian neighbours as before.

5. The Red Sultan (1876-1909)

At this crucial time, Abdulhamid II accede the throne, becoming the 34th Sultan. He was tyrannical, debauched, mistrustful and ruthless. He takes over a country with an empty treasury and banking defaults. While power being in the hands of Midhat Pasha and the "New Ottomans" (a progressive movement), Abdulhamid promises Midhat a constitution on the European model. He passes the first constitution of Ottoman Turkey in 1876 on the eve of an international conference on the question of reforms in the Balkans. By January 1877 and at the end of the conference, he removes Midhat Pasha as Grand Vizier and dissolves the Parliament. Midhat Pasha is exiled and murdered on his orders in 1884. Abdulhamid considers that the political structures of western norms are not applicable with the centuries old Ottoman political culture. To build his treasury, he imposes a heavy tax burden over his subjects, especially the Christians.

Bosnia revolts against the taxation in 1875 and Bulgaria follows in 1876 to become free from the Ottomans. The Turks ruthlessly massacre more than 12 000 men, women and children in Bulgaria, and thousands more all over the Balkans. The Treaty of Kucuk Kaynarca of 1774 gave Russia the right to interfere in Ottoman affairs to protect the Sultan's Christian subjects. The British Government defends the Ottoman actions, and a furious Russia declares war.

The war of 1877-78 takes place in the Balkans and on the Caucasus fronts. The Russians along with other volunteer ethnic armies deal the Ottomans a crushing defeat. Able generals from the Balkan and Armenian generals in the Tsar's Army like Mikhail Loris-Melikov and Ivan Lazarev among others bring victories to the Russian forces. In March of 1878 and under pressure from Britain, Russia enters into a settlement under the Treaty of San Stefano, in which the Ottoman Empire recognises the independence of Romania, Serbia, Montenegro, and autonomy of Bulgaria. Article 16 states that Russians would leave the Armenian provinces, once the Sultan implemented the improvements and reforms demanded by local requirements in the provinces inhabited by Armenians, and to guarantee their security from Kurds and Circassians. For commercial and political

interests in mind, Britain's Disraeli and the Austrians insist that a new treaty be drawn up in June of that year, at a congress of powers in Berlin.

At the Congress of Berlin, Romania, Serbia and Montenegro were recognised as independent. And autonomous Bulgaria was greatly reduced and the Austro-Hungarian Empire occupies Bosnia-Herzegovina. An Armenian delegation headed by Bishop Mkrtich Khrimian is sent with a formal request for implementation of the reforms for Armenians. Germany's Bismarck dismisses the delegation and refuses them a place on the agenda. Britain secretly agrees with the Ottoman Empire that it would militarily protect it from Russia and receives Cyprus in exchange. Disraeli reverses article 16 to 61, which returns two Armenian provinces with no Russians or Europeans to protect the Armenians. It leaves the same abusing Sultan as the "guarantor" of their security from Muslim continuing abuses.

After the Russo-Turkish War, the treatment of the more than 2,5 million Armenians by the Ottoman Government became an international issue. Despite the promises of reform by the Sublime Porte at the Congress of Berlin, the situation even grew worse. Not only Russia but the other European powers were to oversee the Armenian reforms. An angry Abdulhamid made sure that the conditions of the Armenians grew worse. Now it was dangerous to be identified as an Armenian across the Empire. As the Millet structure degraded and as a result of constant persecutions, Armenians begin to rethink their position in the world. In this analysis the Armenian subjects of the Empire influenced by the Armenian Diaspora and following the Balkan examples.

Years passed, and the masses simply yearned for reforms, dreaming only for a normal administration under Ottoman rule... "The mere mention of the word "reform" irritated him (Abdul Hamit), inciting his criminal instincts" writes historian Osman Nuri. Armenian small organisations started printing newsletters and bulletins to enlighten the Armenian public about their rights and ways to protect them. Later the first major organisation was the Armenakan Party in 1885, and the Huntchak Party in 1887. In 1890 the Armenian Revolutionary Federation (Dashnaksutyun) was formed in Tbilisi. Its members armed themselves into fedayee groups to protect the people from Ottoman oppression and massacres in the Armenian provinces. Armenians begin clamoring to obtain the reforms which were promised. They protest in 1892 and 1893 at Merzifon and Tokat and are met with violence and harsh methods. Abdulhamid declares that "Without Armenians there would be no Armenian problem"

In 1894, systematic pogroms swept over every district of Turkish Armenia. The wholesale slaughter of Armenians, forced conversion of villages, the looting and burning of hundreds of settlements, taking away their possessions. Sultan Abdulhamid prepared special attacking force from Kurds calling them "Hamidieh". Along with the Ottoman Army they attacked men women and children killing them without distinction. His First Secretary wrote in his memoirs about Abdulhamid that he decided to pursue a policy of severity and terror against the Armenians, and in order to succeed in this respect he elected the method of dealing them an economic blow. He ordered they absolutely avoid negotiating or discussing anything with the Armenians and inflict upon them a decisive strike to settle scores. More than 300 000 Armenians were massacred in 1894-1896. In Sasun the Armenians resisted the massacres. But they eventually succumbed to superior numbers. A group of Dashnak volunteers stormed the "Ottoman Bank" in 1896 in order to alarm the Europeans. Hamid had 6000 Istanbul Armenians massacred.

In 1897, Abdulhamid declared that the Armenian question was closed. All the Armenian revolutionaries had either been killed, or had escaped to Russia. The Ottoman government closed Armenian societies and restricted Armenian political movements. The formation of Armenian revolutionary groups began roughly around the end of the Russo-Turkish War of 1878 and intensified with the first introduction of Article 166 of the Ottoman Penal code, and the raid of Erzerum Cathedral. Article 166 was meant to control

the possession of arms, but it was used to target Armenians by restricting them to possess arms. Local Kurdish tribes were armed to attack the defenceless Armenian population.

ARF member's attempts to assassinate Abdulhamid in 1905, but he escapes death by luck. He eases the Armenian persecutions as a result.

The "Young Turk" revolution of 1908 reverses the suspension of the Ottoman parliament in 1878, marking the onset of the Second Constitutional Era. Armenians hail the revolution. Hamid restores the Constitution in July. In April 1909 he and Islamist forces attempt a counter coup. It fails to restore him, but more than 30 000 Armenians are massacred in Adana by revolting army units, religious students and clerics asking for Sharia law. Hamid is finally deposed in April 1909 after 33 years of tyrannical rule. His 65 years old brother Resat Mehmet becomes Sultan Mehmed V, a mere rubberstamping figurehead for the new government.

a. The Early Years (1923-1934)

With the Treaty of Lausanne, an estimated 200 000 Greeks were to remain in Turkey following the 1923 population exchange. The Armenians were reduced from 2,5 million to around 150 000 after the Genocide. Turkey declared that no Armenian was ever allowed to return of the people that escaped (now Republic of Armenia).

Mustafa Kemal becomes the republic's first president and subsequently introduces many radical reforms in political, social, legal, educational, and economic sectors. Kemal urges his fellow Turks to look and act like Europeans. On October 28, 1927 the first population census counted the population at approximately 13,6 million, with a 9% literacy rate. A new Turkish alphabet based on the Latin alphabet was accepted on November 1, 1928. After 10 months, Kurdish, Arabic and Persian languages were banned, replaced by only the Turkish language.

With the Liberal Republican Party, Jihadi groups joined the liberals. They were suppressed with widespread and bloody methods. The liberal party dissolved on 17 November 1930 and Turkey became a single party dictatorship until 1945.

The Kurds declared independence in 1927. By September 17 1930, the Turks suppressed the rebellion with 66 000 troop and 100 planes. The most important Kurdish rebellion in modern Turkey was in 1937-1938, based around the Kizilbash heartland of Dersim. The Turkish Army mobilised 50 000 troops to suppress the rebellion. Turkish forces claimed at least 40 000 Dersimlis, who were deported and massacred following this defeat. Southeast Anatolia was put under martial law and was subject to military occupation. In addition to destruction of the villages and massive deportations, Turkish Government encouraged Albanians and Assyrians to settle in the Kurdish area to change the ethnic composition of the region.

During WW2, Turkey imposed Jizya, an increased property tax on all Christians and Jews in the country (Greeks and Armenians). The Jizya was even imposed on the Dönme (converts to Islam). Those who did not pay were condemned to forced labour in the quarries of Askale, near Erzurum. They did this to "turkify" the economy. With the draconian Varlik Vergisi in 1942; anticipating the fall of Stalingrad, Turkey concentrates troops on the Caucasian border. Turkey quarantines all Christian men between 18-45 years old, and orders 3 large crematory ovens from Germany... The Turkish officer committee with the leadership of General Cemil Cahit Toydemir – invited by Hitler, visits the Eastern front and English Channel coasts on 25 June – 7 July 1943. Gen. H. Erkilet, Gen. Ali Fuat Erden and Hitler at Wolfsschanze discussed various strategies.

With Germany nearing defeat, Turkey declares war on the side of the Allies on February 23, 1945 as a ceremonial gesture, to become a charter member of the United Nations in 1945.

b. The West and NATO (1945-1954)

After the war the Soviet Union attempts to annul the Treaty of Kars with Turkey and return parts of Northwestern Armenia. These efforts are halted by intervention from Winston Churchill and Harry S. Truman.

The close relationship with the United States begins with the Second Cairo Conference in December 4-6, 1943 and the agreement of July 12, 1947 which implements the Truman Doctrine. After 1945, in light of the Soviet domination over Eastern Europe, the US supports Greece and Turkey with economic and military aid to prevent their falling into the Soviet sphere. The act grant Turkey more than 100 million USD in aid.

On June 25, 1950 the Korean War starts. Despite being criticised inside Turkey, the Army along with other 16 nations goes to war against North Korea. Turkey participates in this campaign in order to gain membership in NATO, which Turkey joins in 1952.

c. Pogroms, Coup and deportations of Christians (1955-1961)

On September 6 and 7, 1955, a pogrom directed primarily at Istanbul's 100 000 strong Greek minority takes place. Jews and Armenians living in the city and their businesses were also targeted in the pogrom. A Turkish mob, most of which was trucked into the city in advance, assaulted Istanbul's Greek community for nine hours. Shovels, pickaxes, crowbars, ramming rods and petrol was used. 4000 private taxis were requisitioned to transport the perpetrators. Dozens of Greeks (two Orthodox priests) and at least one Armenian died during the pogrom as a result of beatings and arsons. Thirty-two Greeks were severely wounded. Many Greek women were raped, a number of men were forcibly circumcised by the mob. 4348 Greek-owned businesses, 110 hotels, 27 pharmacies, 23 schools, 21 factories, 73 churches and over a thousand Greek-owned homes were badly damaged or destroyed. The mob chanted "Death to the Gavours", "Massacre the Greek traitors", "**Down with Europe** [*My emphasis*]"

The riot died down by midnight with the intervention of the Turkish Army and martial law was declared. Eyewitnesses reported, however, that army officers and policemen had earlier participated in the rampages and in many cases urged the rioters on.

After a clash over the "separation of religion and state" between Inonu's Republican People's Party and his opponents, president Celal Bayar and prime minister Adnan Menderes; and due to the level of influence the Islamists had gained in the nation, on May 27, 1960 General Cemal Gursel led a military coup d'état removing President Celal Bayar and Prime Minister Adnan Menderes. They were charged with high treason, misuse of public funds and abrogation of the constitution.

According to Zorlu's lawyer at the Yassıada trial, a mob of 300 000 was marshaled in a radius of 40 miles (60 km) around the city for the pogrom. Menderes and two others were sentenced to death by hanging.

Deported with two day's notice, the Greek community of Istanbul shrunk from 100 000 persons in 1955 to only 48 000 in 1965. Armenians and Jews were also thrown out of Turkey.

d. Divide and Conquer (1961-1974)

The census of 1960 in Cyprus showed that Greek Cypriots comprised 77%, Turkish Cypriots 18%, and 5% were other ethnicities.

Cyprus was declared an independent state on August 16, 1960 with Archbishop Makarios as President and a constitution with equal Turkish governance, (Turkish vice-president) despite their minority status on the Island. Turkish Cypriots saw themselves as Turks living in Cyprus rather than Turkish Cypriots. They developed the concept of Taksim, the partitioning of Cyprus into a Greek Cypriot-controlled region, and a Turkish Cypriot-controlled region.

The Zurich and London Agreements, drawn among Greece, Turkey and the UK became complex and atypical, granting the Turkish Cypriot community political rights disproportionate their numbers and containing permanent restrictions on Enosis and Taksim alike.

In 1965, the Justice Party of Suleiman Demirel won an absolute majority, which it increased in 1969, with an increasing polarisation between the Justice Party on the right and the Republican People's Party of Ismet Inonu and Bulent Ecevit on the left.

In 1969, Alparslan Turkes, a member of the Turkish branch of NATO's stay-behind army, known as Gladio, founded the right wing Nationalist Movement Party (MHP), whose youth organisations became known as the Grey Wolves (Fascists).

On March 12, 1971 the Turkish military threatens intervention, forcing the Demirel government to resign. The 1971 coup leads to mounting violence between ultranationalists and communists in the cities of Turkey, killing more than 5000 at the hands of MIT.

In July 1974, dissatisfaction among right-wing Greek nationalists favoring Enosis (unification) with Greece precipitated a coup d'etat against President Makarios. The coup was sponsored by the military government of Greece and led by Cypriot officers.

On 20 July 1974, Turkey launches an air- and sea-based invasion of Cyprus. Large numbers of Greek Cypriots lost their lives in the areas overrun by Turkish forces, and 170 000 Greek Cypriots were evicted from their homes and forced to move to the south. Cities are attacked with napalms. Large numbers of Greek Cypriots lost their lives. Churches are destroyed, desecrated or converted into hotels. Turkey captures thousands of soldiers and executes them. As of today, there are 1534 Greek Cypriots unaccounted for, as well as over 150 000 Greek Cypriot refugees displaced persons.

Turkey initiates a campaign and ships more than 150 000 Turks from mainland Turkey to Cyprus for the purpose of settlement. The Turkish Cypriots proclaim a separate state, the Turkish Republic of Northern Cyprus (TRNC), under the leadership of Rauf Denktas, on November 15, 1983, recognised only by Turkey.

Turkey now occupies 37% of Cyprus even though there were only 18% Turks in Cyprus in 1960. Half of the Capital Nicosia remains occupied.

e. Minorities Disallowed (1975-1990)

Kurdish nationalism began resurgence in the 1970's when Turkey was racked with Left-right clashes. The Marxist PKK was formed demanding a Kurdish state, led by its chairman, Abdullah Ocalan. Kurds counted almost 20% of Turkey's population. The Turkish Army violently suppressed the Kurds, killing thousands of Kurdish civilians

indiscriminately. After the Kahramanmaras massacre of Alevis in 1978, martial law was declared.

On September 12, 1980 another coup d'etat, headed by General Kenan Evren, Chief of the General Staff, was successful.

The World being silent regarding the Armenian Genocide, Marxist-Leninist groups like ASALA, target Turkish diplomats, to bring Turkey to terms of its bloody past and to raise awareness to the denied Armenian issues. In 1983 the Justice Commandos of the Arm. Genocide attempts to take over the Turkish Embassy in Lisbon but it fails. The five men avoid capture by blowing the building after releasing the staff.

Kurdish music, dance and culture gets banned in Turkey between 1983 and 1991, it was forbidden to publicise, publish and/or broadcast in any language other than Turkish. Armenians in Turkey become target to daily harassment and persecution.

The Turkish Army commits acts of extreme violence in order to fight "terrorism". Hundreds of thousands of men, women and children are killed or systematically tortured in prisons from the early 80's to the early 90's. However, in 1990-91 the World was to change forever.

f. Fall of the Iron Curtain (1991-1994)

With the collapse of the Soviet Union in 1991, Armenia breaks free. The Armenians in Karabakh who wanted to unite with Armenia for decades, decide to protest their case. Even before its independence, Soviet Azerbaijan (94% Muslim where majority are Turkic) suppresses the voice of the Armenians with street pogroms and massacres in Sumgait in 1988 and Baku in 1990. Faced with brutal Azeri methods to quell the Armenians, Karabakh Armenians vote to secede from Azerbaijan, to which the later responds with full scale war in 1992, backed and aided by Turkey. The Armenians fight back as they remember the past. Even with food and power shortage in Armenia and Azerbaijan often bombing civilian targets with military aeroplanes. Karabakh takes the offensive and scores vital victories in late 1992 and 1993. Azerbaijan recruits Afghan, Chechen and other voluntary Mujahedeen.

In light of the Armenian successive victories, Turkey's Prime Minister Tansu Ciller threatens to invade Armenia with thousands of Turkish troops. Russia warns Turkey and counters their movements to ward them off. Aliev tries with every method to win the lost territories, to no avail. After six years of fighting an exhausted Azerbaijan finally asks for a cease fire in 1994. Turkey and Azerbaijan subsequently blockade Armenia. In addition, Azerbaijan takes "revenge" by wiping out the Armenian Cemetery in Julfa, Naxichevan and desecrating Armenian churches.

Current situation of Armenia (2008, source CIA): Armenia is primarily a source country for women and girls trafficked to the UAE and Turkey for the purpose of commercial sexual exploitation; Armenian men and women are trafficked to Turkey and Russia for the purpose of forced labour. My comment: The EU and the US have showed little or no will at all to support Armenia in any way. They remain to be the last survivors of Byzantine Christianity, largely ignored by the Christian world.

g. European Union? (1995-2007)

On 14 April, 1987, Turkey submitted its application for formal membership into the European Community. It was refused, citing Turkey's economic and political situation, poor relations with Greece and the conflict with Cyprus.

The 1995 elections brought a short-lived coalition between Yilmaz and Ciller at the helm. In 1997, the military, committed the fourth coup by sending a memorandum to Erbakan government requesting that he resign and banning his religious Party.

A series of economic shocks led to new elections in 2002, bringing into power the religious Justice and Development Party of Recep Tayyip Erdogan, who introduced a series of new reforms.

Status as of today:

Turkey restricts religious rights of Christians and converts. Their murder is indirectly encouraged. Millions of Kurds, Assyrians, Alevies, Yezidies and other minorities have no status. Women in Turkey are often subjected to "honour" killings and employment discrimination.

Turkey occupies 37% of Cyprus with half of its Capital Nicosia and refuses to recognise the Republic of Cyprus.

Search Turkish history and compare...

What is expected from a country that murders its intellectuals and journalists for uttering a word... "Genocide"... Not forgetting to honour those same murderers.... What is expected from a country that restricts speech, jails and fines its authors, pressmen, thinkers for daring to think and "insulting Turkishness", and regards all minorities as "Turks"... With centuries of unrepentant murders and violations, is Turkey fit to enter the European Union? Or is it still "The sick man of Europe".

All EU and national level parliamentarians who supports EU membership for Turkey should travel to the Turkish countryside, wear a sweater with a cross, and see how long before it takes before they are beaten or gets murdered. Then he will bear witness himself how "tolerant" Turkish Muslims are...

Current situation in Turkey will continue in another section.

Sources: Written by Hay Brountsk,

1. Are the Turks European?: B. Munnich
2. The Decline and Fall of the Ottoman Empire: Alan Palmer
3. Abdul Hamid II, The Red Sultan: K. Yazejian
4. A History of the Armenian People, Volume II: George A. Bournoutian
5. Haykakan Harts Encyclopedia
6. Seljuk, Tatar, Turkish History: P. Yeghyalian
7. The Burning Tigris: Peter Balakian
8. The Turks in World History: Findley, Carter Vaughn
9. Turkey: A Modern History, Revised Edition: Erik J. Zürcher

History of the Ottoman Turkish Empire I (1299-1876)

<http://www.youtube.com/watch?v=dj4OkZgxTPE&feature=related>

History of the Ottoman Turkish Empire II (1876-1909)

<http://www.youtube.com/watch?v=95ff3hxxzOHo>

History of the Turkish Republic – 1923-2007

http://www.youtube.com/watch?v=76vor_I5RMk

History of the Turkish Republic 1961-2007

<http://www.youtube.com/watch?v=eVGxIECjJMs>

1.16 Jus Primae Noctis - Institutionalised rape of Christians under the Ottoman Empire

Jus primae noctis or *droit du seigneur* is the right to sleep with a nubile (young and sexually attractive) servant before turning her over to her servant husband (the right by which a landlord may sleep first night with the bride of a newly married serf), although the custom may be avoided by the payment of a fine.

This law was imposed by the Ottoman rulers and widely practiced in countries under the Ottoman rule (provinces of the Ottoman Empire were: Greece, Bulgaria, Serbia, Bosnia) until the very end of the 19th century.

The picture, painted by Paja Jovanovic, shows a bride preparing for the wedding night. The first night she is going to spend with her landlord. Landlords (beg, aga) were usually Turks but there were many local nobles converting to Islam to save their privileges when the region was controlled by the Ottoman Empire.

* The right was used on a bride of a feudal dependant or servant, any dhimmi. They were Christians and the right wasn't used on Muslim brides.

On the day before her wedding the young Christian bride will be visited by a representative of the landlord (beg, aga). The representative is usually accompanied by a file of soldiers. The representative takes the bride to the house of the landlord for a day and a night, raping her repeatedly, and returns her to her home at dawn on the wedding day.

An interesting detail on the picture is that all women on the picture are dressed in traditional oriental (Turkish style) clothing. Under the Ottomans textile styles has influenced by Islamic tradition. Women on the picture except the one on the right have their hair covered with a shawl (also called shamija or mahram) according to the Islamic custom.

Women wore "dimije" (it looks like baggy trousers) of thin, often gold-woven, silk brocade, emphasising the female figure.

1998 Yugoslav postal authorities issued 4 stamps dedicated to national customs. The motif on the stamp of 6,00 din. value is the painting "Dressing/Adornment of the Bride" by Paja Jovanovic

Source:

http://www.geocities.com/Eureka/Park/7313/primae_noctis_jus.htm

Jus Primae Noctis - Details

The historical acceptance of rape may have influenced the incidence of rape in the wars of the last decade in former Yugoslavia. However, there were other historical factors which tended to promote its use and lend themselves to propaganda promoting it, in Bosnia-Herzegovina as well as Serbia. Under Ottoman rule, within which much of Serbia gained autonomy in 1830 but Bosnia-Herzegovina was to remain until 1878, there had been a disadvantaged position of Serbs and Croats.

The use or misuse of Serb and other Christian minority women by Muslim men, especially Ottoman officials and the landlord class, has been a major source of grievance. Polygamy

and concubinage by Muslim men, especially Ottoman officials and landlords or begs, resulted in wives and concubines being taken from the Christian population as well as the Muslim one, and often abandoned when no longer wanted. The insecurity of these women resulted in their having relatively few children, and resorting to abortion, infanticide and other birth control measures (Stoianovich 1994, p. 159).

The other 'misuse' was through 'first night' arrangements, more generally known as the *jus primae noctis* (right to the first night) or *droit de seigneur* (the right of the feudal lord), by which the janissary in charge of an estate or the local landlord had the right to the virginity of all brides among Serb and other serfs. These arrangements are a folk memory rather than attested by literary sources. They were mentioned by Bosnian Serb former politician Biljana Plavsic in 1993 in an attempt to assert that rape was the war strategy of the Muslims and Croats. She noted that it was 'quite normal of Muslim notables to enjoy the *jus primae noctis* with Christian women' during the Ottoman period (Cohen 1998, p. 222). Levinsohn (1994, p. 274) quotes Belgrade publisher Petar Zdazdic as saying that there was a tradition that the Serb serf or peasant would have to walk around the house with his shoes in his hands when an Ottoman official or landlord came to the house to have intercourse with his wife. In the early phase of Ottoman occupation the janissaries, who were in control of major agricultural estates as well as forming the core of the military, were forbidden to marry until they retired from the service of the empire. First night and similar arrangements may have been important substitutes for marriage.

However, the landlords became an increasingly hereditary class. In Bosnia some three hundred years ago they had to persuade Serbs to come from Montenegro to work their land as serfs or sharecroppers. Muslim peasants had chosen increasingly to purchase their own land and work it as smallholders rather than be serfs, but this option was not open to Christians in Bosnia-Herzegovina until after 1830. Hence first night and concubinage arrangements for Serb and Croat kmet or serf women would have become less common in the later phases of Ottoman rule. Also, the landlord class accounted for no more than 5 to 10 per cent of the Muslim population – there were 4000 families who had land redistributed from them in the 1919 land reform. Hence only a small proportion of the Muslim population had access to Orthodox and Christian women where this was common, certainly not the majority. In Kosovo the majority of Serbs were in effect serfs working the land for Albanian clan leaders as well as Turkish landlords prior to the first Balkan War of 1912, but it is not known what impact this had on access to women.

Arrangements whereby one community, or at least its privileged class, has access to the women of another are controversial. A Greek film shown on the Australian Special Broadcasting Service several years ago depicted such a use of Greek brides and wives who were serfs on an agricultural estate by the Ottoman landlord and a visiting relative of his a couple of decades before Greek independence in 1830. A film of the 1950s shown on SBS also indicates this, but the 'misuse' did not extend to breaking the prospective bride's virginity, and the land tenancy was seen as a form of dowry given in exchange for the sexual services rendered.

Source:

http://auspsa.anu.edu.au/proceedings/2001/Politics_and_Gender_Papers.htm

1.17 Jihadi Genocides of Christians in the Ottoman Empire and Turkey - The Armenian, Greek and Assyrian Genocides

On 7 June 2006 Stephen Pound, member of the British House of Commons linked the case of the Ottoman Greeks with the Armenians and Assyrians claiming that "3.5 million of the historic Christian population of Assyrians, Armenians and Greeks then living in the Ottoman empire had been murdered, starved to death or slaughtered - or exiled by 1923."

I will be covering these three Genocides briefly.

Armenian Genocide - 1915-1918 - 1,500,000+ Deaths

The genocide of the Armenians was a jihad. No rayas (non-Muslim dhimmis under Ottoman rule) took part in it. Despite the disapproval of many Muslim Turks and Arabs, and their refusal to collaborate in the crime, these massacres were perpetrated solely by Muslims and they alone profited from the booty: the victims' property, houses, and lands granted to the muhajirun, and the allocation to them of women and child slaves. The elimination of male children over the age of twelve was in accordance with the commandments of the Jihad and conformed to the age fixed for the payment of the Jizya. The four stages of the liquidation- deportation, enslavement, forced conversion, and massacre- reproduced the historic conditions of the Jihad carried out in the dar-al-harb from the seventh century on. Chronicles from a variety of sources, by Muslim authors in particular, give detailed descriptions of the organised massacres or deportation of captives, whose sufferings in forced marches behind the armies paralleled the Armenian experience in the twentieth century. As in all Jihads the mosques were a central rallying point where the mullahs and government officials agitated for Jihad. The activity of mass murders, systematic rapes, plunders and enslavements therefore naturally peaked each Friday where everyone felt fully motivated after the weekly pep talk.

The Armenian Genocide, the first genocide of the 20th Century, occurred when two million Armenians living in Turkey were eliminated from their historic homeland through forced deportations and massacres.

For three thousand years, a thriving Armenian community had existed inside the vast region of the Middle East bordered by the Black, Mediterranean and Caspian Seas. The area, known as Asia Minor, stands at the crossroads of three continents; Europe, Asia and Africa. Great powers rose and fell over the many centuries and the Armenian homeland was at various times ruled by Persians, Greeks, Romans, Byzantines, Arabs and Mongols.

Despite the repeated invasions and occupations, Armenian pride and cultural identity never wavered. The snow-capped peak of Mount Ararat became its focal point and by 600 BC Armenia as a nation sprang into being. Following the advent of Christianity, Armenia became the very first nation to accept it as the state religion. A golden era of peace and prosperity followed which saw the invention of a distinct alphabet, a flourishing of literature, art, commerce, and a unique style of architecture. By the 10th century, Armenians had established a new capital at Ani, affectionately called the 'city of a thousand and one churches.'

In the eleventh century, the first Turkish invasion of the Armenian homeland occurred. Thus began several hundred years of rule by Muslim Turks. By the sixteenth century, Armenia had been absorbed into the vast and mighty Ottoman Empire. At its peak, this

Turkish empire included much of Southeast Europe, North Africa, and almost all of the Middle East.

But by the 1800s the once powerful Ottoman Empire was in serious decline. For centuries, it had spurned technological and economic progress, while the nations of Europe had embraced innovation and became industrial giants. Turkish armies had once been virtually invincible. Now, they lost battle after battle to modern European armies.

As the empire gradually disintegrated, formerly subject peoples including the Greeks, Serbs and Romanians achieved their long-awaited independence. Only the Armenians and the Arabs of the Middle East remained stuck in the backward and nearly bankrupt empire, now under the autocratic rule of Sultan Abdul Hamid.

By the 1890s, young Armenians began to press for political reforms, calling for a constitutional government, the right to vote and an end to discriminatory practices such as "Jizya" - special taxes levied solely against them because they were Christians. The despotic Sultan responded to their pleas with brutal persecutions. Between 1894 and 1896 over 100,000 inhabitants of Armenian villages were massacred during widespread pogroms conducted by the Sultan's special regiments.

But the Sultan's days were numbered. In July 1908, reform-minded Turkish nationalists known as "Young Turks" forced the Sultan to allow a constitutional government and guarantee basic rights. The Young Turks were ambitious junior officers in the Turkish Army who hoped to halt their country's steady decline.

Armenians in Turkey were delighted with this sudden turn of events and its prospects for a brighter future. Both Turks and Armenians held jubilant public rallies attended with banners held high calling for freedom, equality and justice.

However, their hopes were dashed when three of the Young Turks seized full control of the government via a coup in 1913. This triumvirate of Young Turks, consisting of Mehmed Talaat, Ismail Enver and Ahmed Djemal, came to wield dictatorial powers and concocted their own ambitious plans for the future of Turkey. They wanted to unite all of the Turkic peoples in the entire region while expanding the borders of Turkey eastward across the Caucasus all the way into Central Asia. This would create a new Turkish empire, a "great and eternal land" called Turan with one language and Islam as the only religion.

Turkey

1913 – 2 million Armenians (10% of total population)

Total population 20 million.

But there was a big problem. The traditional historic homeland of Armenia lay right in the path of their plans to expand eastward. And on that land was a large population of Christian Armenians totalling some two million persons, making up about 10 percent of Turkey's overall population.

Along with the Young Turk's newfound "Turanism" there was a dramatic rise in Islamic fundamentalist agitation throughout Turkey. Christian Armenians were once again branded as infidels (non-believers in Islam). Young Islamic extremists, sometimes leading to violence, staged anti-Armenian demonstrations. During one such outbreak in 1909, two hundred villages were plundered and over 30,000 persons massacred in the Cilicia district on the Mediterranean coast. Throughout Turkey, sporadic local attacks against Armenians continued unchecked over the next several years.

There were also big cultural differences between Armenians and Turks. The Armenians had always been one of the best-educated communities within the old Turkish Empire.

Armenians were the professionals in society, the businessmen, lawyers, doctors and skilled craftsmen. And they were more open to new scientific, political and social ideas from the West (Europe and America). Children of wealthy Armenians went to Paris, Geneva or even to America to complete their education.

By contrast, the majority of Turks were illiterate peasant farmers and small shopkeepers. Leaders of the Ottoman Empire had traditionally placed little value on education and not a single institute of higher learning could be found within their old empire. The various autocratic and despotic rulers throughout the empire's history had valued loyalty and blind obedience above all. Their uneducated subjects had never heard of democracy or liberalism and thus had no inclination toward political reform. But this was not the case with the better-educated Armenians who sought political and social reforms that would improve life for themselves and Turkey's other minorities.

The Young Turks decided to glorify the virtues of simple Turkish peasantry at the expense of the Armenians in order to capture peasant loyalty. They exploited the religious, cultural, economic and political differences between Turks and Armenians so that the average Turk came to regard Armenians as strangers among them.

When World War I broke out in 1914, leaders of the Young Turk regime sided with the Central Powers (Germany and Austria-Hungary). The outbreak of war would provide the perfect opportunity to solve the "Armenian question" once and for all. The world's attention became fixed upon the battlegrounds of France and Belgium where the young men of Europe were soon falling dead by the hundreds of thousands. The Eastern Front eventually included the border between Turkey and Russia. With war at hand, unusual measures involving the civilian population would not seem too out of the ordinary.

As a prelude to the coming action, Turks disarmed the entire Armenian population under the pretext that the people were naturally sympathetic toward Christian Russia. Every last rifle and pistol was forcibly seized, with severe penalties for anyone who failed to turn in a weapon. Quite a few Armenian men actually purchased a weapon from local Turks or Kurds (nomadic Muslim tribesmen) at very high prices so they would have something to turn in.

At this time, about forty thousand Armenian men were serving in the Turkish Army. In the fall and winter of 1914, all of their weapons were confiscated and they were put into slave labour battalions building roads or were used as human pack animals. Under the brutal work conditions they suffered a very high death rate. Those who survived would soon be shot outright. For the time had come to move against the Armenians.

The decision to annihilate the entire population came directly from the ruling triumvirate of ultra-nationalist Young Turks. The actual extermination orders were transmitted in coded telegrams to all provincial governors throughout Turkey. Armed roundups began on the evening of April 24, 1915, as 300 Armenian political leaders, educators, writers, clergy and dignitaries in Constantinople (present day Istanbul) were taken from their homes, briefly jailed and tortured, then hanged or shot.

Next, there were mass arrests of Armenian men throughout the country by Turkish soldiers, police agents and bands of Turkish volunteers. The men were tied together with ropes in small groups then taken to the outskirts of their town and shot dead or bayoneted by death squads. Local Turks and Kurds armed with knives and sticks often joined in on the killing.

Then it was the turn of Armenian women, children, and the elderly. On very short notice, they were ordered to pack a few belongings and be ready to leave home, under the pretext that they were being relocated to a non-military zone for their own safety. They were actually being taken on death marches heading south toward the Syrian Desert.

Muslim Turks who assumed instant ownership of everything quickly occupied most of the homes and villages left behind by the ousted Armenians. In many cases, local Turks who took them from their families spared young Armenian children from deportation. The children were coerced into denouncing Christianity and becoming Muslims, and were then given new Turkish names. For Armenian boys the forced conversion meant they each had to endure painful circumcision as required by Islamic custom.

Turkish gendarmes escorted individual caravans consisting of thousands of deported Armenians. These guards allowed roving government units of hardened criminals known as the "Special Organisation" to attack the defenceless people, killing anyone they pleased. They also encouraged Kurdish bandits to raid the caravans and steal anything they wanted. In addition, an extraordinary amount of sexual abuse and rape of girls and young women occurred at the hands of the Special Organisation and Kurdish bandits. Most of the attractive young females were kidnapped for a life of involuntary servitude.

The death marches during the Armenian Genocide, involving over a million Armenians, covered hundreds of miles and lasted months. Indirect routes through mountains and wilderness areas were deliberately chosen in order to prolong the ordeal and to keep the caravans away from Turkish villages.

Food supplies being carried by the people quickly ran out and they were usually denied further food or water. Anyone stopping to rest or lagging behind the caravan was mercilessly beaten until they rejoined the march. If they couldn't continue they were shot. A common practice was to force all of the people in the caravan to remove every stitch of clothing and have them resume the march in the nude under the scorching sun until they dropped dead by the roadside from exhaustion and dehydration.

An estimated 75 percent of the Armenians on these marches perished, especially children and the elderly. Those who survived the ordeal were herded into the desert without a drop of water. Being thrown off cliffs, burned alive, or drowned in rivers.

During the Armenian Genocide, the Turkish countryside became littered with decomposing corpses. At one point, Mehmed Talaat responded to the problem by sending a coded message to all provincial leaders: "I have been advised that in certain areas unburied corpses are still to be seen. I ask you to issue the strictest instructions so that the corpses and their debris in your vilayet are buried."

But his instructions were generally ignored. Those involved in the mass murder showed little interest in stopping to dig graves. The roadside corpses and emaciated deportees were a shocking sight to foreigners working in Turkey. Eyewitnesses included German government liaisons, American missionaries, and U.S. diplomats stationed in the country.

During the Armenian Genocide, the Christian missionaries were often threatened with death and were unable to help the people. Diplomats from the still neutral United States communicated their blunt assessments of the ongoing government actions. U.S. ambassador to Turkey, Henry Morgenthau, reported to Washington: "When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to a whole race..."

The Allied Powers (Great Britain, France and Russia) responded to news of the massacres by issuing a warning to Turkey: "...the Allied governments announce publicly...that they will hold all the members of the Ottoman Government, as well as such of their agents as are implicated, personally responsible for such matters."

The warning had no effect. Newspapers in the West including the New York Times published reports of the continuing deportations with the headlines: Armenians Are Sent

to Perish in the Desert - Turks Accused of Plan to Exterminate Whole Population (August 18, 1915) - Million Armenians Killed or in Exile - American Committee on Relief Says Victims of Turks Are Steadily Increasing - Policy of Extermination (December 15, 1915).

Temporary relief for some Armenians came as Russian troops attacked along the Eastern Front and made their way into central Turkey. But the troops withdrew in 1917 upon the Russian Revolution. Armenian survivors withdrew along with them and settled in among fellow Armenians already living in provinces of the former Russian Empire. There were in total about 500,000 Armenians gathered in this region.

In May 1918, Turkish armies attacked the area to achieve the goal of expanding Turkey eastward into the Caucasus and also to resume the annihilation of the Armenians. As many as 100,000 Armenians may have fallen victim to the advancing Turkish troops.

However, the Armenians managed to acquire weapons and they fought back, finally repelling the Turkish invasion at the battle of Sardarabad, thus saving the remaining population from total extermination with no help from the outside world. Following that victory, Armenian leaders declared the establishment of the independent Republic of Armenia.

World War I ended in November 1918 with a defeat for Germany and the Central Powers including Turkey. Shortly before the war had ended, the Young Turk triumvirate; Talaat, Enver and Djemal, abruptly resigned their government posts and fled to Germany where they had been offered asylum.

In the months that followed, repeated requests by Turkey's new moderate government and the Allies were made asking Germany to send the Young Turks back home to stand trial. However all such requests were turned down. As a result, Armenian activists took matters into their own hands, located the Young Turks and assassinated them along with two other instigators of the mass murder.

Meanwhile, representatives from the fledgling Republic of Armenia attended the Paris Peace Conference in the hope that the victorious Allies would give them back their historic lands seized by Turkey. The European Allies responded to their request by asked the United States to assume guardianship of the new Republic. However, President Woodrow Wilson's attempt to make Armenia an official U.S. protectorate was rejected by the U.S. Congress in May 1920.

But Wilson did not give up on Armenia. As a result of his efforts, the Treaty of Sevres was signed on August 10, 1920 by the Allied Powers, the Republic of Armenia, and the new moderate leaders of Turkey. The treaty recognised an independent Armenian state in an area comprising much of the former historic homeland.

However, Turkish nationalism once again reared its head. The moderate Turkish leaders who signed the treaty were ousted in favour of a new nationalist leader, Mustafa Kemal, who simply refused to accept the treaty and even re-occupied the very lands in question then expelled any surviving Armenians, including thousands of orphans.

No Allied power came to the aid of the Armenian Republic and it collapsed. Only a tiny portion of the easternmost area of historic Armenia survived by being becoming part of the Soviet Union.

After the successful obliteration of the people of historic Armenia during the Armenian Genocide, the Turks demolished any remnants of Armenian cultural heritage including priceless masterpieces of ancient architecture, old libraries and archives. The Turks even leveled entire cities such as the once thriving Kharpert, Van and the ancient capital at Ani, to remove all traces of the three thousand year old civilisation.

Referring to the Armenian Genocide, the young German politician Adolf Hitler duly noted the half-hearted reaction of the world's great powers to the plight of the Armenians. After achieving total power in Germany, Hitler decided to conquer Poland in 1939 and told his generals: "Thus for the time being I have sent to the East only my 'Death's Head Units' with the orders to kill without pity or mercy all men, women, and children of Polish race or language. Only in such a way will we win the vital space that we need. Who still talks nowadays about the Armenians?"

Source:

http://www.unitedhumanrights.org/Genocide/armenian_genocide.htm

Armenian Genocide - Quotes

Talat Pasha: 6/1/1915 – "Turkey is taking advantage of the war in order to thoroughly liquidate (grundlich aufzaumen) its internal foes, i.e., the indigenous Christians, without being thereby disturbed by foreign intervention."

"What on earth do you want? The question is settled. There are no more Armenians."

Jemal Pasha: "800 000 Armenian deportees were actually killed... by holding the guilty accountable the government is intent on cleansing the bloody past." I am ashamed of my nation"

Enver Pasha: 5/19/1916 – "The Ottoman Empire should be cleaned up of the Armenians and the Lebanese. We have destroyed the former by the sword, we shall destroy the latter through starvation."

"You are greatly mistaken. We have this country absolutely under our control. I have no desire to shift the blame onto our underlings and I am entirely willing to accept the responsibility myself for everything that has taken place."

Prince Abdul Mecid: I refer to those awful massacres. They are the greatest stain that has ever disgraced our nation and race. They were entirely the work of Talat and Enver. I heard some days before they began that they were intended..

"I went to Istanbul and insisted on seeing Enver. I asked him if it was true that they intended to recommence the massacres which had been our shame and disgrace under Abdul Hamid. The only reply I could get from him was: It is decided: It is the program."

Damad Ferid Pasha: He described the treatment of the Armenians as; "A crime that drew the revulsion of the entire humankind."

Mustafa Arif: 12/13/1918 – "Surely a few Armenians aided and abetted our enemy, and a few Armenian Deputies committed crimes against the Turkish nation... it is incumbent upon a government to pursue the guilty ones. Unfortunately, our wartime leaders, imbued with a spirit of brigandage, carried out the law of deportation in a manner that could surpass the proclivities of the most bloodthirsty bandits. They decided to exterminate the Armenians, and they did exterminate them."

Mustafa Kemal "Ataturk": 8/1/1926 – "These left-over from the former Young Turk Party, who should have been made to account for the millions of our Christian subjects

who were ruthlessly driven en masse, from their homes and massacred, have been restive under the Republican rule."

German Quotes:

Hans Freiherr von Wangenheim: 6/17/1915 – Deportation of the Armenians from their homes in the vilayets of Eastern Anatolia, and their resettlement in other regions is implemented cruelly... it becomes obvious that deportation of the Armenians arises not only from military necessity, the internal minister Talat Bey told about it honestly to Doctor Mortsman, who is employed at the Empire Embassy now. Talat said: "The Sublime Porte intends to make use of the world war for cleaning the whole country from internal enemies, the local Christians, so that foreign countries won't hinder doing it by their diplomatic interference. This measure will serve to the interests of all allies of Turkey, especially the Germans..."

Count Wolff-Metternich: 7/10/1916 – "In its attempt to carry out its purpose to resolve the Armenian question by the destruction of the Armenian race, the Turkish government has refused to be deterred neither by our representations, nor by those of the American Embassy, nor by the delegate of the Pope, nor by the threats of the Allied Powers, nor in deference to the public opinion of the West representing one-half of the world."

Adolf Hitler: 8/2/1939 – "I have placed my death-head formations in readiness – for the present only in the East – with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space (Lebensraum) which we need. Who, after all, speaks today of the annihilation of the Armenians?"

British Quotes:

Viscount James Bryce: 10/6/1915 – "The massacres are the result of a policy which, as far as can be ascertained, has been entertained for some considerable time by the gang of unscrupulous adventurers who are now in possession of the Government of the Turkish Empire. They hesitated to put it in practice until they thought the favourable moment had come, and that moment seems to have arrived about the month of April."

Viscount James Bryce: 5/11/1918 – "The Armenian massacre was the greatest crime of the war, and the failure to act against Turkey is to condone it... ..the failure to deal radically with the Turkish horror means that all talk of guaranteeing the future peace of the world is mischievous nonsense."

Lord Robert Cecil: 11/16/1915 – "I think it may be said, without the least fear of exaggeration, that no more horrible crime has been committed in the history of the world. This is a premeditative crime determined on long ago. It was a long-considered, deliberate policy to destroy and wipe out of existence the Armenians in Turkey. It was systematically carried out. It was ordered from the above..."

Winston Churchill: "In 1915 the Turkish Government began and ruthlessly carried out the infamous general massacre and deportation of Armenians in Asia Minor. There is no reasonable doubt that this crime was planned and executed for political reasons."

American Quotes:

Henry Morgenthau Sr.: 1/1/1919 – “When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to a whole race; they understood this well, and, in their conversations with me, they made no particular attempt to conceal the fact. I am confident that the whole history of the human race contains no such horrible episode as this. The gréat massacres and persecutions of the past seem almost insignificant when compared to the sufferings of the Armenian race in 1915.”

Ronald Reagan: 4/22/1981 – “Like the genocide of the Armenians before it, and the genocide of the Cambodians which followed it, ... the lessons of the Holocaust must never be forgotten.”

Russian Quotes:

S. D. Sazonov: I had to refer to the unprecedented sufferings of this unfortunate nation before. Under the favourable control of the allied Germany, the Turks evidently intend to fulfil their long-standing dream to exterminate the Armenians which do not submit to the influence of the Muslims and the hinder the plans of Germany to subdue the Turkish Empire in economy and politics...

Envoy Smirnov from Cairo: 6/25/1915 – “Cruelties committed against the Armenians in Syria and neighbouring vilayets, violations, massacres and very often mass slaughter of the population of the Armenian villages are constantly repeated; families are cruelly separated, wives are separated from husbands, children are separated from parents, and all of them are exiled in various directions. Especially the Armenian clergy are pursued cruelly; the priests are haunted, tortured, their nails are pulled out.”

Israeli Quotes:

Yossi Beilin: 4/27/1994 – “It was not war. It was most certainly massacre and genocide, something the world must remember... We will always reject any attempt to erase its record, even for some political advantage.”

Other Quotes:

Valery Brusov: 1916 – “Turks continued their previous policy. They would not stop to commit massive and most awful massacres that even Leng Timur would not dare to do.”

Prof. Stanley Cohen: 12/1/1995 – “The nearest successful example (of collective denial) in the modern era is the 80 years of official denial by successive Turkish governments of the 1915-17 genocide against the Armenians in which 1,5 million people lost their lives. This denial has been sustained by deliberate propaganda, lying and cover-ups, forging documents, suppression of archives, and bribing scholars.”

Prof. Colin Tatz: 1/1/1996 – “The Turkish denial (of the Armenian Genocide) is probably the foremost example of historical perversion. With a mix of academic sophistication and diplomatic thuggery of which we at Macquarie University have been targets, the Turks have put both memory and history into reverse gear.”

Orhan Pamuk: Feb/2005 – “ one million Armenians were killed in these lands and nobody but me dares to talk about it.”

Rep. Adam Schiff: 2007 – “The legacy of the Armenian Genocide is woven into the fabric of America. So let us call genocide, genocide. Let us not minimise the deliberate murder of 1,5 million people. Let us have a moral victory that can shine as a light to all nations.”

The Muslim world along with the US and UK does not recognise these atrocities as a Genocide

Although there has been much academic recognition of the Armenian Genocide, this has far from always been followed by governments and media.

Despite Turkish denials and blackmail, the Armenian Genocide is unanimously verified by the International Association of Genocide Scholars and accepted by any nation that upholds moral responsibility above political gain.

Even today, the United States, Great Britain, Turkey and the rest of the Muslim World have refused to recognise the Armenian Genocide.

Obviously, Muslim countries will rarely condemn state or small scale Jihad but it's very apparent what kind of nobleness, loyalty and ethics the British and US government value and have done continuously throughout the 1900th century (only driven by self interest).

It should be noted though that the American people through their representatives on state level have made a lot more effort in condemning this as Genocide (40 out of 50 states).

Source: Hay Brounisk
<http://www.youtube.com/watch?v=tx1M82JsbbQ>

Greek Jihadi Genocide 1914-23

During the years 1914-1923, whilst the attention of the international community focused on the turmoil and aftermath of the First World War, the indigenous Greek minority of the Ottoman Empire, the Republic of Turkey's predecessor, was subjected to a centrally-organised, premeditated and systematic policy of annihilation. This genocide, orchestrated to ensure an irreversible end to the collective existence of Turkey's Greek population, was perpetrated by two consecutive governments; the Committee for Union and Progress, better known as the Young Turks, and the nationalist Kemalists led by Mustafa Kemal "Atatürk". A lethal combination of internal deportations involving death marches, forced conversions to Islam, torture, mutilation, rape, enslavement and massacres conducted throughout Ottoman Turkey resulted in the death of one million Ottoman Greeks. The International Association of Genocide Scholars, an organisation of the world's foremost experts on genocide, have affirmed the Ottoman Greek Genocide.

Many of the victims were massacred in bulks as early as 1895 (much earlier than the World War I) and up to 1955 (much after the World War II). The present estimate is that some 1.400.000 Greek children, men and women of all ages were killed during that period.

In the same places and often at the same time, the Turks tortured and massacred millions of Armenians and Assyrians of all ages. The fact that the three nations were

victims of the same Jihadi extermination policy is another proof of each of the three Genocides. It was not a "war", it was not a "revolt". It was a planned effort of extermination.[1][2]

Dr. William C. King's article "1,500,000 Greek Christians Massacred or Deported by Turks", published in King's Complete History of the World War (1922), covers the genocidal experiences of Ottoman Greeks up to 1918:

The article[3]:

1,500,000 Greek Christians Massacred or Deported by Turks

Systematic Attempt to Extinguish the Hellenic Race Inspired by Pagan Germany

Section 19- 1918

Under the tuition of pagan Germany, the unspeakable Turks attempted to destroy the large and flourishing Greek Christian populations that, from time immemorial, have dwelt along the coast of Asia Minor and the Marmoran coast in Thrace.

The Mahometans (Muslims) tore these Christians from their ancestral homes, confiscated all their property, and deported them variously into the interior of the Asia Minor, into the Turkish pale, or over the burning desert sands to far off Mesopotamia. It is estimated that 1,500,000 Greeks were thus deported into desolate regions where they died off like flies of starvation or disease.

On this dreadful journey 700,000 are known to have perished. The survivors found themselves without shelter or food in a strange land and subjected to every indignity and torture which the abominable Turks, and their pagan German allies, could devise. **These among the Greeks who would agree to abjure Christianity and adopt the faith of Islam were spared** [*My emphasis*]; the rest were left to starve.

The wholesale deportation of the Greeks from Thrace had been under way since the close of the Balkan Wars in 1913. It accorded not at all with Germany's ideas of Oriental conquest to permit these Greeks to remain in European Turkey. The Turks were consequently instructed to extirpate the Greeks in any way they might choose.

In justification of these wholesale deportations, the Turks falsely alleged that the Hellenic populations of Thrace and the Asian coast were plotting revolution. The first deportations, numbering 250,000, were from Thrace into Greece proper. This persecution continued unabated up to the opening of the War. In this period the Greek Government did everything possible to protect their co-nationals, but after the World War had begun, King Constantine and his German wife (the sister of Kaiser Wilhelm of Germany), impeded every attempt made to ameliorate the lot of the exiled Hellenes. The bishop of Pera, after journeying to Athens to implore the King to take some action against the Turkish atrocities, was warned by the Queen to return to his home, "as it is the will of the King that you live on good terms with the Turks."

All this time the German agencies in Turkey, especially the German Palestine Bank, were urging the Mussulmans to cultivate hatred for the Christians and to have no commercial dealings with them.

The Bulgarian-Ottoman(Turkish) Plot

Bulgaria, half Turkish itself, entered into the plot to exterminate the Greek Christian race, by signing a pact with the Ottoman Empire, at Adrianople in June, 1915. Under this agreement Bulgaria consented (1) to the establishment of a Turco-Bulgar commercial union as the complement of the political union, (2) the seizure of the commerce of the Orient from the hands of the Greeks, (3) the establishment in the Orient of Moslem agencies for the importation and exportation of goods for the exclusive use of Moslems, who were to break of all commercial relations with the Greeks, (4) a restriction of the privileges of the Greek Patriarch and his ecclesiastical jurisdiction, (5) the prohibition of the teaching of Greek in future, (6) **the conversion by force of the people in the Christian settlements and the imposition of mixed marriages.** [*My emphasis*]

Germany the Author of the Massacres

Herr Lepsius, a German Envoy who had been sent to Constantinople on a special mission in July, 1915, acknowledged that the Greek and Armenian massacres were two phases of a single programme of extermination of the Christian elements, intended to make Turkey a purely Moslem state.

That Germany was the author and inspiration of these massacres of Christians became known in 1917. The Greek Minister at Constantinople, M. Kallerghis, had protested the Turkish Grand Vizier, Talaat Bey, against the deportations of the Greeks in the Aival district. Talaat Bey promised to telegraph to the German General Liman von Sanders, telling him to cease the deportations. Von Sanders, who was in fact Commander-in-Chief of all the Turkish forces, replied that if the deportations ceased, he would not guarantee the safety of the Turkish Army, adding that he had referred the matter to the German Grand Headquarters Staff, who entirely approved of his action.

Greeks Drafted into the Turkish Army

The persecution of the Greek Christians, under their German-Turkish master, was carried out with devilish ingenuity. All their privileges were abolished. After an enrollment of Christians, there was a levy of "contributions". Then the forcible conversion of Christians to Islamism was attempted. Deportations and massacres followed. Meanwhile the Turkish language supplanted the Greek language in all the schools; Turkish geography and history, instead of Greek, were taught; the Patriarchy was abolished. All property held by the Greek civil and religious communities were confiscated and became the property of the Turkish State.

On Turkey's entry into the War, a decree was signed and promulgated which rendered all men up to the age of 48 liable for military service. The Christians thus drafted into the armies of the Turks were for the most part formed into labour battalions and sent hundreds of miles into the interior, where they employed in road-making, building, tunnel excavating and in field work for the rich pashas. Their daily ration was half a loaf of black bread, eked out with a little dried fish or olives. Driven like slaves and under-nourished, they died by tens of thousands. Whole battalions succumbed to the ravages of typhus and cholera. Many thousands were massacred by their inhuman Turkish guards. Of these Greek battalions it is estimated 150,000 died.

Fortunes of Christians Confiscated

Some hundreds of thousands of Hellenes from Thrace and Asia Minor managed to escape into Greece, where they subsequently fought in the Greek armies. Their desertion was the signal for other Turkish atrocities. The property of all deserters was duly seized and families were deported to the interior. In the district of Kerassunda, from which 300 Greeks had escaped, the Turks in reprisal burned 88 villages to the ground. Thirty thousand inhabitants, mostly women and children, were obliged to march in mid-winter to Angora. On the way, 7,000 died of exposure.

Meanwhile, the fortunes of many rich Christian were confiscated, and stores were completely pillaged. Christians were forced under threats of violence and imprisonment, to contribute large sums for the support of the Turkish Army and Navy, in addition to their usual heavy taxes.

Finally, under a system of compulsory labour, the Christians were obliged to cultivate the lands of the Moslems, but no time was allowed them to cultivate their own fields. If discovered harvesting their own crops a cordon would be placed around the village, the water supply cut off and the people were deprived of food and drink.

After a few days of such torture, a band of Bashi-Bazouks were sent into the villages to pillage and murder. The populations were given the choice of being deported over the mountains, to places hundreds of miles distant, or of suffering a lingering death from hunger and thirst. These deportations, begun in 1915, reached a total of 450,000 during the period of the War.

During these tragic pilgrimages the poor barefooted Greeks, beaten by guards, attacked by brigands, never resting, lacking food and water, wandered on to their distant destinations. Thousands died by the wayside of fatigue and suffering. While in transit, many mothers gave birth to infants, but they were compelled to leave them by the road-side and rejoin the marching columns. En route they were forbidden to enter the villages to purchase food.

Hundreds of young girls were detained by the Turks and forcibly "converted" to Islamism. At Panderma, the German General, Liman von Sanders, built an orphanage for all Christian girls who had been coerced into accepting Islam, and compelled the Christian population to contribute \$50,000 toward its support. [My emphasis]

The Black Sea Colonies

The Greek colonists on the coast of the Black Sea were likewise deported. The scourge of the Greeks in this region was the later Governor of Bitlis, Rafet Pasha. More than 150,000 Greeks were deported in this district and in Trebizond, and upward of 100 Greek villages were destroyed. **Hundreds of young Greek girls, rather than live as slaves in the harems, committed suicide by drowning. [My emphasis]**

The Order for Greek Deportations

The deporting orders to the Governor of Smyrna, signed by Ali Rıza, the chief of the Turkish Bureau of Correspondence, read as follows:

"It is imperative for political reasons that the Greeks dwelling along the coast of Asia Minor be compelled to evacuate their villages in order to settle in the villages of Erzerum and Chaldea. If they refuse to emigrate to the places assigned to them, you should issue verbal instructions to our Mussulman brothers so that they may, by all kinds of excesses, compel the Greeks to leave their homes of their own accord. Do not, in this case, forget to obtain from these emigrants declarations to the effect that they are leaving their hearths and homes of their own free will, so that no political complications may later result therefrom."

The Martyrdom of the Greeks

Half of the deported Greek populations perished in consequence of ill treatment, disease and famine, and the survivors suffered continual martyrdom as slaves. The Turkish functionaries, with German approval, declared that no Christian should be left alive in Turkey unless he consented to embrace Mohammedanism.

The confiscated fortunes of the deported Greeks surpass in the value \$1,000,000,000.

Political Recognition

Political recognition of the events as genocide is limited, the only countries officially acknowledging them as such being Greece and Cyprus.

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Assyrian Jihadi Genocide (1914-1920)

The Assyrian Genocide (also known as Sayfo, Turkish: Süryani Soykırımı) was committed against the Assyrian and Syriac Christians of the Ottoman Empire near the end of the First World War by the leadership of the Young Turks Party. The Assyrian population of northern Mesopotamia (Tur Abdin, Hakkari, Van, Siirt region in modern-day southeastern Turkey and Urmia region in northwestern Iran) was forcibly relocated and massacred by Ottoman (Turkish and Kurdish) forces between 1914 and 1920 under the regime of the Young Turks.

Scholars have placed the number of Assyrian victims at 500,000 to 750,000 (75% of the population)[1][2][3][4]

Massacre of Khoi (Eye witness description of one event)

In early 1918, many Assyrians started to flee present-day Turkey. Mar Shimon Benyamin had arranged for some 3,500 Assyrians to reside in the district of Khoi. Not long after settling in, Kurdish troops of the Ottoman Army massacred the population almost entirely. One of the few that survived was Reverend John Eshoo. After escaping, he stated [7]:

You have undoubtedly heard of the Assyrian massacre of Khoi, but I am certain you do not know the details.

These Assyrians were assembled into one caravansary, and shot to death by guns and revolvers. Blood literally flowed in little streams, and the entire open space within the caravansary became a pool of crimson liquid. The place was too small to hold all the living victims waiting for execution. They were brought in groups, and each new group was compelled to stand over the heap of the still bleeding bodies and shot to death. The fearful place became literally a human slaughter house, receiving its speechless victims, in groups of ten and twenty at a time, for execution.

At the same time, the Assyrians, who were residing in the suburb of the city, were brought together and driven into the spacious courtyard of a house [...] The Assyrian refugees were kept under guard for eight days, without anything to eat. At last they were removed from their place of confinement and taken to a spot prepared for their brutal killing. These helpless Assyrians marched like lambs to their slaughter, and they opened not their mouth, save by sayings "Lord, into thy hands we commit our spirits. [...]"

The executioners began by cutting first the fingers of their victims, join by joint, till the two hands were entirely amputated. Then they were stretched on the ground, after the manner of the animals that are slain in the East, but these with their faces turned upward, and their heads resting upon the stones or blocks of wood. Then their throats were half cut, so as to prolong their torture of dying, and while struggling in the agony of death, the victims were kicked and clubbed by heavy poles the murderers carried. Many of them, while still labouring under the pain of death, were thrown into ditches and buried before their souls had expired.

The young men and the able-bodied men were separated from among the very young and the old. They were taken some distance from the city and used as targets by the shooters. They all fell, a few not mortally wounded. One of the leaders went to the heaps of the fallen and shouted aloud, swearing by the names of Islam's prophets that those who had not received mortal wounds should rise and depart, as they would not be harmed any more. A few, thus deceived, stood up, but only to fall this time killed by another volley from the guns of the murderers.

Some of the younger and good looking women, together with a few little girls of attractive appearance, pleaded to be killed. Against their will were forced into Islam's harems. Others were subjected to such fiendish insults that I cannot possibly describe. Death, however, came to their rescue and saved them from the vile passions of the demons. The death toll of Assyrians totalled 2,770 men, women and children.

Statement of German Missionaries on Urmia.

The latest news is that four thousand Assyrians and one hundred Armenians have died of disease alone, at the mission, within the last five months. All villages in the surrounding district with two or three exceptions have been plundered and burnt; twenty thousand Christians have been slaughtered in Armenia and its environs. In Haftewan, a village of Salmas, 750 corpses without heads have been recovered from the wells and cisterns alone. Why? Because the commanding officer had put a price on every Christian head... In Dilman crowds of Christians were thrown into prison and driven to accept Islam. [6]

Recognition

The genocide of Assyrians has yet to be officially recognised by any country. The only logical reason is that most countries don't want to risk jeopardising trade relations with Turkey.

As an illustration; In June 2008, Yilmaz Kerimo and Ibrahim Baylan both from the Swedish Social Democratic Party, brought a bill to the Swedish parliament for the recognition of the genocide. The parliament resoundingly voted against it, 37 to 245.

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Assyrian Genocide in Iraq (1933)

The massacre of Christian Assyrian villagers in the town of Simmele, North Iraq, and its surroundings was the second[9]. On August 8-11, 1933 the Iraqi army, under the leadership of Bakir Sidqi, a Kurd, killed 3000 men, women and children in the village of Simmele and its surroundings. This was one of the first acts of the new Iraq, having gained its independence from the British in 1932.

It was this Simmele Massacre which inspired Raphael Lemkin, the author of the UN Convention on Genocide, to coin the term *Genocide*[10].

Assyrian Massacre (1829 Iraq and Syria)

In October, 1829 the Kurdish leader Rwandez initiated a pogrom against Assyrians of the Syrian Orthodox Church in North Iraq and Syria. The first village that was attacked was Bit-Zabda, where 200 men were killed. Subsequently, the Kurds stormed the Asfas village, first slaying the leader, Deacon Rais Arabo, and then Reverend Aziz. Eighty children fleeing to a nearby valley were attacked and murdered by the pursuing Kurds. The young girls of the village were unclothed. The girls were enslaved while the others were shot on-site. The attackers then moved to Nisibin, on the border of Turkey and Syria, and repeated similar atrocities.[11]

Assyrian Massacre (1842 Turkey)

In 1842 Badr Khan Beg, A Hakkari (southeast Turkey) Kurdish Amir, combined with other Kurdish forces led by Nurallah, attacked the Assyrians, intending to burn, kill, destroy, and, if possible, exterminate the Assyrians from the mountains. The Kurds destroyed and burned whatever came within their reach. An indiscriminate massacre took place. The women were brought before the Amir and murdered in cold blood. The aged mother of Mar Shimun, the Patriarch of the Church of the East, was seized by them, and after having practiced on her the most abominable atrocities, they cut her body into two parts

and threw it into the river Zab, exclaiming, "go and carry to your accursed son the intelligence that the same fate awaits him." Nearly ten thousand Assyrians were massacred, and as large a number of woman and children were taken captive, most of whom were sent to Jezirah to be sold as slaves, to be bestowed as presents upon the influential Muslims. [12]

30 documented Genocides of Christian Assyrians since year 630 A.D.

Since 630 A.D., the coming of Islam, Assyrians have suffered 30 genocides at the hands of Muslims. Subtracting 661 (the first genocide) from 2007 and dividing by 30 yields 45 years -- the frequency of Assyrian genocides. On average, every second Assyrian generation has suffered genocide. [14]

In addition there are most likely hundreds of cases of mass murderings, hundreds of thousands of murders.

Sources:

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1.18 Turkey: Back to the Future?

By Andrew G. Bostom

Once again, Turks are storming the heart of Europe. This time, it is not by the sword, but rather in seeking to join the European Union (EU). Once inside the gates, they will gain access to the great cities, wealth, and power of their ancient rivals. Smoothing the way for incorporation of the former would-be conqueror into borderless Europe is an errant belief that Ottoman Turkey was a tolerant multi-cultural civilisation. Nothing could be further from the truth.

Recently, security analyst Frank Gaffney wrote a courageous essay, featured in the Washington Times, urging that Turkey's bid to join the EU be rejected. Gaffney highlighted the Islamic Shari'a-based religious revival under the current Erdogan regime as the keystone to his cogent argument. Despite Gaffney's legitimate concerns regarding the current Erdogan government, he reiterates a common, politically-correct canard which ignores the direct nexus between Erdogan's ideology, and the goals and behaviours of Erdogan's Ottoman ancestors. It is ahistorical to speak of "Ottoman tolerance" as distinct from Erdogan's "Islamism", because the Ottoman Empire expanded via three centuries of devastating jihad campaigns, and the flimsy concept of Ottoman tolerance was, in reality, Ottoman-imposed dhimmitude, under the Shari'a.

With formal discussions regarding Turkey's potential EU accession currently underway, this three part essay will elaborate on several apposite historical phenomena: Jihad and dhimmitude under the Ottomans, focusing primarily on Asia Minor and Eastern Europe; the failure of the so-called Ottoman Tanzimat reforms to abrogate the system of dhimmitude; and the dissolution of this Shari'a state whose bloody, convulsive collapse during the first World War included a frank jihad genocide of the Ottoman dhimmi population, once considered most loyal to the Empire, i.e., the Armenians. I believe such

an analysis is particularly timely, in light of a December 2004 United Nations Conference which lionised "Ottoman tolerance" as a role model, "... to be adapted even today..." [emphasis added], and Gaffney's reiteration of this profoundly flawed conception, despite his own bold opposition to Turkey's entry into the EU.

Part 1 - Jihad Campaigns of the Seljuks and Ottomans

The historian Michael the Syrian (Jacobite Patriarch of Antioch from 1166 to 1199 C.E.) in his Chronicle reproducing earlier contemporary sources, made important observations regarding events which occurred beginning in the third decade of the 11th century. He noted,

"...the commencement of the exodus of the Turks to...Syria and the coast of Palestine...[Where] They subdued all the countries by cruel devastation and plunder" [1]
Subsequently, "Turks and Arabs were mixing together like a single people...Such was the rule of the Turks amidst the Arabs" [2]

Expanding upon this contemporary account, and the vast array of other primary sources-Arabic, Turkish, Greek, Latin, Serbian, Bulgarian, and Hungarian. [3] Bat Ye'or concludes, [4]

...the two waves of Muslim expansion, the Arab from the seventh century, and the Turkish four centuries later- are remarkably similar...The great Arab and Turkish conquerors used the same military tactics and the same policies of consolidating Islamic power. This continuity resulted from the fact that the conquests took place within the framework of the common ideology of jihad and the administrative and juridical apparatus of the shari'a- a uniformity that defies time, since it adapts itself to diverse lands and peoples, being integrated into the internal coherence of a political theology. In the course of their military operations, the Turks applied to the conquered populations the rules of jihad, which had been structured four centuries earlier by the Arabs and enshrined in Islamic religious law.

The Seljuk and Ottoman jihad campaigns were spearheaded by "Ghazi" (from the word ghazwa or "razzia") movements, "Warriors of the Faith", brought together under the banner of Islam to fight infidels, and obtain booty. Wittek [5] and Vryonis [6] have stressed the significance of this movement, in its Seljuk incarnation, at the most critical frontier of Islam during the 11th and 12th centuries, i.e., eastern Anatolia. Vryonis notes, [7]

When the Arab traveler al-Harawi passed through these border regions in the second half of the 12th century, he noted the existence of a shrine on the Byzantine-Turkish borders (near Afyon-Karahisar) which was reported to be the tomb of the Muslim martyr Abu Muhammad al-Battal, and at Amorium the tombs of those who fell in the celebrated siege of the city in 838. These constitute fascinating testimony to the fact that the ghazi-jihad tradition was closely intertwined into the nomadic society of Phrygia. Not only was there evidence of a nomadic invasion but also of an epic society in its heroic age, and it is from this milieu that the Turkish epics were shaped: the Battalname, the Danishmendname, and the Dusturname.

Wittek, citing the oldest known Ottoman source, the versified chronicle of Ahmedi, maintains that the 14th century Ottomans believed they too,

"were a community of Ghazis, of champions of the Mohammedan religion; a community of the Moslem march- warriors, devoted to the struggle with the infidels in their neighbourhood" [8].

The contemporary Turkish scholar of Ottoman history, Halil Inalcik, has also emphasised the importance of Muslim religious zeal- expressed through jihad- as a primary motivation for the conquests of the Ottoman Turks: [9]

The ideal of gaza, Holy War, was an important factor in the foundation and development of the Ottoman state. Society in the frontier principalities conformed to a particular cultural pattern imbued with the ideal of continuous Holy War and continuous expansion of the Dar ul Islam-the realms of Islam- until they covered the whole world.

Incited by pious Muslim theologians, these ghazis were at the vanguard of both the Seljuk and Ottoman jihad conquests. Vacalopoulos highlights the role of the dervishes during the Ottoman campaigns: [10]

...fanatical dervishes and other devout Muslim leaders...constantly toiled for the dissemination of Islam. They had done so from the very beginning of the Ottoman state and had played an important part in the consolidation and extension of Islam. These dervishes were particularly active in the uninhabited frontier regions of the east. Here they settled down with their families, attracted other settlers, and thus became the virtual founders of whole new villages, whose inhabitants invariably exhibited the same qualities of deep religious fervor. From places such as these, the dervishes or their agents would emerge to take part in new military enterprises for the extension of the Islamic state. In return, the state granted them land and privileges under a generous prescription which required only that the land be cultivated and communications secured.

Brief overviews of the Seljuk and Ottoman jihad campaigns which ultimately Islamised Asia Minor, have been provided by Vryonis and Vacalopoulos. First, the schematic, clinical assessment of Vryonis: [11]

The conquest, or should I say the conquests of Asia Minor were in operation over a period of four centuries. Thus the Christian societies of Asia Minor were submitted to extensive periods of intense warfare, incursions, and destructions which undermined the existence of the Christian church. In the first century of Turkish conquests and invasions from the mid-eleventh to the late twelfth century, the sources reveal that some 63 towns and villages were destroyed. The inhabitants of other towns and villages were enslaved and taken off to the Muslim slave markets.

Vacalopoulos describes the conquests in more animated detail: [12]

At the beginning of the eleventh century, the Seljuk Turks forced their way into Armenia and there crushed the armies of several petty Armenian states. No fewer than forty thousand souls fled before the organised pillage of the Seljuk host to the western part of Asia Minor...From the middle of the eleventh century, and especially after the battle of Malazgirt [Manzikurt] (1071), the Seljuks spread throughout the whole Asia Minor peninsula, leaving terror, panic and destruction in their wake. Byzantine, Turkish and other contemporary sources are unanimous in their agreement on the extent of havoc wrought and the protracted anguish of the local population...evidence as we have proves that the Hellenic population of Asia Minor, whose very vigor had so long sustained the Empire and might indeed be said to have constituted its greatest strength, succumbed so rapidly to Turkish pressure that by the fourteenth century, it was confined to a few limited areas. By

that time, Asia Minor was already being called Turkey...one after another, bishoprics and metropolitan sees which once throbbed with Christian vitality became vacant and ecclesiastical buildings fell into ruins. The metropolitan see of Chalcedon, for example, disappeared in the fourteenth century, and the sees of Laodicea, Kotyaeon (now Kutahya) and Synada in the fifteenth...With the extermination of local populations or their precipitate flight, entire villages, cities, and sometimes whole provinces fell into decay. There were some fertile districts like the valley of the Maeander River, once stocked with thousands of sheep and cattle, which were laid waste and thereafter ceased to be in any way productive. Other districts were literally transformed into wildernesses. Impenetrable thickets sprang up in places where once there had been luxuriant fields and pastures. This is what happened to the district of Sangarius, for example, which Michael VIII Palaeologus had known formerly as a prosperous, cultivated land, but whose utter desolation he afterwards surveyed in utmost despair...The mountainous region between Nicaea and Nicomedia, opposite Constantinople, once clustered with castles, cities, and villages, was depopulated. A few towns escaped total destruction- Laodicea, Iconium, Bursa (then Prusa), and Sinope, for example- but the extent of devastation elsewhere was such as to make a profound impression on visitors for many years to come. The fate of Antioch provides a graphic illustration of the kind of havoc wrought by the Turkish invaders: in 1432, only three hundred dwellings could be counted inside its walls, and its predominantly Turkish or Arab inhabitants subsisted by raising camels, goats, cattle, and sheep. Other cities in the south-eastern part of Asia Minor fell into similar decay.

The Islamisation of Asia Minor was complemented by parallel and subsequent Ottoman jihad campaigns in the Balkans [13]. As of 1326 C.E., yearly razzias by the emirs of Asia Minor targeted southern Thrace, southern Macedonia, and the coastal areas of southern Greece. Around 1360 C.E., the Ottomans, under Suleiman (son of Sultan Orchan), and later Sultan Murad I (1359-1389), launched bona fide campaigns of jihad conquest, capturing and occupying a series of cities and towns in Byzantine and Bulgarian Thrace. Following the battle of Cernomen (September 26, 1371), the Ottomans penetrated westward, occupying within 15 years, a large number of towns in western Bulgaria, and in Macedonia. Ottoman invasions during this period also occurred in the Peloponnesus, central Greece, Epirus, Thessaly, Albania, and Montenegro. By 1388 most of northeast Bulgaria was conquered, and following the battle of Kosovo (1389), Serbia came under Ottoman suzerainty. Vacalopoulos argues that internecine warring, as well as social and political upheaval, prevented the Balkan populations- Greeks, Bulgarians, Albanians, and Serbians- from uniting against the common Ottoman enemy, thus sealing their doom. Indeed, he observes that, [14]

After the defeat of the Serbs at Cirmen (or Cernomen) near the Hebrus River in 1371, Serbia, Bulgaria, and the Byzantine Empire became tributaries of the Ottoman Empire and were obliged to render assistance in Ottoman campaigns.

Bayezid I (1389-1402) undertook devastating campaigns in Bosnia, Hungary, and Wallachia, in addition to turning south and again attacking central Greece and the Peloponnesus. After a hiatus during their struggle against the Mongol invaders, the Ottomans renewed their Balkan offensive in 1421. Successful Ottoman campaigns were waged in the Peloponnesus, Serbia, and Hungary, culminating with the victory at the second Battle of Kosovo (1448). With the accession to power of Mehmed II, the Ottomans commenced their definitive conquest of the Balkan peninsula. Constantinople was captured on May 29, 1453, marking the end of the Byzantine Empire. By 1460, the Ottomans had completely vanquished both Serbia and the Peloponnesus. Bosnia and Trebizond fell in 1463, followed by Albania in 1468. With the conquest of Herzegovina in 1483, the Ottomans became rulers of the entire Balkan peninsula.

Vacalopoulos, commenting on the initial Ottoman forays into Thrace during the mid 14th century, and Angelov, who provides an overall assessment highlighting the later

campaigns of Murad II (1421-1451) and Mehmed II (1451-1481), elucidate the impact of the Ottoman jihad on the vanquished Balkan populations:

From the very beginning of the Turkish onslaught [in Thrace] under Suleiman [son of Sultan Orchan], the Turks tried to consolidate their position by the forcible imposition of Islam. If [the Ottoman historian] Sukrullah is to be believed, those who refused to accept the Moslem faith were slaughtered and their families enslaved. "Where there were bells", writes the same author [i.e., Sukrullah], "Suleiman broke them up and cast them into fires. Where there were churches he destroyed them or converted them into mosques. Thus, in place of bells there were now muezzins. Wherever Christian infidels were still found, vassalage was imposed on their rulers. At least in public they could no longer say 'kyrie eleison' but rather 'There is no God but Allah'; and where once their prayers had been addressed to Christ, they were now to "Muhammad, the prophet of Allah'." [15]

...the conquest of the Balkan Peninsula accomplished by the Turks over the course of about two centuries caused the incalculable ruin of material goods, countless massacres, the enslavement and exile of a great part of the population – in a word, a general and protracted decline of productivity, as was the case with Asia Minor after it was occupied by the same invaders. This decline in productivity is all the more striking when one recalls that in the mid-fourteenth century, as the Ottomans were gaining a foothold on the peninsula, the States that existed there – Byzantium, Bulgaria and Serbia – had already reached a rather high level of economic and cultural development....The campaigns of Mourad II (1421-1451) and especially those of his successor, Mahomet II (1451-1481) in Serbia, Bosnia, Albania and in the Byzantine principedom of the Peloponnesus, were of a particularly devastating character. During the campaign that the Turks launched in Serbia in 1455-1456, Belgrade, Novo-Bardo and other towns were to a great extent destroyed. The invasion of the Turks in Albania during the summer of 1459 caused enormous havoc. According to the account of it written by Kritobulos, the invaders destroyed the entire harvest and levelled the fortified towns that they had captured. The country was afflicted with further devastation in 1466 when the Albanians, after putting up heroic resistance, had to withdraw into the most inaccessible regions, from which they continued the struggle. Many cities were likewise ruined during the course of the campaign led by Mahomet II in 1463 against Bosnia – among them Yaytzé, the capital of the Kingdom of Bosnia...But it was the Peloponnesus that suffered most from the Turkish invasions. It was invaded in 1446 by the armies of Murad II, which destroyed a great number of places and took thousands of prisoners. Twelve years later, during the summer of 1458, the Balkan Peninsula was invaded by an enormous Turkish army under the command of Mahomet II and his first lieutenant Mahmoud Pasha. After a siege that lasted four months, Corinth fell into enemy hands. Its walls were razed, and many places that the sultan considered useless were destroyed. The work by Kritobulos contains an account of the Ottoman campaigns, which clearly shows us the vast destruction caused by the invaders in these regions. Two years later another Turkish army burst into the Peloponnesus. This time Gardiki and several other places were ruined. Finally, in 1464, for the third time, the destructive rage of the invaders was aimed at the Peloponnesus. That was when the Ottomans battled the Venetians and levelled the city of Argos to its foundations. [16]

Ottoman Dhimmitude

In examining how the non-Muslim populations vanquished by the Ottoman jihad campaigns fared, it is useful to begin with the Jews, the least numerous population, who are also generally believed to have had quite a positive experience. Joseph Hacker studied the fate of Jews during their initial absorption into the Ottoman Empire in the 15th and 16th centuries. His research questions the uncritical view that from its outset the, "...Jewish experience" in the Ottoman Empire "...was a calm, peaceful, and fruitful one...". Hacker notes: [17]

...It would seem to me that this accepted view of consistently good relations between the Ottomans and the Jews during the 15th century should be modified in light of new research and manuscript resources.

The Jews, like other inhabitants of the Byzantine Empire, suffered heavily from the Ottoman jihad conquests and policies of colonisation and population transfer (i.e., the *surgun* system). This explains the disappearance of several Jewish communities, including Salonica, and their founding anew by Spanish Jewish immigrants. Hacker observes, specifically: [18]

...We possess letters written about the fate of Jews who underwent one or another of the Ottoman conquests. In one of the letters which was written before 1470, there is a description of the fate of such a Jew and his community, according to which description, written in Rhodes and sent to Crete, the fate of the Jews was not different from that of Christians. Many were killed; others were taken captive, and children were [enslaved, forcibly converted to Islam, and] brought to *devshirme*. ...Some letters describe the carrying of the captive Jews to Istanbul and are filled with anti-Ottoman sentiments. Moreover, we have a description of the fate of a Jewish doctor and homilist from Veroia (Kara-Ferya) who fled to Negroponte when his community was driven into exile in 1455. He furnished us with a description of the exiles and their forced passage to Istanbul. Later on we find him at Istanbul itself, and in a homily delivered there in 1468 he expressed his anti-Ottoman feelings openly. We also have some evidence that the Jews of Constantinople suffered from the conquest of the city and that several were sold into slavery.

Three summary conclusions are drawn by Hacker: (i) Strong anti-Ottoman feelings prevailed in some Byzantine Jewish circles in the first decades after the fall of Constantinople. These feelings were openly expressed by people living under Latin rule and to some extent even in Istanbul.; (ii) Mehmed II's policies toward non-Muslims made possible the substantial economic and social development of the Jewish communities in the empire, and especially in the capital - Istanbul. These communities were protected by him against popular hatred, and especially from blood libels. However, this policy was not continued by Bayezid II and there is evidence that under his rule the Jews suffered severe restrictions in their religious life.; (iii) The friendly policies of Mehmed on the one hand, and the good reception by Bayezid II of Spanish Jewry on the other, cause the Jewish writers of the sixteenth century to overlook both the destruction which Byzantine Jewry suffered during the Ottoman conquests and the later outbursts of oppression under both Bayezid II and Selim I.

Ivo Andric analysed [19] the "*rayah*" (meaning "herd", and "to graze a herd") or *dhimmi* condition imposed upon the indigenous Christian population of Bosnia, for four centuries. Those native Christian inhabitants who refused to apostatise to Islam lived under the Ottoman *Kanun-i-Rayah*, which merely reiterated [20] the essential regulations of *dhimmitude* originally formulated by Muslim jurists and theologians in the 7th and 8th centuries C.E. Andric's presentation musters, [21]

...a wealth of irrefutable evidence that the main points of the *Kanun*, just those that cut the deepest into the moral and economic life of Christians, remained in full force right up to the end of Turkish rule and as long as the Turks had the power to apply them...[thus] it was inevitable that the *rayah* decline to a status that was economically inferior and dependent.

Andric cites a Bosnian Muslim proverb, and a song honouring Sultan Bayezid II, whose shared perspectives reflect Muslim attitudes toward the Christian *rayahs*: [22]

[proverb] "The *rayah* is like the grass,/Mow it as much as you will, still it springs up anew"

[song] "Once you'd broken Bosnia's horns/You mowed down what would not be pruned/Leaving only the ruffraff behind/So there'd be someone left to serve us and grieve before the cross"

These prevailing discriminatory conditions were exacerbated by Bosnia's serving as either a battlefield or staging ground during two centuries of Ottoman razzias and formal jihad campaigns against Hungary. Overcome by excessive taxation and conscript labour:

Christians therefore began to abandon their houses and plots of land situated in level country and along the roads and to retreat back into the mountains. And as they did so, moving ever higher into inaccessible regions, Muslims took over their former sites. [23]

Moreover, those Christians living in towns suffered from the rayah system's mandated impediments to commercial advancement by non-Muslims: [24]

Islam from the very outset, excluded such activities as making wine, breeding pigs, and selling pork products from commercial production and trade. But additionally Bosnian Christians were forbidden to be saddlers, tanners, or candle makers or to trade in honey, butter, and certain other items. Countrywide, the only legal market day was Sunday. Christians were thus deliberately faced with the choice between ignoring the precepts of their religion, keeping their shops open and working on Sundays, or alternatively, forgoing participation in the market and suffering material loss thereby. Even in 1850, in Jukic's "Wishes and Entreaties" we find him beseeching "his Imperial grace" to put an end to the regulation that Sunday be market day.

Christians were also forced to pay disproportionately higher taxes than Muslims, including the intentionally degrading non-Muslim poll-tax.

This tax was paid by every non-Muslim male who had passed his fourteenth year, at the rate of a ducat per annum. But since Turkey had never known birth registers, the functionary whose job it was to exact the tax measured the head and neck of each boy with a piece of string and judged from that whether a person had arrived at a taxable age or not. Starting as an abuse that soon turned into an ingrained habit, then finally established custom, by the last century of Turkish rule every boy without distinction found himself summoned to pay the head tax. And it would seem this was not the only abuse...Of Ali-Pasa Stocevic, who during the first half of the nineteenth century was vizier and all but unlimited ruler of Herzegovina, his contemporary, the monk Prokopije Cokorilo, wrote that he "taxed the dead for six years after their demise" and that his tax collectors "ran their fingers over the bellies of pregnant women, saying 'you will probably have a boy, so you have to pay the poll tax right away...The following folk saying from Bosnia reveals how taxes were exacted: "He's as fat as if he'd been tax collecting in Bosnia" [25]

The specific *Kanun-i-Rayah* stipulations which prohibited the rayahs from riding a saddled horse, carrying a saber or any other weapon in or out of doors, selling wine, letting their hair grow, or wearing wide sashes, were strictly enforced until the mid-19th century. Hussamudin-Pasa, in 1794 issued an ordinance which prescribed the exact colour and type of clothing the Bosnian rayah had to wear. Barbers were prohibited from shaving Muslims with the same razors used for Christians. Even in bathhouses, Christians were required to have specifically marked towels and aprons to avoid confusing their laundry with laundry designated for Muslims. Until at least 1850, and in some parts of Bosnia, well into the 1860s, a Christian upon encountering a Muslim, was required to jump down from his (unsaddled) horse, move to the side of the road, and wait for the latter to pass. [26]

Christianity's loud and most arresting symbol, church bells, Andric notes [27], always drew close, disapproving Turkish scrutiny, and, "Wherever there invasions would go, down came the bells, to be destroyed or melted into cannon". Predictably:

Until the second half of the nineteenth century, "nobody in Bosnia could even think of bells or bell towers." Only in 1860 did the Sarajevo priest Fra Grgo Martic manage to get permission from Topal Osman-Pasa to hang a bell at the church in Kresevo. Permission was granted, thought, only on condition that "at first the bell be rung softly to let the Turks get accustomed to it little by little". And still the Muslim of Kresevo were complaining, even in 1875, to Sarajevo that "the Turkish ear and ringing bells cannot coexist in the same place at the same time"; and Muslim women would beat on their copper pots to drown out the noise...on 30 April 1872, the new Serbian Orthodox church also got a bell. But since the...Muslims had threatened to riot, the military had to be called in to ensure that the ceremony might proceed undisturbed. [28]

The imposition of such disabilities, Andric observes, [29] extended beyond church ceremonies, as reflected by a 1794 proclamation of the Serbian Orthodox church in Sarajevo warning Christians not to:

...sing during ...outings, nor in their houses, nor in other places. The saying "Don't sing too loud, this village is Turk" testifies eloquently to the fact that this item of the Kanun [- i- Rayah] was applied outside church life as well as within.

Andric concludes, [30]:

...for their Christian subjects, their [Ottoman Turkish] hegemony brutalised custom and meant a step to the rear in every respect.

Finally, Jovan Cvijic, the Serbian sociologist and geographer, observed,

There are regions where the [Serb] Christian population...lived under the regime of fear, from birth to death.

Despite the liberation of the Balkans in 1912, Cvijic further noted that the Serbs were not fully cognizant of their new status, and this fear could still be read, remaining etched on their faces. [31]

Paul Ricaut, the British consul in Smyrna, journeyed extensively within the Ottoman Empire during the mid-17th century, becoming a keen observer of its socio-political milieu. In 1679 (i.e., prior to the Ottomans being repulsed at Vienna in September, 1683; see later discussion of Ottoman "tolerance"), Ricaut published these important findings [32]: (i) many Christians were expelled from their churches, which the Ottoman Turks converted into mosques; (ii) the "Mysteries of the Altar" were hidden in subterranean vaults and sepulchers whose roofs were barely above the surface of the ground; (iii) fearing Turkish hostility and oppression, Christian priests, particularly in eastern Asia Minor, were compelled to live with great caution and officiate in private obscurity; (iv) not surprisingly, to escape these prevailing conditions, many Christians apostatised to Islam. Moreover, as Vryonis demonstrated convincingly for the earlier period between the 11th and 15th centuries [33], the existence of crypto-Christianity and neo-martyrs were not uncommon phenomena in the Christian territories of Asia Minor

conquered by the waves of Seljuk and Ottoman jihad. He cites, for example, a pastoral letter from 1338 addressed to the residents of Nicaea indicating widespread, forcible conversion by the Turks: [34]

And they [Turks] having captured and enslaved many of our own and violently forced them and dragging them along alas! So that they took up their evil and godlessness.

The phenomenon of forcible conversion, including coercive en masse conversions, persisted throughout the 16th century, as discussed by Constantelos in his analysis of neo-martyrdom in the Ottoman Empire: [35]

...mass forced conversions were recorded during the caliphates of Selim I (1512-1520), Selim II (1566-1574), and Murat III (1574-1595). On the occasion of some anniversary, such as the capture of a city, or a national holiday, many rayahs were forced to apostatise. On the day of the circumcision of Mohammed III great numbers of Christians (Albanians, Greeks, Slavs) were forced to convert to Islam.

Reviewing the martyrology of Christians victimised by the Ottomans from the conquest of Constantinople (1453), through the final phases of the Greek War of Independence (1828), Constantelos indicates: [36]

...the Ottoman Turks condemned to death eleven Ecumenical Patriarchs of Constantinople, nearly one hundred bishops, and several thousand priests, deacons, and monks. It is impossible to say with certainty how many men of the cloth were forced to apostatise.

However, the more mundane cases illustrated by Constantelos are of equal significance in revealing the plight of Christians under Ottoman rule, through at least 1867: [37]

Some were accused of insulting the Muslim faith or of throwing something against the wall of a mosque. Others were accused of sexual advances toward a Turk; still others of making a public confession such as "I will become a Turk" without meaning it.

Constantelos concludes: [38]

The story of the neo-martyrs indicates that there was no liberty of conscience in the Ottoman Empire and that religious persecution was never absent from the state. Justice was subject to the passions of judges as well as of the crowds, and it was applied with a double standard, lenient for Muslims and harsh for Christians and others. The view that the Ottoman Turks pursued a policy of religious toleration in order to promote a fusion of the Turks with the conquered populations is not sustained by the facts.

Even the Turcophilic 19th century travel writer Ubicini acknowledged the oppressive burden of Ottoman dhimmitude in this moving depiction: [39]

The history of enslaved peoples is the same everywhere, or rather, they have no history. The years, the centuries pass without bringing any change to their situation. Generations come and go in silence. One might think they are afraid to awaken their masters, asleep alongside them. However, if you examine them closely you discover that this immobility is only superficial. A silent and constant agitation grips them. Life has entirely withdrawn into

the heart. They resemble those rivers which have disappeared underground; if you put your ear to the earth, you can hear the muffled sound of their waters; then they re-emerge intact a few leagues away. Such is the state of the Christian populations of Turkey under Ottoman rule.

Vacalopoulos describes how jihad imposed dhimmitude under Ottoman rule provided critical motivation for the Greek Revolution: [40]

The Revolution of 1821 is no more than the last great phase of the resistance of the Greeks to Ottoman domination; it was a relentless, undeclared war, which had begun already in the first years of servitude. The brutality of an autocratic regime, which was characterised by economic spoliation, intellectual decay and cultural retrogression, was sure to provoke opposition. Restrictions of all kinds, unlawful taxation, forced labour, persecutions, violence, imprisonment, death, abductions of girls and boys and their confinement to Turkish harems, and various deeds of wantonness and lust, along with numerous less offensive excesses – all these were a constant challenge to the instinct of survival and they defied every sense of human decency. The Greeks bitterly resented all insults and humiliations, and their anguish and frustration pushed them into the arms of rebellion. There was no exaggeration in the statement made by one of the beys of Arta, when he sought to explain the ferocity of the struggle. He said: 'We have wronged the rayas [dhimmis] (i.e. our Christian subjects) and destroyed both their wealth and honour; they became desperate and took up arms. This is just the beginning and will finally lead to the destruction of our empire.' The sufferings of the Greeks under Ottoman rule were therefore the basic cause of the insurrection; a psychological incentive was provided by the very nature of the circumstances.

The Devshirme and Harem Slavery

Those scholars [41] who continue to adhere to the roseate narrative of Ottoman "tolerance", the notion that an "...easy-going tolerance, resting on an assumption not only of superior religion, but also of superior power", which it is claimed, persisted in the Ottoman Empire until the end of the 17th century [42], must address certain basic questions. Why has the quite brutal Ottoman devshirme-janissary system, which, from the mid to late 14th, through early 18th centuries, enslaved and forcibly converted to Islam an estimated 500,000 to one million [43] non-Muslim (primarily Balkan Christian) adolescent males, been characterised, *reductio ad absurdum*, as a benign form of social advancement, jealously pined for by "ineligible" Ottoman Muslim families? For example:

The role played by the Balkan Christian boys recruited into the Ottoman service through the devshirme is well known. Great numbers of them entered the Ottoman military and bureaucratic apparatus, which for a while came to be dominated by these new recruits to the Ottoman state and the Muslim faith. This ascendancy of Balkan Europeans into the Ottoman power structure did not pass unnoticed, and there are many complaints from other elements, sometimes from the Caucasian slaves who were their main competitors, and more vocally from the old and free Muslims, who felt slighted by the preference given to the newly converted slaves. [44]

Scholars, who have conducted serious, detailed studies of the devshirme-janissary system, do not share such hagiographic views of this Ottoman institution. Speros Vryonis, Jr. for example, makes these deliberately understated, but cogent observations, [45]

...in discussing the devshirme we are dealing with the large numbers of Christians who, in spite of the material advantages offered by conversion to Islam, chose to remain members of a religious society which was denied first class citizenship. Therefore the proposition advanced by some historians, that the Christians welcomed the devshirme as it opened up wonderful opportunities for their children, is inconsistent with the fact that these Christians had not chosen to become Muslims in the first instance but had remained Christians...there is abundant testimony to the very active dislike with which they viewed the taking of their children. One would expect such sentiments given the strong nature of the family bond and given also the strong attachment to Christianity of those who had not apostatised to Islam...First of all the Ottomans capitalised on the general Christian fear of losing their children and used offers of devshirme exemption in negotiations for surrender of Christian lands. Such exemptions were included in the surrender terms granted to Jannina, Galata, the Morea, Chios, etc...Christians who engaged in specialised activities which were important to the Ottoman state were likewise exempt from the tax on their children by way of recognition of the importance of their labours for the empire...Exemption from this tribute was considered a privilege and not a penalty...

...there are other documents wherein their [i.e., the Christians] dislike is much more explicitly apparent. These include a series of Ottoman documents dealing with the specific situations wherein the devshirmes themselves have escaped from the officials responsible for collecting them...A firman...in 1601 [regarding the devshirme] provided the [Ottoman] officials with stern measures of enforcement, a fact which would seem to suggest that parents were not always disposed to part with their sons.

“...to enforce the command of the known and holy fetva [fatwa] of Seyhul [Shaikh]-Islam. In accordance with this whenever some one of the infidel parents or some other should oppose the giving up of his son for the Janissaries, he is immediately hanged from his door-sill, his blood being deemed unworthy.”

Vasiliki Papoulia highlights the continuous desperate, often violent struggle of the Christian populations against this forcefully imposed Ottoman levy: [46]

It is obvious that the population strongly resented...this measure [and the levy] could be carried out only by force. Those who refused to surrender their sons- the healthiest, the handsomest and the most intelligent- were on the spot put to death by hanging. Nevertheless we have examples of armed resistance. In 1565 a revolt took place in Epirus and Albania. The inhabitants killed the recruiting officers and the revolt was put down only after the sultan sent five hundred janissaries in support of the local sanjak-bey. We are better informed, thanks to the historic archives of Yerroia, about the uprising in Naousa in 1705 where the inhabitants killed the Silahdar Ahmed Celebi and his assistants and fled to the mountains as rebels. Some of them were later arrested and put to death..

Since there was no possibility of escaping [the levy] the population resorted to several subterfuges. Some left their villages and fled to certain cities which enjoyed exemption from the child levy or migrated to Venetian-held territories. The result was a depopulation of the countryside. Others had their children marry at an early age...Nicephorus Angelus...states that at times the children ran away on their own initiative, but when they heard that the authorities had arrested their parents and were torturing them to death, returned and gave themselves up. La Giuletieri cites the case of a young Athenian who returned from hiding in order to save his father's life and then chose to die himself rather than abjure his faith. According to the evidence in Turkish sources, some parents even succeeded in abducting their children after they had been recruited. The most successful way of escaping recruitment was through bribery. That the latter was very widespread is evident from the large amounts of money confiscated by the sultan from corrupt...officials. Finally, in their desperation the parents even appealed to the Pope and the Western powers for help.

Papoulia concludes: [47]

...there is no doubt that this heavy burden was one of the hardest tribulations of the Christian population.

Why was there never a significant “Shari’a-inspired” slavery abolition movement within the Ottoman states, comparable to the courageous and successful campaigns lead by Western Christian statesmen (such as the Evangelical Parliamentarian, William Wilberforce [48]) in Europe and America, throughout the 19th century? Deliberately limited and ineffectual firmans issued by the Ottoman Porte failed to discourage East African slave trading [49], and even British naval power, so successful in the Atlantic and Indian oceans [50], was unable to suppress the Red Sea slave trade to the Ottoman Empire at the end of the 19th century. [51] Regardless, as Reuben Levy notes: [52]

At Constantinople, the sale of women slaves, both negresses and Circassians [likely for harem slavery and/or concubinage], continued to be openly practiced until...1908.

Turkey: From Failed Reforms to a Modern Jihad Genocide

Why did the Tanzimat reforms, designed to abrogate the Ottoman version of the system of dhimmitude, need to be imposed by European powers through treaties, as so-called ‘capitulations’ following Ottoman military defeats, and why even then, were these reforms never implemented in any meaningful way from 1839, until the collapse of the Ottoman Empire after World War I

Edouard Engelhardt [53] made these observations from his detailed analysis of the Tanzimat period, noting that a quarter century after the Crimean War (1853—56), and the second iteration of Tanzimat reforms, the same problems persisted:

Muslim society has not yet broken with the prejudices which make the conquered peoples subordinate...the raya [dhimmis] remain inferior to the Osmanlis; in fact he is not rehabilitated; the fanaticism of the early days has not relented...[even liberal Muslims rejected]...civil and political equality, that is to say, the assimilation of the conquered with the conquerors.

A systematic examination of the condition of the Christian rayas was conducted in the 1860s by British consuls stationed throughout the Ottoman Empire, yielding extensive primary source documentary evidence. [54]. Britain was then Turkey's most powerful ally, and it was in her strategic interest to see that oppression of the Christians was eliminated, to prevent direct, aggressive Russian or Austrian intervention. On July 22, 1860, Consul James Zohrab sent a lengthy report from Sarajevo to his ambassador in Constantinople, Sir Henry Bulwer, analysing the administration of the provinces of Bosnia and Herzegovina, again, following the 1856 Tanzimat reforms. Referring to the reform efforts, Zohrab states: [55]

The Hatti—humayoun, I can safely say, practically remains a dead letter...while [this] does not extend to permitting the Christians to be treated as they formerly were treated, is so far unbearable and unjust in that it permits the Mussulmans to despoil them with heavy exactions. False imprisonments (imprisonment under false accusation) are of daily occurrence. A Christian has but a small chance of exculpating himself when his opponent is

a Mussulman (...) Christian evidence, as a rule, is still refused (...) Christians are now permitted to possess real property, but the obstacles which they meet with when they attempt to acquire it are so many and vexatious that very few have as yet dared to brave them...Such being, generally speaking, the course pursued by the Government towards the Christians in the capital (Sarajevo) of the province where the Consular Agents of the different Powers reside and can exercise some degree of control, it may easily be guessed to what extent the Christians, in the remoter districts, suffer who are governed by Mudirs (governors) generally fanatical and unacquainted with the (new reforms of the) law..

In his comprehensive study of 19th century Palestinian Jewry under Ottoman rule Tudor Parfitt made these germane observations: [56]

Inside the towns, Jews and other dhimmis were frequently attacked, wounded, and even killed by local Muslims and Turkish soldiers. Such attacks were frequently for trivial reasons: Wilson [in British Foreign Office correspondence] recalled having met a Jew who had been badly wounded by a Turkish soldier for not having instantly dismounted when ordered to give up his donkey to a soldier of the Sultan. Many Jews were killed for less. On occasion the authorities attempted to get some form of redress but this was by no means always the case: the Turkish authorities themselves were sometimes responsible for beating Jews to death for some unproven charge. After one such occasion [British Consul] Young remarked: 'I must say I am sorry and surprised that the Governor could have acted so savage a part— for certainly what I have seen of him I should have thought him superior to such wanton inhumanity— but it was a Jew— without friends or protection— it serves to show well that it is not without reason that the poor Jew, even in the nineteenth century, lives from day to day in terror of his life'.

...In fact, it took some time [i.e., at least a decade after the 1839 reforms] before these courts did accept dhimmi testimony in Palestine. The fact that Jews were represented on the meclis [provincial legal council] did not contribute a great deal to the amelioration of the legal position of the Jews: the Jewish representatives were tolerated grudgingly and were humiliated and intimidated to the point that they were afraid to offer any opposition to the Muslim representatives. In addition the constitution of the meclis was in no sense fairly representative of the population. In Jerusalem in the 1870s the meclis consisted of four Muslims, three Christians and only one Jew— at a time when Jews constituted over half the population of the city...Some years after the promulgation of the hatt—i—serif [Tanzimat reform edicts] Binyamin [in an eyewitness account from Eight Years in Asia and Africa from 1846 to 1855, p.44] was still able to write of the Jews— 'they are entirely destitute of every legal protection'...Perhaps even more to the point, the courts were biased against the Jews and even when a case was heard in a properly assembled court where dhimmi testimony was admissible the court would still almost invariably rule against the Jews. It should be noted that a non—dhimmi [eg., foreign] Jew was still not permitted to appear and witness in either the mahkama [specific Muslim council] or the meclis.

The modern Ottomanist Roderick Davison acknowledges that the reforms failed, and offers an explanation based on Islamic beliefs intrinsic to the system of dhimmitude: [57]

No genuine equality was ever attained...there remained among the Turks an intense Muslim feeling which could sometimes burst into an open fanaticism...More important than the possibility of fanatic outbursts, however, was the innate attitude of superiority which the Muslim Turk possessed. Islam was for him the true religion. Christianity was only a partial revelation of the truth, which Muhammad finally revealed in full; therefore Christians were not equal to Muslims in possession of truth. Islam was not only a way of worship, it was a way of life as well. It prescribed man's relations to man, as well as to God, and was the basis for society, for law, and for government. Christians were therefore inevitably considered second—class citizens in the light of religious revelation—as well as by reason of the plain fact that they had been conquered by the Ottomans. This whole Muslim outlook was often summed up in the common term gavur (or kafir), which means 'unbeliever' or

'infidel', with emotional and quite uncomplimentary overtones. To associate closely or on terms of equality with the gavur was dubious at best. 'Familiar association with heathens and infidels is forbidden to the people of Islam,' said Asim, an early nineteenth-century historian, 'and friendly and intimate intercourse between two parties that are one to another as darkness and light is far from desirable'...The mere idea of equality, especially the anti-defamation clause of 1856, offended the Turks' inherent sense of the rightness of things. 'Now we can't call a gavur a gavur', it was said, sometimes bitterly, sometimes in matter-of-fact explanation that under the new dispensation the plain truth could no longer be spoken openly. Could reforms be acceptable which forbade calling a spade a spade?...The Turkish mind, conditioned by centuries of Muslim and Ottoman dominance, was not yet ready to accept any absolute equality...Ottoman equality was not attained in the Tanzimat period [i.e., mid to late 19th century, 1839–1876], nor yet after the Young Turk revolution of 1908...

Indeed, an influential member of the Ottoman Committee of Union and Progress, Sheik Abd-ul-Hack, a 'progressive' Young Turk, made this revealing declaration writing in a Parisian Muslim review, (*Le Mecherouttiete*, edited by Sherif Pasha, Paris), in August, 1912: [58]

Yes! The Musulman religion is in open hostility to all your world of progress. Understand, you European observers, that a Christian, whatever his position may be, by the mere fact of his being a Christian is regarded by us as a blind man lost to all sense of human dignity. Our reasoning with regard to him is as simple as it is definitive. We say: the man whose judgment is so perverted as to deny the existence of a one and only God, and to make up gods of different sorts, can only be the meanest expression of human degradation; to speak to him would be a humiliation for our intelligence and an insult to the grandeur of the Master of the Universe. The presence of such miscreants among us is the bane of our existence; their doctrine is a direct insult to the purity of our faith; contact with them is a defilement of our bodies; any relation with them a torture to our souls. Though detesting you, we have condescended to study your political institutions and your military organisation. Over and above the new weapons that Providence procures for us through your agency, you have yourselves rekindled the inextinguishable faith of our heroic martyrs. Our Young Turks, our Babis, our new Brotherhoods, all our sects, under various forms, are inspired by the same idea; the same necessity of moving forward. Towards what end? Christian civilisation? Never! Islam is the one great international family. All true believers are brothers. A community of feeling and of faith binds them in mutual affection. It is for the Caliph to facilitate these relations and to rally the Faithful under the sacerdotal standard.

Throughout the Ottoman Empire, particularly within the Balkans, and later Anatolia itself, attempted emancipation of the dhimmi peoples provoked violent, bloody responses against those 'infidels' daring to claim equality with local Muslims. The massacres of the Bulgarians (in 1876) [59], and more extensive massacres of the Armenians (1894–96) [60], culminating in a frank jihad genocide against the Armenians during World War I [61], epitomise these trends. Enforced abrogation of the laws of dhimmitude required the dismantling of the Ottoman Empire. This finally occurred after the Balkan Wars of independence, and during the European Mandate period following World War I.

Conclusion

Erdogan's efforts to further re-Islamise Turkey are entirely consistent with a return to Turkey's Ottoman past as the heartland of an Empire established by jihad, and governed by the Shari'a. Indeed, both the current Erdogan administration, and the regime headed by the overtly pious Muslim Erbakan, a decade ago, reflect the advanced state of Islam's "socio-political reawakening" in Turkey since 1950–1960, when the Menderes government - pandering to Muslim religious sentiments for electoral support re-

established the dervish orders, and undertook an extensive campaign of mosque construction [62]. Despite Frank Gaffney's apparent failure to understand this continuum of related historical phenomena, I share his acute concerns. And ultimately, we agree that Turkey's bid to join the EU should be rejected.

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The chapter Ahmedi devotes in his Iskender-name to the history of the Ottoman sultans, the ancestors of his protector Sulayman Tshelebi, son of Bayazid I, begins with an introduction in which the poet solemnly declares his intention of writing a Ghazawat-name, a book about the holy war of the Ghazis. He poses the question "Why have the Ghazis appeared at last?" And he answers: "Because the best always comes at the end. Just as the definitive prophet Mohammed came after the others, just as the Koran came down from heaven after the Torah, the Psalms and the Gospels, so also the Ghazis appeared in the world at the last, " those Ghazis the reign of whom is that of the Ottomans. The poet continues with this question: "Who is a Ghazi?". And he explains: "A Ghazi is the instrument of the religion of Allah, a servant of God who purifies the earth from the filth of polytheism (remember that Islam regards the Trinity of the Christians as a polytheism); the Ghazi is the sword of God, he is the protector and refuge of the believers. If he becomes a martyr in the ways of God, do not believe that he has died- he lives in beatitude with Allah, he has eternal life".
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...the Balkan peoples had an enormous influence on the Ottoman ruling class. One of the most important channels was the devshirme, the levy of boys, by means of which countless Balkan Christians entered the military and political elites of the Empire.

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1.19 The fall of the Christian state of Lebanon

Lebanon, a fake state, a fake democracy which we pretend exists while in fact it is a Jihadist battleground, administered by terrorised dhimmi notables in the service of their Muslim masters. Only around 25% are now Christian, down from 79% in 1911. How did it come to this? And more importantly, how could France, the rest of the EU and the United States let Christian Lebanon fall?

Preface

Christians in the Middle East are fast disappearing from the area. The Lebanese Christians, who constitute the only influential Christian community in the Middle East, are fast declining in numbers and power.

This paper discusses the history of the Christian minority in Lebanon, and the decline of their hold on political power, in favour of the Muslim majority. It will focus on the Christian contribution to the cause of the civil war and the Ta'if accord which brought an end to that war. The paper will be divided into eight chapters. The paper will start by giving a brief overview of the special influential Christian position in the 19th century and its survival during the 1860 civil war with the Muslim Druzes. Then it will discuss the role of Christians in the formation of the Lebanese Republic and Lebanese independence.

Christian nationalism is looked at in depth, in order to discover the roots of the civil war with the Muslims. Moreover, it was the existence of many different ideological Christian parties that incited the civil war.

This paper will concentrate on the role of Christians in the civil war of 1975-1990. The main focus will also be on the causes of the decay of Christian status in Lebanon. In 1990, the civil war 'is said to have' ended* following the Christian Army's General Michel Aoun defeated by the Syrian military. The paper will show how at the end of the civil war, Christians were perceived as losers and Muslims as winners of the civil war. It will demonstrate that the role of the Lebanese Christians has become negligible and it is a matter of time when the Christians will surrender their remaining powers to their Muslims counterparts.

*The claim that there was an end to the civil war is vigorously rejected by many because 60,000 Syrian soldier and their secret service continue to occupy Lebanon together with 5,000 Iranian Revolutionary Guards, and thousands of Palestinian from Fatah, Popular Front "Jabha el Sha'beyeh" and other terrorists organisations operate and have a freehand in Lebanon.

Chapter 1: Christian Status prior to 1945

The birth of Christianity in Lebanon and the advent of Islam

Despite the fact that Islam prevailed 600 years after Christianity, the Middle East is now overwhelmingly populated with Muslims, with the Christian minority comprising about 14 million Christians or 10% of the population.

The Christians, mainly Maronite, have existed in the area, of what is known today as Lebanon since the fourth century, and moved in large numbers to Mount Lebanon (Jabal Loubnan) in the eighth and ninth centuries. The Maronites[44] took their name from John Maron, a learned monk who was Patriarch of Antioch in the 8th century. The Muslim

(Shiite, Sunni and the Druze sects) community emerged in Mount Lebanon at a later stage.

Marguerite Johnson traces the heritage of the Lebanese Christians directly to Jesus. By the 5th century, Christianity became the dominant religion in the area of Lebanon. After the forceful advent of Islam beginning in the 7th Century, many Christian communities along the coast of Lebanon converted to Islam. However, the mountains of Lebanon remained a Christian haven.

Peter Kolvenbach saw that the history of Lebanon's Christians and the history of Lebanon were so intertwined that without the Christians, and especially its Maronite sect, there would not have been a Lebanon and without Lebanon the destiny of Christians in the Middle East would have been different.

The 1860 civil war between the Maronites and the Druze^[45] erupted when Maronite peasants revolted against their landlords who were given land ownership by the Ottoman Empire. The Druze launched a pre-emptive strike against villages in the north with the help of Turkish officials. Engine Akarli mentioned that few Shiites and Sunnites, joined the Druze against the Maronites and the Greek Orthodox Christians (even though the Greek Orthodox had been friendly with the Druze before this incident). Akarli said that the Ottoman troops themselves failed to stop the Druze attacks due to their unwillingness to fight fellow Muslims.

The 1860 civil war left more than 15,000 Christians dead and more than ten thousand homeless. Later, however, the Ottoman foreign ministry imprisoned the Druze leaders involved in the war, and even punished a number of Ottoman officers and officials for having failed to prevent the 1860 civil war.

This was the first Lebanese civil war between Christians and Muslims. It is important to note that the Maronites had been subject to persecution by the Turkish rulers over centuries. However, the 1860 war was the first of its kind between the Lebanese people themselves.

It is hard to ignore the role of the Maronite Church in Lebanon in any study of the Christian political status in Lebanon. The role of the Maronite Church in Lebanon focused on strengthening the status of Christians during the Ottoman rule. Following the purge of the Druze leadership by the Turkish authorities, the Maronite Church emerged as the only significant institution in the Lebanese Mountains. The Church's special position encouraged it to aspire to greater influence. It was very conscious not only of the overwhelming numerical superiority of the Christians over the Druze in the Mountains, but also of the greater educational and material advances of the Maronites.

The 1860 events had created uproar in Europe, particularly in France. Although the Turkish Empire took swift action against the Druze, a large French force landed in Beirut for the purpose of protecting the Maronites and other Christians. Foreign intervention by the French persuaded the Ottoman Empire to form a small force in Mount Lebanon, which comprised of 160 men, 97 Maronites, 40 Druzes, 16 Greek Orthodox, 5 Greeks Catholics and 2 Muslims. Later on, Mount Lebanon was able to mount a military force of 10,000 men where Arabic replaced Turkish as the language of command and instruction. This development helped to strengthen the Christians who were the main core of the force. Moreover Christians were happy to be given a sort of autonomy by the Muslim Turkish Empire.

John Spagnolo wrote that in this particular period of 1860, international communities were looking after the interests of communities within Lebanon of a similar faith. For example, Russia wanted three seats to be reserved for the Greek Orthodox. In its turn,

France wanted the Maronite representation to be increased on the administrative council of the *mutasarrifiyya*.

The protection of Christianity by the international community helped increase its survival chances in the midst of the Muslim conquest in the Middle East region. Marguerite Johnson noted that from the Byzantines and the Crusades in the Middle Ages to the French and Americans in 1984, the Christians have repeatedly relied on foreign powers to guarantee their survival and political power.

Because this section does not give sufficient information on the subject, the following material is inserted from another article in this site entitled "Phoenician Christians[46]:"

Advent of Islam and Christians of the East

By Dr. George Khoury, Catholic Information Network (CIN)

The Arab Prophet

During his lifetime, Muhammad reacted differently at different times to Jews and Christians depending on the reception they accorded him and also on his dealings with Christian states. At first, Muhammad favoured the Christians and condemned the Jews because they acted as his political opponents. This is reflected in Sura 5:85 : Thou wilt surely find the most hostile of men to the believers are the Jews and the idolaters; and thou wilt surely find the nearest of them in love to the believers are those who say, "We are nasara"; that, because some of them are priests and monks, and they wax not proud. (Sura 5:85; see also Sura 2:62; 5:69; 12:17).

Later he turned against them and attacked their belief that Jesus was God's son (Sura 9:30), denounced the dogma of the Trinity (4:17), and pointed to the division of the Christians amongst themselves (5:14). Most often though, Muhammad adopted an intermediate position: the Christians are mentioned together with the Jews as "People of the Book," while their claim of possessing the true religion is refuted. (See Sura : 114; 3:135, 140; 9:29). And they will be punished by God.

Fight those who believe not in God and the Last Day and do not forbid what God and His Messenger have forbidden--such men as practice not the religion of truth, being of those who have been given the Book until they pay the tribute out of hand...That is the utterance of their mouths, conforming with the unbelievers before God. God assail them! How they are perverted! They have taken their rabbis and their monks as lords apart from God, and the Messiah's, Mary's son, and they were commanded to serve but One God; there is no God but He (Suras 29-31).

During his lifetime Muhammad settled his relations with Christian political entities by treaties whereby they were allowed to keep their churches and priests, and also had to pay tribute and render some services to Muslims.

During the period of two hundred years following Muhammad's death, the attitude of Islam to Christianity remained generally similar to what it had been during the closing years of the prophet's life; Christianity was regarded as parallel to Islam, but corrupt. To this extent, Islam was superior. The outstanding consequence of this period, however, was the impressing on the masses of ordinary Muslims the view that Christianity was corrupt and unreliable. This, together with the death penalty for apostasy, kept the Muslims in lands ruled by the scimitar effectively insulated from Christian propaganda. Let us view this more closely, considering first the period immediately following the death of the prophet in 633 A.D.

The Covenant of Umar I (634-644)

The year after the death of the prophet in Arabia, the stage was set for a full-dress invasion of neighbouring lands. In 634 the Arab forces won a decisive victory at Ajnadayn, and Damascus surrendered to Khalid ibn-al-Waleed in September 635. Jerusalem capitulated in 638 and Caesarea fell in 640, and between 639 and 646 all Mesopotamia and Egypt were subjugated. The last links connecting these Christian lands with Rome and Byzantium were severed; new ones with Mecca and Medina were forged. In about a decade the Muslim conquests changed the face of the Near East; in about a century they changed the face of the civilised world. Far from being peripheral, the victories of Islam proved to be a decisive factor in pruning life and growth of Eastern Christianity.

After the Arab invasions have stopped, there arose the problem of administering these new lands. Umar ibn-al-Khattab (634-644) was the first man to address himself to this problem. Despite the fact that later additions were made to it, it is agreed that the surviving covenant represents Umar's own policy. The conquered peoples were given a new status, that of dhimmis (or ahl-al-Dhimmi). As dhimmis they were subject to tribute which comprised both a land-tax (later kharaj) and a poll-tax (later jizyah) while they enjoyed the protection of Islam and were exempt from military duty, because only a Muslim could draw his sword in defence of Islam.

How Greek Science Passed to the Arabs

The Christian community, educated and civilised in the multicultural Byzantine east, was the catalyst that brought modern education and learning to the invading Arab tribes. By translating the works of the Greeks and other early thinkers and by their own contribution, the Christian community played a vital role in transmitting knowledge. Later on, that flourished in the major Arab contribution to the fields of science and art. Some names of Eastern non-Arab Christians that should be remember for this often forgotten and unappreciated fact are:

Yusuf al-Khuri al-Qass, who translated Archemides lost work on triangles from a Syriac version. He also made an Arabic of Galen's *De Simplicibus temperamentis et facultatibus*. Qusta Ibn Luqa al-Ba'Ibakki, a Syriac Christian, who translated Hypsicles, Theodosius' *Sphaerica*, Heron's *Mechanics*, Autolycus Theophrastus' *Meteora*, Galen's catalog of his books, John Philoponus on the Phsyics of Aristotle and several other works. He also revised the existing translation of Euclid. Abu Bishr Matta Ibn Yunus al-Qanna'i, who translated Aristotle's *Poetica*. Abu Zakariya Yahya Ibn 'Adi al-Mantiqi, a monophysite, who translated medical and logical works, including the *Prolegomena* of Ammonius, an introduction to Porphyry's *Isagoge*. Al-Hunayn Ibn Ipahim Ibn al-Hasan Ibn Khurshid at-Tabari an-Natili, and the monophysite Abu 'Ali 'Isa Ibn Ishaq Ibn Zer'a. Yuhanna Ibn Batriq, an Assyrian, who produced the *Sirr al-asrar*. 'Abd al-Masih Ibn 'Aballah Wa'ima al-Himse, also an Assyrian, who translated the *Theology of Aristotle* (but this was an apidged paraphrase of the *Enneads* by Plotinus). Abu Yahya al-Batriq, another Assyrian, who translated Ptolemy's *Tetrabiblos*. Jipa'il II, son of Bukhtyishu' II, of the prominent Assyrian medical family mentioned above, Abu Zakariah Yahya Ibn Masawaih, an Assyrian Nestorian. He authored a textbook on Ophthalmology, *Daghal al-'ayn* (The Disease of the eye). Hunayn Ibn Ishaq, an Assyrian. Sergius of Rashayn, "a celepated physician and philosopher, skilled in Greek and translator into Syriac of various works on medicine, philosophy, astronomy, and theology". Other Monopysite translators were Ya'qub of Surug, Aksenaya (Philoxenos), an alumnus of the school of Edessa, Mara, bishop of Amid.

For further details, see book review: How Greek Science Passed to the Arabs[47]

The Umayyads

The Umayyad caliphs (661-750) lived as Arabs first and Muslim second. As a consequence, their era was liberal in both political and religious matters. However, during the rule of the Umayyad caliph Umar II (717-720) there arose the concern to summon conquered peoples to Islam and to create favorable conditions allowing an equitable or better participation of all Muslims in the social and political life of the community. Umar was shocked that non-Muslims should exercise authority over Muslims, and tried to prevent it. In Egypt he removed some of the Coptic officials from their positions and replaced them by Muslims, and it seems that he applied this policy throughout the whole empire. He wrote to the governor of Egypt: "I do not know a secretary or official in any part of your government who was not a Muslim but I dismissed him and appointed in his stead a Muslim." This policy of Umar II was translated during the later Abbasid era into a major program due to the discontent of many Muslims with the excesses and corruption of the liberal Umayyad caliphs and the frustration that non-Arabian Muslims, especially Persian Muslims, felt on being treated as second-class citizens. Also due to external political circumstances and to the unruly and socially disruptive conduct of some Christian groups, Umar II reacted with some vehemence against the Christians. He abrogated the jizyah for any Christian who converted, and imposed other demeaning restrictions:

Christians may not be witnesses against Muslims. They may not hold public office. They may not pray aloud or sound their clappers. They may not wear the qaba', nor ride on a saddle. A Muslim who would kill a Christian would be liable to a fine, not death. He abolished the financial arrangements whereby churches, convents and the charities were maintained. Despite these exceptions, Umayyad rule was characterised on the whole by political as well as religious and intellectual liberalism. That is why Umayyad caliphs, with the exception of Umar II, did not press for or even favour, conversion to the Islamic faith.

The Abbasid Era (750-1258)

With the Umayyad's fall in 750 the hegemony of Syria in the world of Islam ended and the glory of the country passed away. The coming to power of the Abbasid dynasty marked a radical change in the balance of power within the caliphate. In a vast and complex body such as the caliphate had now become, there was an intricate network of party interests, sometimes conflicting and sometimes coinciding. The recovery of the equilibrium was thus no simple matter; and for the whole of this century, (i.e., the 8th century) the caliphs had as a prominent aim the framing of a policy which would rally the majority of the inhabitants behind it. In an Islamic environment, it was inevitable that such a political struggle should have religious implications. First, and vis-a-vis other Muslim groups, the Abbasid caliphate touched a number of risings of Kharajites who refused to submit to the new rule. There were also other opponents who questioned the legitimacy of the Abbasids' claim to the caliphate. As for the Christians as well as for the rest of ahl-al-Dhimmi, the Abbasid era would prove to be less tolerant of non-Muslims and would either re-enact old anti-Christian legislation or create new restrictions.

The Abbasids chose Baghdad for headquarters, though for a short period of time al-Mutawakkil (847-861) transferred his seat back from Iraq to Damascus (885). As the Melkites[48] were few in numbers in Mesopotamia it was the Nestorians and the Jacobites who under Abbasid rule shared more strongly in the literary life of the country and brought greater contributions. The beginning of the Abbasid caliphate until the reign of al-Mutawakkil (847-861) marked the zenith of the Nestorian Church from mid 8th century to mid 9th century. This prodigious success was made possible by the great number of zealous and educated monks, formed by the many schools existing at the time. In Baghdad itself, there were apparently many important monasteries, groups of

professors, and students. There were, for example, the school of Deir Kalilisu and Deir Mar Fatyun and the school of Karh.

In the last two schools medicine and philosophy were taught along with the sacred disciplines. Christian physicians and especially scribes exerted some kind of tutelage within the Nestorian Church, and tried their best to obtain for their community a more benevolent legislation from Muslim rulers. Though the Abbasids showed tolerance towards the other religious, non-Muslim groups, still their tolerance was displayed mostly vis-a-vis some of their coreligionists who lived on the margins of traditional Islam.

The Christians, especially the Melkites who lived in the eastern provinces of the empire, had much to endure. Before, al-Mutawakkil Abu Gafar al-Mansur (754-775) imposed many vexing measures upon the Christians. In 756, he forbade Christians to build new churches, to display the cross in public, or to speak about religions with Muslims. In 757, he imposed taxes on monks, even on those who lived as hermits, and he used Jews to strip sacristies for the treasury. In 759, he removed all Christians from positions in the treasury. In 766 he had the crosses on top of the churches brought down, forbade every nocturnal liturgical celebration and forbade the study of any language other than Arabic. In 722, he required both Jews and Christians to exhibit an external sign to distinguish them from other believers. **Abu Gafar al-Mansur also put in prison, for different reasons, the Melkite Patriarch Theodore, the Patriarch Georges, and the Nestorian Catholicos James.** Al-Mahdi (775-785) intensified the persecution and had all the churches built since the Arab conquest destroyed. The Christian tribes of Banu Tanuh, which counted 5000 fighters, were forced to embrace Islam. Angered by the defeats he incurred at the hands of the Byzantines, al-Mahdi sent troops to Homs in Syria, to have all the Christians abjure their faith. However, many of these laws were not enforced. For example, when Umar II tried to dismiss all dhimmis from government services, such confusion resulted that the order was ignored.

The Barmakid viziers, of Turkish origin, who were the strong arm of the Abbasid caliphs, seem to have manifested a certain measure of benevolence towards ahl-al-Dhimmi (the tributaries) and especially towards the Christians. It is only at the end of the rule of Harun al-Rahid (786-809), i.e., after the disgrace of the Barmakids, that some measures were taken against the Christians. Harun al-Rashid re-enacted some of the anti-Christian and anti-Jewish measures introduced by Umar II (717-720). In 807, he ordered all churches erected since the Muslim conquest demolished. He also decreed that members of tolerated sects should wear a prescribed garb. But evidently much of this legislation was not enforced. Under his son al-Ma'mun (813-833) there was in 814 a general persecution in Syria and in Palestine. Many Christians and church dignitaries escaped into Cyprus and into Byzantine territories. Conditions under al-Watheq (842-847) did not improve and were sad indeed for the Christians. Under al-Mutawwakil (847-861) there was intensification of discontent on the part of Christians due to harsh conditions imposed on them. In 850 and 854 al-Mutawwakil revived the discriminatory legislation and supplemented it by new features, which were the most stringent ever issued against the minorities. Christians and Jews were enjoined to affix wooden images of devils to their houses, level their graves even with the ground, wear outer garments of yellow colour, and ride only on mules and asses with wooden saddles marked by two pomegranates-like balls on the cantle. Basing their contention on a Qur'anic charge that the Jews and the Christians had corrupted the text of their scriptures (Surs. 2: 70; 5: 16-18), the contemporary jurists ruled that no testimony of a Jew or Christian was admissible against a Muslim.

Legally speaking, the law put the male dhimmi below the male Muslim in nearly every way. It protected his life and property but did not accept his evidence. Eight acts put the dhimmi outside the law: conspiring to fight the Muslims, copulation with a Muslim woman, an attempt to marry one, an attempt to turn Muslim from his religion, robbery of a Muslim on the highway, acting as a spy or a guide to unbelievers, or the killing of a

Muslim. However, despite these stringent laws, the social status of Christians was not that bleak. The consequences of this anti-Christian legislation were mitigated to a certain degree by the number and influence of some Christians in prestigious and vital professions, such as in medicine and high positions of government; e.g., Abu I-Hasan Sa'id ibn Amr-ibn-Sangala, who occupied the position of secretary under the Caliph al-Radi (934-40), and who was as well appointed as special secretary for the two sons of the Caliph in 935, and also Minister of Expenditure, and who rendered inestimable services to the Christians. Because Islam prohibits the practice of usury to Muslims, Christians exercised a certain monopoly on the trades of goldsmith, jeweller, and money-lender. Consequently, many Christians were rich and this stirred further feelings of jealousy against them. On the whole, relations between Muslims and Christians were peaceful and unfair laws were not always enforced.

However, the Christians could not help but feel and endure the stigma of inferiority. Even the literature of Islamo-Christian controversy should not mislead us on their true condition in the land of Islam. The tolerance they enjoyed was not the result of a state policy consistently upheld by all the caliphs. On the part of the caliphs, it was mostly motivated by their concern to protect and advance the sciences and the arts. The Islamisation of Syria and Iraq and other lands no doubt facilitated Arabisation. After the Arab military victory, there was the conquest and victory of Islam as a religion when many Christians in Syria and other lands converted to Islam to escape their oppressive and humiliating conditions. Finally there was the linguistic victory as Arabic supplanted Greek and Syriac.

Addendum: Persecution of the Coptic Church

The Christian Coptic Orthodox Church Of Egypt[49]

Perhaps the greatest glory of the Coptic Church is its Cross. Copts take pride in the persecution they have sustained as early as May 8, 68 A.D., when their Patron Saint Mark was slain on Easter Monday after being dragged from his feet by Roman soldiers all over Alexandria's streets and alleys. The Copts have been persecuted by almost every ruler of Egypt. Their Clergymen have been tortured and exiled even by their Christian brothers after the schism of Chalcedon in 451 A.D. and until the Arab's conquest of Egypt in 641 A.D. To emphasise their pride in their cross, Copts adopted a calendar, called the Calendar of the Martyrs, which begins its era on August 29, 284 A.D., in commemoration of those who died for their faith during the rule of Diocletian the Roman Emperor. This calendar is still in use all over Egypt by farmers to keep track of the various agricultural seasons and in the Coptic Church Lectionary.

For the four centuries that followed the Arab's conquest of Egypt, the Coptic Church generally flourished and Egypt remained basically Christian. This is due to a large extent to the fortunate position that the Copts enjoyed, for the Prophet of Islam, who had an Egyptian wife (the only one of his wives to bear a child), preached especial kindness towards Copts: "When you conquer Egypt, be kind to the Copts for they are your proteges and kith and kin". Copts, thus, were allowed to freely practice their religion and were to a large degree autonomous, provided they continued to pay a special tax, called "Gezya", that qualifies them as "Ahl Zemma" proteges (protected). Individuals who cannot afford to pay this tax were faced with the choice of either converting to Islam or losing their civil right to be "protected", which in some instances meant being killed. Copts, despite additional sumptuary laws that were imposed on them in 750-868 A.D. and 905-935 A.D. under the Abbasid Dynasties, prospered and their Church enjoyed one of its most peaceful era. Surviving literature from monastic centers, dating back from the

8th to the 11th century, shows no drastic break in the activities of Coptic craftsmen, such as weavers, leather-binders, painters, and wood-workers. Throughout that period, the Coptic language remained the language of the land, and it was not until the second half of the 11th century that the first bi-lingual Coptic-Arabic liturgical manuscripts started to appear. One of the first complete Arabic texts is the 13th century text by Awlaad El-Assal (children of the Honey Maker), in which the laws, cultural norms and traditions of the Copts at this pivotal time, 500 years after the Islamic conquest of Egypt were detailed. The adoption of the Arabic language as the language used in Egyptians' every-day's life was so slow that even in the 15th century al-Makrizi implied that the Coptic Language was still largely in use. Up to this day, the Coptic Language continues to be the liturgical language of the Church.

The Christian face of Egypt started to change by the beginning of the second millennium A.D., when Copts, in addition to the "Gezya" tax, suffered from specific disabilities, some of which were serious and interfered with their freedom of worship. For example, there were restrictions on repairing old Churches and building new ones, on testifying in court, on public behaviour, on adoption, on inheritance, on public religious activities, and on dress codes. Slowly but steadily, by the end of the 12th century, the face of Egypt changed from a predominantly Christian to a predominantly Muslim country and the Coptic community occupied an inferior position and lived in some expectation of Muslim hostility, which periodically flared into violence. It is remarkable that the well-being of Copts was more or less related to the well-being of their rulers. In particular, the Copts suffered most in those periods when Arab dynasties were at their low.

The position of the Copts began to improve early in the 19th century under the stability and tolerance of Muhammad Ali's dynasty. The Coptic community ceased to be regarded by the state as an administrative unit and, by 1855 A.D., the main mark of Copts' inferiority, the "Gezya" tax was lifted, and shortly thereafter Copts started to serve in the Egyptian army. The 1919 A.D. revolution in Egypt, the first grassroots display of Egyptian identity in centuries, stands as a witness to the homogeneity of Egypt's modern society with both its Muslim and Coptic sects. Today, this homogeneity is what keeps the Egyptian society united against the religious intolerance of extremist groups, who occasionally subject the Copts to persecution and terror. Modern day martyrs, like Father Marcos Khalil, serve as reminders of the miracle of Coptic survival.

Despite persecution, the Coptic Church as a religious institution has never been controlled or allowed itself to control the governments in Egypt. This long-held position of the Church concerning the separation between State and Religion stems from the words of the Lord Jesus Christ himself, when he asked his followers to submit to their rulers: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." [Mathew 22:21]. The Coptic Church has never forcefully resisted authorities or invaders and was never allied with any powers, for the words of the Lord Jesus Christ are clear: "Put your sword in its place, for all who take the sword will perish by the sword." (Mathew 26:52). The miraculous survival of the Coptic Church till this day and age is a living proof of the validity and wisdom of these teachings.

Autonomous government and birth of sectarian power sharing following the 1860 civil war.

The origin of the Christian hold of power in Lebanon can be dated back to 1861. In 1861 foreign powers imposed what is known as the "Reglement Organique" in which the Ottoman government designated Mount Lebanon as an autonomous Ottoman province to be ruled by a non-Lebanese Ottoman Christian governor, selected by the Sultan, and approved by the great powers Of Europe. The autonomous province was to become a special Ottoman governornate or mutasarrifiyya. A new 12-member council whose seats

were allocated on a sectarian basis aided the governor. Aziz Abu Hamad said that this system increased the Maronites power at the expense of the Druze and other sects.

In the opinion of one historian, Aziz Abu Hamad, Christians from 1861 were able to be autonomous during the Ottoman rule. This was very crucial for the development of their nationalism and their aim of forming a Christian state. Many Maronites conceived the *mutasarrifiyya* as the basis for an independent Lebanon that would be a Christian bastion and an out-post of Western Europe in the Middle East.

The Christian Druze confrontation spilled into the beginning of the twentieth century. For instance, in September 1903, Christian and Muslim clashes resulted in the death of 7 Christians and 15 Muslims. An estimated 20,000 Christians, mainly Maronites, took refuge in the mountains until sectarian tempers cooled.

The French mandate and the increase of the Christian political influence

Christian power in Lebanon increased in September 1920 with the establishment of the state of Lebanon under the French mandate. The creation of Grand Liban (Greater Lebanon) by general Gouraud, High Commissioner for Syria and Lebanon, was the first step taken by France to fulfil its pledges to its traditional Lebanese Christians, especially the Maronites for the establishment of a Christian state. The establishment of an independent Christian state, with extended borders, and under French protection was the realisation of a centuries old dream of Christians especially the Maronites.

For the Muslims in Syria and the areas newly attached to Lebanon (Akkar, Tripoli, Beirut, Bekaa and the South), however, it was the final blow in a series of demoralising events which had began six weeks earlier, with the defeat of the Arab army at Maisalun, and the subsequent occupation of Damascus by the French and the expulsion of Faisal the Syrian king from Syria.

The Lebanese Muslims were disappointed about not being able to unite with the Muslim dominated Syria. Christians welcomed the French mandate power that sided with them. The governance system, which the French designed for Lebanon, favoured Christians over Muslims. The establishment of a pro Christian system strengthened the status of the Christians in Lebanon and in the Middle East.

Abbot Paul Naaman adjudged the establishment of the republic of Greater Lebanon to the efforts of the Maronite Church, and considered it as the Church's greatest accomplishment. Following the creation of Greater Lebanon in 1920, the relations between Muslims and Christians in Lebanon deteriorated rapidly; Muslims attacked Christian villages in Lebanon. The creation of Greater Lebanon set a time bomb by forcing Muslims, whose allegiance was to Syria and to the Arab nation, to be citizens of the new state.

Eyal Zisser explained that the Christian population in Lebanon dropped from 85 per cent to 54 per cent once the new areas were added to the new region of Lebanon's Mountain. The creation of Greater Lebanon would contribute to their fall 70 years later, with the addition of those Muslim populated areas.

Sami Ofeish elaborated that the sectarian system was at work as early as 1920s:

Seats in the first parliament, initiated in 1926s were allocated on a sectarian basis. The sectarian allocation of top state offices also started to take shape during this period, although the Christian elite predominantly filled them.

The 1943 pact

It is very important to look carefully at the structure of the Lebanese political sectarian regime. That structure has ensured Christian political dominance until 1990. The sectarian system was reinforced with the declaration of independence in 1943 following the collapse of the French mandate. President Bishara Al-Khouri (a Christian) and Prime minister Riad Soleh (a Muslim) joined in an unwritten agreement, which was called the National Pact.

The National Pact set a new political system for Lebanon. It resolved to preserve the position of the presidency for the Maronites, the premiership for the Sunnis, and the parliament speakership for the Shiites. Moreover, the Pact agreed to distribute parliamentary seats, cabinet posts, and administrative and army positions at all levels on a sectarian basis. Sami Ofeish said that the National Pact favoured Christians and in particular the Maronite elite.

The 1943 Pact cemented the Christian political power, which was given to them in the 1920s by the French Mandate. It enabled Christians to rule Muslims for the next 32 years until it started to crack in 1975. Certainly, Christians enjoyed overwhelming control of the political system, despite the allocation of the next two top political office positions to Muslims.

Similarly Mark Tomass noted that the Christians acquired the lion's share of sectarian jobs:

This pervasive sectarianism was reflected in the constitution of 1943 drawn under the French Mandate (1920-1945). It allocated specific government posts to sect leaders. Because of their greatest and specific ties to France, Maronite-Christians acquired the lion's share of posts.

All the above may give the indication that the Christians were given the edge over the Muslims, and, therefore, they dominated the country until the start of civil war.

Chapter 2: Christians maintained hold on power from 1943-1975

This chapter argues that the Christians managed to hold on to power despite the Muslims attempt to demand a far more share of power from the Christians.

According to Brenda Seaver, the Lebanese political situation between 1943-1975 endured periods of severe internal strain. The major causes of this strain were the 1958 civil war, the Arab-Israeli conflict, and the influx of Palestinian refugees and the PLO's arrival in Lebanon[1]. These above-mentioned events would serve as a catalyst for the civil war of 1975 and the fall of the 1943 political system in 1990.

The establishment of the new state of Israel and its effects on Christians and Muslims in Lebanon

The creation of Israel in 1948 greatly affected the cordial harmony between the Lebanese Christians and Muslims. The reason for this is that some Christian leaders publicly met with Israel. However, Muslims saw Israel as the main enemy to the Arab world and that any cooperation with it would be considered treason.

Patriarch Antoine Arida was the first Christian leader to sign a Zionist-Maronite treaty of 1946[2]. The treaty laid down the guidelines for the establishment of close ties and co-operation between the Maronites in Lebanon and the Jewish Yishuv in Palestine, on the basis of mutual recognition of rights and national desires[3]. The Christians made no secret of the fact that they believed that they could benefit from the ties and experience of the Jewish Yishuv[4].

Eyal Zisser explained the reason for the Maronites seeking ties with Israel:

The only thing the Maronites wanted was to recruit discreetly Israel support for their struggles in the Lebanese domestic arena, keeping these connections as tightly under wraps as possible[5].

Despite the fact that the parties involved did not execute the treaty, it shows how Christians were looking for an ally to protect them from the enemy within namely "the Muslims" who started to gradually distance themselves from the National pact of 1943.

According to Eyal Zisser, there were other Christian leaders who voiced their sympathy to the Zionist movement publicly, namely the archbishop of Beirut, Ignatius Mubarak[6]. Since the Muslims saw Israel as an obstacle for a mightier Muslim Arabic world, they sought support from outsiders such as the Palestinians in the early stages of the Lebanese civil war and Syria in the later stages.

The civil unrest of 1958

The political power of the Christian political elite was challenged in 1958. The country was shaken during this period. In 1958 Syria and Egypt came together in the United Arab Republic (U.A.R) under full Egyptian command. The union received support among the majority of the Lebanese Shiites and Sunnis[7].

The Lebanese government dominated by Christians was fearful of the supporters of the pro Arab unity who were trying to topple the government. President Camille Chamoun backed by the bulk of Christians was absolutely determined to preserve Lebanon. As a consequence, only a small spark was needed to ignite widespread violence[8]. Therefore on 8th May, unknown assailants killed an anti-regime Maronite journalist in Tripoli (the Second largest Lebanese city). Public order instantly collapsed in Tripoli and the Muslim sections of Beirut, as riots extended into the mobilisation of gangs and small militias by radical parties Nasirites and Ba'th[9].

President Chamoun, a Christian, asked the Eisenhower administration to curb the civil unrest of 1958. The Eisenhower administration quickly responded by sending 10,000 Marines, in order to shore up the government's forces. Aziz Abu-Hamad cited that the Maronite-led government troops and the Maronite militia battled an alliance of Muslim militias and their leftists and Nasirist allies in Tripoli, Beirut, Sidon and Tyre[10]. Aziz added that the 1958 crisis was defused when President Chamoun dropped his plans for a second term[11]. Christians and Muslims were finally content with the election of the army commander Fouad Shihab as the new president, and, consequently, the US withdrew from Lebanon.

During the 1958 civil war, the Christian dominated government fought alongside the Maronite militia against Muslims and leftists. Even though the 1958 war was caused by the clash of pro Lebanese sovereignty and pro Arab unity groups, it reinforced the belief that the Lebanese community was divided along sectarian lines. Thus, the Christians

favoured Lebanese sovereignty while the Muslims favoured Lebanon joining a more desired unified Arabic league nation.

The 1967 Muslim-Jewish war and the Palestinian increased involvement in Lebanon

The 1967 Arab-Israel war further strained the relationship between Christians and Muslims. This was due to the fact that the Lebanese political leadership refused to commit its troops to the June 1967 Arab-Israeli war. The non-commitment enraged many Lebanese Muslims[12]. After the defeat of the Arabs in the 1967 war, the Palestinians started to launch attacks against Israel from Lebanon. Israel retaliated by shelling Lebanese towns and villages.

Aziz Abu-Hamad showed that the Palestinian military action against Israel divided Christians and Muslims again:

Muslim leaders proclaimed support for the Palestinian cause, Christian leaders expressed their opposition to dragging Lebanon into the Middle East conflict[13].

Although Lebanese Muslims had only minority representation in the Lebanese Parliament, they outnumbered Christians in 1968. This was largely due to the higher rates of Christian emigration and higher Muslim birth rates. Aziz Abu-Hamad explained that in 1968, Muslims demanded several government changes including an end to the accord that reserved key positions for Maronites, such as the Commander of the army and the Governor of the central Bank[14].

The Cairo agreement of 1969 gave Palestinians the right of autonomous administrative control over their refugee camps in Lebanon. Christians objected to the agreement arguing that it was a betrayal of Lebanese sovereignty[15]. The Christians' anger compelled Christian parties such as Phalanges(Kata'ib) and Camille Chamoun's National Liberal parties to establish military camps for their militias[16]. These newly trained Christian militias assisted the Lebanese army in their clashes with Palestinians in 1970. Although that crisis was temporarily resolved by reaffirming the Cairo Agreement, the Christian leadership, girded for the next round, determined to uphold Lebanese sovereignty and the Christian character of Lebanon[17].

The Jordanian army expelled Palestinian fighters in September 1970 from Jordan. The move was aimed to stop the Palestinians from attacking Israel who used to militarily retaliate by bombing Jordan[18]. Many newly arrived expelled Palestinian fighters entered Lebanon taking advantage of the 1969 Cairo agreement, which granted Palestinian relative autonomy in Lebanon. Aziz Abu-Hamad said that several Lebanese factions, mostly Muslim and leftist groups, used the PLO's autonomy and political and military power to press for greater participation in decision-making[19].

During the 1973 Arab-Israeli war, differences between Christians and Muslims deepened. The Christians were upset to see South Lebanon a battlefield between Israel and the Palestinians, while the Muslims took the opportunity in return to show dissatisfaction with their economic and political status in a Christian dominated political system[20].

Chapter 3: Christian Nationalism vs. Muslim Nationalism

This chapter explores nationalism in Lebanon. Nationalism can be considered as one cause of the rise and fall of Christianity in Lebanon.

Meir Zamir described the spread of Christian nationalism in Lebanon as one of the three nationalistic movements that emerged simultaneously in the Middle East. The other two being the Muslim and Jewish movements[1].

It is very hard for people with different nationalistic persuasions in the same country to stay unified. I will limit my study to the Christian and Arabic/Muslim nationalism, due to the fact that Lebanon housed only few a hundred Jews.

Theodor Hanf stated that the Lebanese nationalists, mainly Christians, tried to prove that Lebanon had existed since time immemorial and stressed its independence and uniqueness. He added that Arab nationalists, usually Muslims, tended to present the history of what is now known as Lebanon as a provincial chapter in the history of Arab-Islamic empires[2]. He added that there had been disputes about when which part of the country was first called Lebanon, and whether one or other of the contemporary communities was already a nation in the past[3].

Marguerite Johnson identified Christian nationalism in terms of their distinctive cultural identity in the Middle East[4]. The cultural character of the Christian community was rooted in their religious separateness from the rest of the Near East and was nourished by centuries of long cultural ties with Western Europe.

Christian nationalism helped increase their survival chances in Lebanon. However, it also contributed to their own downfall. Their nationalism clashed with Muslim and Arabic nationalism. The Muslims showed an equal resolve to claim Lebanon and tried to remove the Lebanese Christians from political power.

In Lebanon, until recently, most Christian children were taught that Lebanon is a Phoenician and a western oriented nation, while most Muslim children students are taught that Lebanon is an Arabic country and an integral part of its Islamic World. Many Christians believe that they are Lebanese and not Arabs.

Ghassan Hage reasoned that the Muslim Shari'a's differentiation of people on the basis of their religious identity led Christians to become acutely conscious of their status as a religious minority[5].

The biggest fear Christians have had is how to survive in such a Muslim dominated region. This has prompted them to deny Muslims the opportunity to turn Lebanon into an Arabic and Muslim nation. This was done by spreading their notion of nationalism, which they associated with Lebanese sovereignty away from Arabic and Islamic influences.

Christian nationalism made the Christians reluctant to share their power with Muslims until the commencement of the 1975 Lebanese civil war. They were worried about their future as a minority, surrounded by a majority Muslim population that was hungry to claim its fair share of power due to their superiority of numbers. Lebanese Christians were always keenly mindful of past atrocities inflicted on their brethren in the Middle East at the hands of the Muslims- namely the demise of Armenians in Turkey and the persecution of Coptic Christians in Sudan and Egypt. The majority of Christians associate themselves with Phoenician roots and not to the Arab Bedouin (Originally Arab).

Antoine Najm did not agree that nationalism ran along strict religious lines. He saw that Arabists, be Christian or Muslim, aspired to either annex Lebanon to the "Greater Arab

Nation" or to establish an Islamic or quasi-Islamic state. Lebanese nationalists rejected this political stand[6].

The clash of nationalism between Christians and Muslims in Lebanon may be illustrated by a recent incident surrounding the celebrated poet Khalil Gebran. Recently, the American Maronite Union wrote to the American Secretary of State, General Colin Powell, clarifying that the famous Lebanese poet Khalil Gebran is Lebanese and not an Arab[7]. Their protest was to the Middle East Descent Association in America, honouring Khalil Gebran as an Arabic American in the presence of Powell[8]. Tom Harb the chairman of the American Maronite union explained:

While we certainly would not be opposed to any party that would honour Khalil Gibran, we express our concerns as the identification of this great Lebanese-American as an "Arab-American"[9].

David Gordon discussed the view of Muslims and Christians about each other. He outlined Muslim opinion about Christians as follows:

- Firstly, Muslims rejected the maintenance of a Christian state. They objected to the way power was distributed so that it enabled Christians, particularly Maronites, to dominate a nation whose majority were Muslims. Moreover, Muslims believed that power should be based not upon sectarian distribution but upon the principle of one vote per person.
- Secondly, Muslims claimed that the Christian establishment has repeatedly sought to split Lebanon, politically and culturally, from the Arab world. They argued that the Maronites supported the crusaders and that the Maronite Patriarch Ignatius Mubarak had explicitly supported Israel.
- Thirdly, Muslims argued that the Christian establishment had favoured and promoted private and foreign education, in order to erode the position of the Arabic language. Typically, Muslims believed that many textbooks had belittled Arab accomplishments and promoted the image of Lebanon as once a Phoenician and now a Christian state[10].

The Christians' view of Muslim nationalism was put succinctly also by David Gordon. He explained that Christians believed that Arab nationalism was inevitably "Muslim". He added that they further claimed that Muslims were hypocritical in calling for a secular state, while at the time never abandoning their "personal status"(according to which matters of inheritance and marriage are determined by Koranic prescription). Lastly, Christians believed that integration of Lebanon politically or economically into the Arab world with its authoritarian and socialist tendencies, would only jeopardise the freedom and prosperity that both Muslims and Christians enjoyed in Lebanon. Christians further saw that the realisation of Muslim demands would be killing the goose that laid the golden egg[11].

The Christians' belief was that Arab nationalism was inevitably Muslim. This is true, owing to the fact that the ordinary Arabic citizens and government stressed the Islamic nature of the Arab world.

This chapter explored how Lebanese Christians and Muslims espoused different nationalistic views. The spread of this divided nationalism was made easier by the existence of political and religious political parties, which I will discuss in the next chapter.

Chapter 4: Christian Political Parties and Organisations

This chapter explores Christian political parties, and their role in the rise and fall of Christians in Lebanon. These parties have used nationalism as a vehicle to promote their political platforms. These political parties were involved in the 1975 civil war. Moreover, despite the end of the civil war in 1990, the Lebanese Christian parties still try to influence politics in Lebanon. These parties' aim has been to be recognised as the ones who safeguarded the Christians' rights in Lebanon.

The Phalanges Party (Kataib)

It was clearly the single most important actor among Lebanese Christians in the events leading to the 1975 crisis. In the early 1950s, the Phalanges became a parliamentary party and a participant in the traditional game of Lebanese politics[1]. It recruited non-Christian and non-Maronite members. Yet, the Phalanges remained essentially a Maronite party and according to Rabinovich, the Lebanese entity it envisaged was in reality Christian[2].

In the summer of 1975, when it appeared that the preservation of Christian control over the traditional political system in Greater Lebanon was no longer feasible, the party, or at least its radical wing, opted for the less desirable goal of a smaller Christian Lebanon based in East Beirut, the Northern part of Mount Lebanon, and the coastal area north of Beirut³. This sentiment was expressed through the publication of an interesting pamphlet by the Maronite Intellectual Centre in Kaslik, under the title Greater Lebanon a half century's tragedy. The pamphlet stated that the creation of Greater Lebanon in 1920 by the French mandate was not in favour of the Christians.

The Christians knew very clearly that their political dominance, which was safeguarded by the creation of Greater Lebanon in 1920 by the French mandate and the 1943 pact, was no longer possible. It was a sound strategy to opt for a smaller country in which they could control and preserve their culture. However, as events later showed, Muslims were not just interested in taking power in Lebanon but also to prevent Christians from ever forming a small or larger Christian Lebanese nation. As a result, the party was very interested in protecting Christian interest in a country, which started to slip away from them in favour of the Muslim majority.

The Phalanges party was divided between two schools of thoughts-the school of thought represented by Pierre Gemayel's elder son Amin and that of Karim Pakandouni. They believed that Lebanon's Christians could only survive by coming to terms with their environment. It sought accommodation with Syria, with Lebanese Muslims and with the larger Arab world. The second school of thought was represented by Amin's younger brother Bashir, who, in the summer of 1976, became the Commander of the party's armed forces. This school according to Itamar Rabinovich is sceptical of Arab and Muslim willingness to tolerate a Lebanese Christian entity in their midst, and believed in the need to develop that entity's resources, the establishment of an alliance with Israel, the mobilisation of the Lebanese Christian Diaspora, and the obtainment of American support[4].

The second school of thought prevailed over the first one. When Bashir sidelined his older brother, many believed that Bashir ignited strong nationalistic support among Christians. He later became the President of the country for twenty-one days, until his assassination. His brother succeeded him but was much weaker than he.

The Lebanese Forces

The Phalangist army called itself the Lebanese Forces (LF). It mustered up to 20,000 troops, of which a core of 3,000 was a full-time soldier. Under the leadership of William Hawi, and later of Bashir Gemayel, it evolved into a formidable and highly organised fighting force. The Phalangist party practised conscription in the area it controlled, drafting eligible young men to swell its ranks. In internal fighting throughout the Civil War and up to 1982, the Lebanese Forces consolidated its leadership of the Lebanese Christian Front by assimilating other Christian militia, often by force[5].

The National Liberal party

The Phalanges principal ally in the Lebanese front, Camille Chamoun's national Liberal party, was a markedly dissimilar political formation⁶. A small party organised around the person and personality of its leaders, it lacked the coherent doctrine, elaborate structure, and large membership of its senior partner, the Phalanges.

Camille Chamoun presided over Lebanon from 1952 until 1958. He was a bitter opponent and critic of Pan-Arab nationalism, and the only Arab ruler who accepted the US president Dwight Eisenhower's doctrine, which was aimed to help the Middle East nations fend off armed aggression from any communist nation. It even offered to protect the political independence of such nations[7]. The party is currently heading the opposition against Syria's presence in Lebanon.

Al Marade Party

This 3,500-strong unit, also called the Marada (Giants) Brigade, was named after a Byzantine border guard in ancient Lebanon. They represented the interests of Sulayman Franjiyah, President of Lebanon at the outbreak of the Civil War. It was also called the Zhagartan Liberation Army after Zgharta, Franjiyah's hometown. It operated out of Tripoli and other areas of northern Lebanon, but it also fought in Beirut. The military alliance between the Phalanges and the Marada, which was evident at the start of the 1975 civil war, ended on June 13, 1978, with a surprise Lebanese Forces (LF) attack on Ihdin, the Marada headquarters, during which the Marada commander, Tony Franjiyah was killed[8].

The Order of Maronite Monks

The Maronite church has played a big role in Lebanese politics. It has sought to safeguard the right of Christians. During the 1975 Lebanese Civil War, Patriarch Bulus Khureysh, the head of the Maronite Church, did not have any political impact⁹. On the other hand, the head of the order of Maronite monks Father Charbel Qassis took the activist and militant line within the Maronite church. The Maronite Monastic order, the owners of a sizable portion of Lebanon's agricultural land, provided financial and political support to the Maronite militias[10].

The Order of Maronite Monks militia consisted of 200 priests[11]. Father Bulus Na'aman, another powerful militant cleric, later replaced Quassis[12]. Rabinovich explained that Maronite monasteries were storing weapons, ammunition, and food for Christian militias[13]. Priests saw the need to protect Christians against Palestinians and Muslims who were threatening the status quo of Christians.

Maronite League

The Maronite League was a militant militia headed by Shaker Abu Suleiman, an ardent supporter of Qassis. Like the Guardians of the Cedar (see below), it was a purely Maronite militia without the inhibitions of the politically sophisticated Phalanges and National Liberals. It, therefore, chose to fight alongside these groups rather than to merge with them[14].

The Guardians of the Cedars

The Guardians of the Cedars consisted of about 500 men[15]. Although they advocated a non-confrontational confessional ideology, the Guardians have in practice been among the fiercest fighters for the Christian cause.

The political and military leader of the Guardians of the Cedar, Etienne Saqr (nicknamed Abu Arz), worked for the Faranjiyya administration in the early 1970s. But ideologically, Sa'id Aql who sought to draw a clear distinction between Lebanonism and Arabism inspired the Guardians. Aql's conception of Lebanon, originating in and inspired by a remote Phoenician past, and contributing to the development of civilisation, minimises the role of Islam and Arabism[16].

The Guardians of the Cedars were frank about their relationship with Israel, unlike the Phalanges and the National Liberals, who sought to conceal their relations with Israel. The Guardians argued publicly in 1976 that the Christians should turn to Israel to ask it to save what was left of Lebanon. Like the Maronite League, they maintained their separate organisation that fought alongside the larger militias[17].

At Tanzim

Arabic for "the organisation". At Tanzim was originally a small secret society of Christian officers within the Lebanese army who supported the Phalanges. At Tanzim accepted members from outside the army, mostly from the upper and professional classes. It fielded its own militia of about 200[18].

The Lebanese Front

In December 1975, when major changes in the Lebanese political system were being discussed seriously and a Muslim summit was convened to formulate a joint position, a comparable Maronite summit was called for. The major Maronite leaders Pierre Gemayel, Camille Chamoun, Charbel Quassis, and Shaker Chaker Abu Sleiman met in the presidential palace[19].

In the spring of 1976, the Maronite summit was renamed the Kafur summit. Camille Chamoun was chosen President of the newly formed Lebanese Front. Its leadership included Pierre and Bashir Gemayel, Bulus Na'aman, Edward Hunayian (who had previously worked with Raymond Edde), and two noted Christian intellectuals, Charles Malek and Fouad Ephrem Al Boustani. A joint military command was formed for the various militias, whose new collective name was the Lebanese forces.

The Lebanese forces were made up of four militias, the Phalanges, Chamoun's Numur, the Guardians of the Cedars, and the At Tanzim. Two members represented each. Despite the nominal parity, it was clear that the Lebanese Forces were dominated and controlled by Bashir Gemayel.

Nevertheless, the formation of an apparently non-partisan, all Maronite forums proved very useful for the further development of the status quo coalition of Christian leaders mentioned above[20]. Halim Barakat said that the Christian rightists of the Lebanese Front have continued to resist the elimination of political sectarianism[21].

The Army's Christian Leadership

The Christian leadership within the army can be considered an important component of the status quo coalition, which consists of Christian groups, which refused to relent their power to Muslims. The Lebanese army's refusal to take sides during the crises of 1952 and 1958 was a rare phenomenon in post-world war II Middle East, where political history has been largely shaped by military intervention and domination. The higher echelon of the professional officer corps was predominantly Christian, and the army was seen as one that was predominantly Christian. The army was seen as one of the ultimate guarantors of both the Lebanese political system and the Christian character. In the 1950 and 1960s, Muslim politicians repeatedly demanded a national service law that would transform the army into a predominantly Muslim force[22]. The bulk of the army was positioned in Beirut and the centre of the country.

Accommodationist Christian leaders

The Christian community had also moderate Christian politicians and public figures such as the former president Elias Sarkis and Raymond Edde (the son of President Emille Edde). They sought accommodation policies with the opponents of the (namely the Muslims). However they did not possess the coherence of an actual political school or bloc. Moreover, these leaders were willing to concede a large share of power in the political system to the Muslim community. They strongly opposed the notion of partition.

Chapter 5: The Christian role in the Lebanese Civil War of 1975-1990

The Lebanese Civil war and its outcome changed the status of Christians in Lebanon and helped their political decline. The Civil War started in 1975 and many historians still do not agree on its immediate causes. However, Brenda Seaver cited two events, which marked the beginning of the Lebanese Civil War.

The first event occurred in February 1975, where Lebanese fishermen's unions in Sidon, Tyre, and Tripoli jointly protested the establishment of the Protein Company, a modern high-technology monopolistic fishing company owned in large part by former president Camille Chamoun, a Maronite Christian[1].

Brenda Seaver added that the army began firing upon protesters mortally wounding Ma'ruf Saad, the Sunni Muslim leader of the popular Nasserite Organisation of Sidon[2]. Following Sidon's events, street demonstrations erupted virtually in all of Lebanon's major cities and intense fighting occurred between Christian troops and gunmen aided by Palestinian commandos.

While the second event, according to Seaver, took place on 13 April 1975, when unknown assailants attempted to assassinate Pierre Gemayel, the leader of the Phalanges, while he was attending the consecration of a new church in the Christian Beirut suburb of Ain Rumana. Gemayel survived, but three of his bodyguards died[3]. Seaver added that a group of Maronite militiamen at Ayn Al-Rumana retaliated by ambushing a bus containing mostly Palestinians on their way to the Tel-Al Za'atar refugee camp, killing twenty-seven passengers[4]. The incident incited heavy fighting throughout the country between the Phalangists on the one hand and Palestinian

militiamen and leftist Muslims on the other hand, resulting in over 300 deaths in three days. The first incident highlighted the Muslims' uneasiness about the privileges that the Christian elite were enjoying. The protest was not just a protest against the opening of the company, but because it was owned by one of the Christian power brokers. Moreover, it followed a constant outcry of Muslim leaders against the privileges and wealth of the Christians.

After the Cairo Agreement in 1969, which sanctioned the arming of Palestinians in Lebanon, the Christians perceived the continuing presence of the Palestinians in Lebanon as a serious threat.

These above incidents are not the only factors, which led to the eruption of the Civil War. The nature of nationalism in Lebanon has played a crucial role in making the Civil war inevitable.

Twefik Khalaf noted that the Christians had a hidden agenda when fighting broke out between the Phalanges and the Palestinians. The Phalanges wanted to hold on for a few days and then engage the Lebanese Army in a Jordanian style campaign against the Palestinians[5].

The Christians may be indirectly blamed for the eruption of the civil war, due to the fact that the demands of Muslims for more equality fell on deaf ears. As a result of a fifteen-year Muslim boycott of the Lebanese state during the French mandate, there was always considerable disequilibrium in the civil service, which was made up largely by Christians. The disequilibrium continued well into the independent republic: young civil servants appointed in the 1930s reached retiring age only in the 1960s[6]. This ably explained the reason behind the Christian control of the civil service.

In the fifties, Maronites and Greek Catholics Melkites and Sunni Muslims were over represented at the expense of the Shi'ites. As Muslim communities lagged in university education, Muslim deputies, parties and institutions were among the zealous champions of the principle of proportionality or quota citing Article 95 of the constitution which stipulated an adequate distribution of civil service posts among the communities[7]. Christians, with their educational advantages, rejected the Muslim demand, citing that Article 12 of the constitution, stipulated that all citizens should have equal access to the civil service and that the only criteria of selection was merit and ability[8].

The above example effectively explains that the different interpretation of the constitution by Christians and Muslims had made them in conflict with each other.

Brenda Seaver criticised the Christian militias, as they often seemed to act in defiance of the Lebanese Front's leadership[9]. Ghassan Hage cited Christian notorious atrocities on 6 December 1975. The day was to be known later as "black Saturday", where more than two hundred Muslims were brutally massacred by Christians. This event was usually explained as an act of revenge for the killing of Christians in Muslim areas[10].

Simon Haddad recorded that Palestinian refugees were slaughtered in Tal Al Za'atar in 1976 and in Sabra and Shatila camps in 1982[11]. Rex Brynen estimated that Christians killed about one thousand Palestinians and Lebanese Muslims and evicted twenty thousand from the Palestinian protected areas of the Al-Karantina and Al-Maslakh slum districts[12].

The years between 1975-1990 were the darkest time for Christians. This was due to the atrocities committed by the Christian militia and by the atrocities committed on Christians by Muslims and Palestinians. Charles Sennott recalled the war memory of one Christian villager Michael Abu Abdella from Damour. Abu Abdella remembered the attacks that devastated his village Christian community and had caused thousands to flee[13].

During the Israeli invasion of Lebanon in 1982, a Phalange faction led by Elie Hobeika attacked the Palestinian refugee camps of Sabra and Shatila and massacred about one thousand unarmed refugees, including women, children, and old men[14]. Israel was blamed widely for not intervening to stop it once it had begun[15].

However, the Lebanese forces denied its involvement and the victims' relatives have recently launched criminal proceeding at the Belgium supreme court against the current Israeli Prime Minister Ariel Sharon, who was the Defence Minister during the 1982 invasion.

Chapter 6: Causes of the Decline of the Christian status in Lebanon

The decline of the Christian role in Lebanon was caused by four factors. Firstly, the typical strife with the Muslim foes, secondly by internal Christian division and fighting, thirdly by foreign intervention and fourthly by voluntary and forced emigration of many Christians.

The political and social Christian decline can be traced to their struggle with the Muslim majority. Christians were exhausted by their war with the Muslims. Fawaz Gerges noted that Latif Abul-Husn believed that the 1975 war revolved around three main issues: Reform of the political system, the national identity of Lebanon and Lebanon's sovereignty[1].

According to Abul-Husn, the Christians could have been in conflict with the Muslims over the three above issues. The Muslims wanted to reform the political system, which favoured Christians. They wanted to translate their numerical superiority into political power. They wanted a system, which they could control. Moreover, they saw Christians as an obstacle to the formation of an Islamic state similar to the rest of the Middle Eastern states. The Muslims chose war instead of dialogue, due to the fact that the Christians continued to ignore their grievances. The war was more destructive to the Christians than to the Muslims.

In 1983, a civil war erupted in the mountains between the Phalanges and the Druze on a large scale. The Druze defeated the Christians. They drew no distinction between their Christian supporters and opponents. Around sixty villages were devastated, thousands of civilians were murdered, and tens of thousands were driven out or had fled. The spiritual leader of the Druze, Sheikh Abu Shakra, summed up the brutality of this phase of the civil war stating that the Christians would never again live in the Druze Mountain[2]. For the Christians, the episode was a disaster of a similar magnitude as in the Chouf, where about fifty Christian villages were razed to the ground in 1983[3].

Theodore Hanf noted that there had been radical changes in the southern section of Mount Lebanon, the upper Metn, the Aley region and the Chouf. In 1975, the Christians comprised a good half of the population, a decade later about 1 per cent. The Christians were expelled from the coastal strip in the first two years of the war[4]. They were eradicated from certain areas and replaced by Muslims. There were several wars between Christians and Muslims but the 1983 Mountain war stands as the most significant war, which caused the death of thousands of Christians and expelled them from the Mountain area.

At the end of the civil war in 1990, as Christian-Muslim relations improved, many Christians started to return to their villages. The government even started to financially aid them to renovate or build new houses.

The struggle with the Muslims caused the Christians to slowly surrender their traditional hold of power and opted to emigrate seeking a better future.

The decline of the Christian power in Lebanon can be also traced to internal divisions and infighting among the Christians themselves. The Phalanges saw that the Maronite political pluralism ought perhaps to be tolerated, but the community's military power had to be under one authority, and that authority had to be theirs[5]. For this reason the Phalanges sought to break the independent power of their two principal partners, the Franjiyya and the Liberal National Party. The relations with Franjiyya worsened after they disagreed over relations with Syria.

The Phalanges sought to expand their party organisation into Northern Lebanon and to undermine the Franjiyya family's economic base by disputing Franjiyya's right to raise levies in the heavily industrialised region around Chekka, South of Tripoli[6]. Franjiyya responded to the challenge by killing the chief Phalanges organiser, Jud Bayeh. The Phalanges retaliated by shelling Tony Franjiyya's home in the village of Ehden, killing him and his immediate family in June 1978[7]. Itamar Rabinovich questioned whether or not his assassination had been planned; it is obvious that excessive brutality divided the Christian camp[8]. Franjiyya accused Lebanese Forces of collaboration with Israel and opted to side with Syria[9].

In 1980, Bashir Gemayel's militia destroyed the military infrastructure of the Tigers, the National Liberal Party's militia, in the Beirut area. The Phalanges sought to expand their mandate and their demographic and territorial bases by becoming the representative authority for all Lebanese Christians not just the Maronites[10].

On 31 January 1990, after the Lebanese forces announced its reluctant endorsement of the Ta'if Accord, Michel Aoun had to consolidate his position with his Christian constituency. He attempted to wrest control of the small Christian area between Beirut and Jebail, but in the process inaugurated a Christian civil war in January 1990[11]. Kail Ellis commented that the conflict lasted until July of that year and ended without a clear-cut victory for Aoun[12]. Before the fighting stopped in mid-March, nearly 750 civilians had been killed and 3,000 wounded, but the Lebanese Forces continued to support the new accord[13]. Ellis noted that the war had negative political consequences for the Christian community and that it was estimated that the war had caused \$1.2 billion in property damage[14].

Another reason for the decline of Christian influence in Lebanon is that not all Christians shared the dream of a Christian state. For example, Christian members of both Lebanese communists and the national progressive parties aimed for a non-secular political system and called for the abolition of the religious based political system. Theodore Hanf noted that the civil war between the Christian communities had weakened them more than all the previous attacks of Lebanese and foreign foes[15].

Christian relations with foreign powers have also contributed to their decline. In the words of Lebanon's premier columnist, Ghassan Tueni, it was the others' war. Lebanon was used as a battlefield for the ongoing clashes in the Middle East and the superpower rivalries resulting from the cold war[16].

Eyal Zisser commented that stronger relations between Israel and the Lebanese Maronite community inevitably led to the civil war in Lebanon in 1975[17]. Eyal added that such relations were founded on the common belief that Jews and Maronites must forge a strong alliance to ward off hostile Muslim-Arab attacks[18].

Brenda Seaver outlined that without Palestinians; the Lebanese system might have persisted:

At the very least, if the Palestinian problem had never existed, there would have been more time for strong elites to emerge who could have dealt with the difficulties of modernisation by carrying on the Shihab tradition of social reforms and instituting moderate political reforms[19]

Brenda Seaver gave an accurate analysis of the Palestinians contribution to the collapse of the Lebanese political system. The Palestinians might have tried to turn Lebanon into an alternative permanent state, as compensation for their homeland. The Palestinians' interference worsened the already tense relations between Christians and Muslims. Despite the several episodic civil wars between Muslims and Christians, the whole population had co-operated together for many centuries.

Syria has also played a big role in the decline of the Christian's role in Lebanon, despite its initial intervention militarily in their favour in 1976. When in 1976, the Lebanese National Movement LMN that was fighting Christian forces was about to gain victory over the Christian; the Syrians intervened, explicitly stating that their reason for doing so was to help the Christians[20].

Ghassan Hage explored the reasons behind Syria's help for the Christians in 1976:

Undoubtedly, however, it aimed to avoid the creation of a mini Christian state that the Christians would have proclaimed in all likelihood in the areas that remained under their control[21].

It is important to note that Syria helped the Christians to secure a foothold in Lebanon. However, the Christian leaders, who governed Lebanon at the start of the civil war, failed to predict the implication of Syria's initial friendly intervention in Lebanon. Rex Brynen noted that the massive Syrian military intervention in Lebanon served to Arabise the Lebanese civil war, substantially shifting the conflict from its initial Lebanese social and political bases to the broader regional arena[22].

The honeymoon between the Christians and the Syrians was short lived. Ghassan Hage said that following Egyptian president Anwar Sadat's trip to Jerusalem, an Israeli conceived peace plan (what became known as the *Begin plan*) emerged allowing for a role of the Christian Right, namely the Phalanges. They did not hesitate to grab the opportunity and quickly turned against Syria[23].

On February 7, 1978 a limited armed confrontation between the Syrians and some Christian elements of the Lebanese army took place. Soon after, this confrontation developed into a full-scale war[24]. The Begin plan allowed Israel to invade and stay in South Lebanon until a permanent solution prevented the Palestinian guerrilla from returning[25]. Here, the Christians represented by the Lebanese Front, took its most extremist stand on the Palestinian presence in Lebanon and called for the elimination of the Palestinians armed presence[26]. Syria was furious at the Christians' apparent siding with Israel and so began bombardment of the Christian quarters of Beirut[27].

Ghassan Hage presented the reasons for the Syrian aggression against the Christians:

It was a reflection of the frustration of Syrian President Assad to see the Christian rightists, whom he had basically saved, and whom he had attempted to handle with the utmost care, move away from him with ease[28].

There was some notion in 1978 that Syria and the Muslims wanted to eradicate the uniqueness of Lebanon and the Christian presence in it. This led Camille Chamoun to call on the "civilised world" to stop the Syrian bombardment of the Christian area[29].

Christian civilians paid a high price for the political mistakes of their own leaders. Those leaders did not foresee that Syria would demand full support for its policies, which shifted again to support the Palestinian presence in the South, something that is against the Christian's principle of a free Lebanon. The civilians were bombed every time their leaders disagreed with Syria or the Muslim militias, namely the Lebanese national movement.

The conflict was between Christians and Muslims, more precisely between Christians in Lebanon against Muslim Syria and thousands of Iranian revolutionary guards[Hezbollah]:

- the struggle for Lebanon was conducted between Maronite leaders in East Beirut and Hafiz al-Asad in Damascus[30].

Following the end of the civil war in 1990, the political power of the Christians declined even further. Alan George described how the Maronites were marginalised:

- Their selective representation in the political hierarchy and the exile or imprisonment of leading political figures[31].

The Christians' position declined even further, when a major ally of the past, the United States, refrained from urging Syria to withdraw. In 1958, the United States rushed to help president Camille Chamoun to quell a rebellion, which was staged, by Muslims and followers of former Egyptian president Abdel Nasser. Later, however, The United States abandoned its role in Lebanon, owing to the fact that in 1983 the American embassy in Ain al-Mreisse was demolished by a suicide bomb attack that killed more than 60 people[32]. Six months later, suicide bombers made simultaneous attacks on the multinational force that arrived a year earlier at the request of President Amin Gemayel. The results of the attacks were devastating when 58 French paratroopers and 241 Americans marines were killed. Finally the Americans pulled out of Lebanon.

The Christians in Lebanon felt uneasy about the United States failure to demand Syria's withdrawal from Lebanon. Jose Navalpotro wrote that the United States believed that the timetable for the Syrian withdrawal was a matter that should be resolved between Damascus and Beirut[33]. He added that Washington does not regard this question as an important issue in the overall stability of the Middle East, or a pivotal matter to be resolved in the Arab-Israeli peace process[34].

Christian Emigration from Lebanon, in large numbers, also contributed to the decline of the Christian influence in Lebanon. Both Muslims and Christians fled Lebanon, but far more Christians left. From a pre-war Lebanese population of roughly 4 million, 500,000 of the 700,000 who emigrated were Christian. Just how many Christians remain in Lebanon is in dispute. There are no official population figures for Lebanon. Some estimate that about 1 million residents or 25 percent of the country are Christians. This figure is less than half of the nearly 60 per cent majority of the early 1970s.

William Harris saw that Christian numbers declined in Lebanon as the years went by[35].

1911 79% Christian
1921 55%
1932 51%
1943 52%
1970 42%
1990 35%
(2008 25%)

It is hard to see the Christians current decline in status to be reversed in the view of Harris's statistics. It is very plausible that the number of Christians will become negligible in 50 years and thus their presence in the Middle East will be in jeopardy. Christians need to have the numbers in order to have a legitimate claim to sharing power with the Muslims. Charles M. Sennott quoted a Christian lawyer Nehmatalla Abi Nasr talking about the effect of Christian migration:

"The Christians leave for opportunity in the West or to get away from the war,'he says,'Then they lose more and more influence here, and then they are increasingly afraid to return. This process feeds on itself.'"[36].

The migration of many Christians from Lebanon has indeed contributed to their political decline in a nation, where they used to be the majority. The voluntary migration adds to the fact that thousands and thousands of Christians died in a war or faced expulsion from their own houses and lands. The Maronite patriarch, Cardinal Nsrallah Boutrous Sfeir, complains stridently that an upsurge in non-Christian immigration to Lebanon, coupled with the government's recent decision to grant citizenship to a large number of Muslims, is weakening the Christian voice in Lebanon,[37]

Chapter 7 - The End of the Lebanese Civil War and the Ta'if Agreement the "last straw".

The Lebanese Civil war ended in 1990 following the defeat of the Lebanese Army leader Aoun by Syria's intervened military. William Harris saw the collapse of the autonomous Christian enclave of East Beirut as a blow to Christian power in Lebanon[1].

The Christians had not just faced a traumatic end to their autonomy on 13 April, but they had to face the consequences of the implementation of the Ta'if agreement, which reduced their power in favour of the Muslims.

On the 30th of September 1989, the Arab League plan, hereafter referred to as the Ta'if Accord, was signed in the resort city of Ta'if. The 62 Lebanese members of Parliament, 85 percent of the surviving 73 members who met in Saudi Arabia, included 31 Christian and 31 Muslim deputies[2]. Many Christians considered that this agreement as the single event that sealed their downfall. The agreement united the nation but failed to give the Christians the necessary guarantee for their survival.

Following the Ta'if agreement, more ambitious Islamic leaders found an opportunity to consolidate their political gains, and gradually eliminated the Christian presence from the national government[3]. Catholic leaders were against the new agreement. Jose Navalpotro wrote:

Cardinal Sfeir put the question in sharp relief. Without a strong Christian presence in government, he asked, what would be the incentive to maintain an independent Lebanon? And without a clear agreement with their Muslim neighbours, how could a Christian minority in one small country expect to survive in an "Islamic ocean?".

The Ta'if agreement emphasised three factors: Firstly, that the new preamble to the constitution unequivocally stressed Lebanon's Arab identity and affiliation. Secondly, that the new preamble should state that Lebanon's system should be based on social justice and equality between all citizens in rights and duties without any differentiation and preference. Thirdly it called for the abolition of political sectarianism.

Sami Ofeish asserted that Ta'if addressed the causes of the Lebanese Civil War[5]. Article 24 of the Ta'if accord presents the guidelines for the sectarian distribution of seats in parliament. This article affirms that, until parliament enacts non-sectarian electoral laws, parliamentary seats should be distributed equally between Christians and Muslims[6]. Sami Ofeish commented that the principles of sectarian "proportional representation" were not implemented accurately in the past and they did not accommodate the demographic changes showing Muslims as the numerical majority beginning in the 1960s[7].

The Ta'if 's agreement improved the position of the prime minister at the expense of the President's traditional functions. According to article 64, the Prime Minister is now the one who heads the government and acts as its representative. The Parliamentary Speaker (A Shiite)'s term is extended to four years instead of one as in the past according to article 44.

The Maronite-exclusive Presidency was rendered to be more symbolic. Sami Ofeish wrote that despite the fact that the President is still the head of the state (Article 49), his executive power lies mainly with the council of ministers (Article 17), and the president shares the decision-making with the Prime Minister and the council[8].

As we can clearly see, three Presidents rule Lebanon equally, the President of the Republic, the President of Council of Ministers and the President of the Chamber of Deputies. It is important to see that Ta'if reduced the Christian political power in Lebanon in favour of the Muslims.

Christine Asmar saw that the Ta'if agreement did not provide any solutions to the Lebanese political power:

Ta'if was also to have signalled a thaw in inter-confessional hostilities, but instead it may have simply frozen animosities while facilitating the restoration of a central government, leaving unresolved the vital issue of inter-confessional relations, especially at the level of the "street"[9].

One of the consequences of the Ta'if agreement was the signing of a treaty of brotherhood, cooperation and coordination between Syria and Lebanon[10]. A majority of Christians voiced their concern about the treaty. William Harris commented on the Christian opposition to Ta'if:

Most Christians rejected the Ta'if regime, as they felt alienated both from Christian participants in the government and from other Christian parties, principally the Kata'ib and the LF, which had accepted the new order but dissented on details[11].

Christians boycotted the first post Ta'if's agreement election in 1992. Judith Harik noted that the Lebanese Maronite community feared that a new parliament would enact laws to end its privileged position in Lebanese society and politics[12]. The Maronites wanted the Syrians out of Lebanon, and believed that elections held before the Syrians departure might be unduly influenced by Syria at their expense[13]. Judith Harik stated that the Christians boycotted the 1992 election, because they felt that the new parliament would not represent their interests[14].

The Christians' fears were to become a reality when a pro Syrian President was elected in 1993. The new parliaments after 1990 did not contain strong nationalist Christians as before. In the last election of 2000, only a few Christian nationalists were elected, in contrast to 1972 where most Christian members of parliament were Christian nationalists.

The decline of the Christian political influence coincided with the economic rise of the Muslims. Jose Navalpotro wrote:

Under Hariri's regime, the financial aid which is flowing into the country from other Arabic nations is being directed toward institutions controlled by Muslims[15].

The Christians long time financial superiority over Muslims has finally come to an end. Other Arabic countries are financially aiding Muslim institutions. Muslim wealth has doubled since the end of the civil war in 1990. It is no secret that the current Prime Minister Rafic Hariri's private company Solidaire owns the central business district of Beirut. Moreover, it tenders all government major construction work. Muslim new wealth is channelling new financial and political power for the Muslims. Moreover, the poor Shi'ite area of the South is attracting more government and overseas developments.

Among the Christian leaders who remain active in Lebanon, there is a fervent desire for new negotiations. That desire is based on the recognition that they are rapidly losing their political influence. The principal institutions that could offer them access to power are now closed to Christians, or at least offer only the hope of a minor role.

Jose Navalpotro noted that there is an absence of strong Christian leadership. He observed that the former Lebanese army commander Michel Aoun is in exile in France, the former president Amin Gemayel was residing in the United States for several years after the end of his presidency in 1988, and Dory Chamoun, who succeeded his assassinated brother Danny, has been unable to mount the sort of sustained and strategic action that would give a sense of new hope to his followers[16]. The Gemayel family finally returned in 2000 and Amin Gemayel's son Pierre was elected to the parliament in late 2000.

The absence of strong Christian leaders impedes the Christian community of exercising a powerful influence as in the past. The decline of Christian influence will even increase if there continues to be an absence of a strong Christian leader who mobilises his community and enables it to survive. Another important Christian leader, Samir Geagea, the leader of the Lebanese forces militia, is currently in prison. Navalpotro wrote that in March 1994 the government outlawed his Lebanese forces party, and arrested him. He was accused of engineering the bombing of a Catholic church in Beirut and the assassination of Danny Chamoun.

The Catholic bishops pointed out in their public denunciation of Geagea's imprisonment that the government had produced no evidence to sustain the charges[17]. Since the formal conclusion of the Lebanese civil war on October 13, 1990, many episodes have borne testimony to the steadily diminishing influence of the Christians in Lebanon.

1990 October - Danny Chamoun, the key leader among Maronite Christians, is assassinated, along with his family.

1991 May - Patriarch Sfeir denounces the Syria-Lebanon pact, saying that it compromises the nation's sovereignty and undermines the "national pact" of 1943. August-General Michel Aoun, the latest Christian leader to emerge as a national power broker, is sent into exile in France, and prohibited from returning to Lebanon for five years.

1992 September - Catholics organise a boycott of legislative elections; between 70 and 85 percent of all Catholics refuse to participate. One Christian deputy was elected by just winning forty votes[18].

1993 May - Anti-Catholic rioting breaks out in the region of Chouf. The bishops of Lebanon speak out against the purchase of lands in Christian neighbourhoods, which they point out is changing the demographic face of the nation.

June - Three terrorists die in the premature explosion of a bomb they were preparing at the site of a meeting of Orthodox and Catholic bishops

October - Christian political leaders are the targets in a series of arrests; several are taken to Damascus and held there.

December - A Christian cemetery is desecrated in Mansourieh, an apparent warning to Christians that they should not celebrate Christmas.

1994 February - A bomb placed in a Catholic Church explodes during Mass, killing eight worshippers; the terrorist act following several days after the massacre of Muslims by an Israeli extremist in Hebron.

June - Prime minister Hariri ordered the shut down of ICN television and the Nida'al Watan daily newspaper after they expressed concerns by Christians over the prime minister's land purchases in traditionally Christian areas[19].

July - The Maronite bishops issued a new warning about the loss of equilibrium between Christians and Muslims in the nation's government.

2000 January - A group of Islamic militants stormed a Christian village killing one resident, while engaging in fighting with the Lebanese Army.

September - The Maronite Bishops' council called for the withdrawal of Syria from Lebanon, thus voicing a Christian protest to such presence.

December - Syria freed about 50 mostly Lebanese Christians political prisoners. However, human rights groups have put the number of Lebanese political prisoners in Syrian jails at anywhere between several hundred and several thousand[20].

2001 August - The arrest of 200 Christian youths following their demands at a rally for a Syrian withdrawal. The former advisor to Samir Geagea, Twefic Hindi, was arrested as well as Aoun's representative Nadim Lteif. They were accused of collaboration with Israel and treason.

September - The Maronite Bishops' Council renewed its call for the withdrawal and asked Christians not to leave the country.

October - Two churches in Sidon and Tripoli were attacked, reinforcing the fact that Christians are still finding it very hard to be optimistic about their safety in their homeland.

2002 January - The former commander of the Phalangist army (Lebanese Forces) and a former minister Elie Hobeika was assassinated in Beirut along with his three bodyguards.

Chapter 8 - Implication of the Christian's decline in Lebanon

The lessons of war had taught Christians that the Muslim power brokers in the area .e.g Syria would not accept an establishment of a small Christian country. Christians now hope that the Muslims will not take the opportunity and attack them in a final assault to take total control of Lebanon.

The survival of the Christians will depend on their internal unity and on the will of Muslims to allow the existence of a Christian minority in Lebanon. As Christian numbers are falling in Lebanon, Muslims will always control the destiny of Lebanon and its inhabitants, especially the Christians. One option left for the Christians is to resist giving their remaining power to Muslims and to increase the birth rate and remain in Lebanon. Marguerite Johnson was optimistic of Christian survival:

The Christians may lose their predominant position, but whether in Beirut or among the cedars of Mount Lebanon, they will undoubtedly retain the stubborn will to survive that has made them both an asset and a menace to their Muslim neighbours for twelve centuries[1].

There is evidence that Christians, still have the resolve to remain influential in Lebanon. Charles Sennott said that the Maronite Patriarchate filed a suit against the Hariri government's 1995 program that naturalised some 300,000 Muslims from Syria, Iraq and other countries[2]. The Patriarchate thought that the move would further marginalise Christians in Lebanon[3].

Charles Sennott considered that the death of George Saade, leader of Lebanon's Phalanges party, the largest Maronite political entity, symbolised the end of the dominant role Christians have played in government[4]. This is an accurate description of the current Christian status in Lebanon. A majority of Christians are not optimistic of their survival in Lebanon-they simply wonder about what sort of future they will have in Lebanon.

Epilogue

These are anxious days for Lebanon's Christian community, now less powerful and privileged than at any time since the country was created. The Christian's privileged status in Lebanon was challenged due to the demographic shift that increasingly favoured the Muslims over them. Moreover, their status was challenged by the rise of a radicalised Muslim intellectual class who were supportive of a socio-political change and pan-Arabism[1].

Abbott Paul Naaman said that the Maronites today must follow in the footsteps of all those who came before and worked for centuries to accomplish this mission[2]. The remaining Christians in Lebanon ought to remember that they must preserve Lebanon for their children. They just ought not to give more concessions to Muslims without written guarantees. Christians need to be represented by powerful Christian leaders.

Christians are now worried that Muslims, with their numerical advantage, will persist in demanding more power. However, Antoine Najm noted that a Christian scholar Reverend Jean Ducruet offers a solution for Christian problems[3]. Ducruet said that a new political system ought to be established in which all confessions share in the making of national decisions and in which not one confession can impose on the nation what is not acceptable to the tradition of the other confession[4]. He added that a numerical majority is not compatible with consensual democracy, which necessitates a coalition government and a mutual veto on decisions that are seen as contrary to the vital interests of any community⁵. It is a sensible proposal, which will protect Christians in Lebanon. However, it is not expected that the Muslim majority will agree. They hope for the abolishment of the sectarian system, so they can run the country completely.

By now, the cause of Christians is all but defunct, where their survival is uncertain.

-- Fouad Abi-Esber BA MA

Additional Resources:

For additional reading on the status of persecution of Eastern Christians, please read detailed accounts in this site "Persecution of Maronites and other Eastern Christians[39]," "The Syriacs[40]," "The Palestinian Christian: Betrayed, Persecuted, Sacrificed[41]," and in the Assyrian site: "Genocides Against the Assyrian Nation[42]" or in the "CopticWeb dedicates to the persecuted Copts of Egypt[43]".

By Fouad Abi-Esber

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Also, see interview with Brigitte Gabriel – American Congress for Truth
<http://video.google.com/videoplay?docid=-3928169851397891989#>

1.20 Battle of Poitiers (Battle of Tours) – First Islamic Wave – Year 732

The **Battle of Tours** (October 10, 732), also called the **Battle of Poitiers** and in Arabic: "ma'arakat Balāṭ ash-Shuhadā') Battle of Court of The Martyrs, was fought in an area between the cities of Poitiers and Tours, near the village of Moussais-la-Bataille (modern Vouneuil-sur-Vienne) about 20km north of Poitiers. The location of the battle was close to the border between the Frankish realm and then-independent Aquitaine. The battle pitted Frankish and Burgundian forces under Austrasian Mayor of the Palace Charles Martel against an army of the Umayyad Caliphate led by 'Abdul Rahman Al Ghafiqi, Governor-general of al-Andalus. The Franks were victorious, 'Abdul Rahman Al Ghafiqi was killed, and Charles subsequently extended his authority in the south. Ninth-century chroniclers, who interpreted the outcome of the battle as divine judgment in his favour, gave Charles the nickname Martellus ("The Hammer"). Details of the battle, including its exact location and the exact number of combatants, cannot be determined from accounts that have survived. Notably, the Frankish troops won the battle without cavalry.

As later chroniclers praised Charles Martel as the champion of Christianity, pre-20th century historians began to characterise this battle as being the decisive turning point in the struggle against Islam, a struggle which preserved Christianity as the religion of Europe. "Most of the 18th and 19th century historians, like Gibbon, saw Poitiers (Tours), as a landmark battle that marked the high tide of the Muslim advance into Europe." Leopold von Ranke felt that "Poitiers was the turning point of one of the most important epochs in the history of the world."

While modern historians are divided and there is considerable disagreement as to whether or not the victory was responsible — as Gibbon and his generation of historians claimed, and which is echoed by many modern historians — for saving Christianity and halting the conquest of Europe by Islam, there is little dispute that the battle helped lay the foundations of the Carolingian Empire and Frankish domination of Europe for the next century. "The establishment of Frankish power in western Europe shaped that continent's destiny and the Battle of Tours confirmed that power."



Background

The Battle of Tours followed twenty years of Umayyad conquests in Europe which had begun with the invasion of the Visigothic Christian Kingdoms of the Iberian peninsula in 711. These were followed by military expeditions into the Frankish territories of Gaul, former provinces of the Roman Empire. Umayyad military campaigns had reached northward into Aquitaine and Burgundy, including a major engagement at Bordeaux and a raid on Autun. Charles' victory is widely believed to have stopped the northward advance of Umayyad forces from the Iberian peninsula, and to have preserved Christianity in Europe during a period when Muslim rule was overrunning the remains of the old Roman and Persian Empires.

Most historians assume that the two armies met where the rivers Clain and Vienne join between Tours and Poitiers. The number of troops in each army is not known. Drawing on non-contemporary Muslim sources, Creasy describes the Umayyad forces as 80,000 strong or more. Writing in 1999, Paul K. Davis estimates the Umayyad forces at 80,000 and the Franks at about 30,000, while noting that modern historians have estimated the strength of the Umayyad army at Tours at between 20–80,000. Edward J. Schoenfeld (rejecting the older figures of 60–400,000 Umayyad and 75,000 Franks) contends that "estimates that the Umayyads had over fifty thousand troops (and the Franks even more) are logistically impossible." Another modern military historian, Modern historians may be more accurate than the medieval sources as the modern figures are based on estimates of the logistical ability of the countryside to support these numbers of men and animals. Both Davis and Hanson point out that both armies had to live off the countryside, neither having a commissary system sufficient to provide supplies for a campaign. Losses during the battle are unknown but chroniclers later claimed that Charles Martel's force lost about 1,500 while the Umayyad force was said to have suffered massive casualties of up to 375,000 men. However, these same casualty figures were recorded in the *Liber pontificalis* for Duke Odo of Aquitaine's victory at the Battle of Toulouse (721). Paul the Deacon reported correctly in his *Historia Langobardorum*

(written around the year 785) that the *Liber pontificalis* mentioned these casualty figures in relation to Odo's victory at Toulouse (though he claimed that Charles Martel fought in the battle alongside Odo), but later writers, probably "influenced by the *Continuations of Fredegar*, attributed the Saracen casualties solely to Charles Martel, and the battle in which they fell became unequivocally that of Poitiers." The *Vita Pardulfi*, written in the middle of the eighth century, reports that after the battle 'Abd-al-Raḥmān's forces burned and looted their way through the Limousin on their way back to Al-Andalus, which implies that they were not destroyed to the extent imagined in the *Continuations of Fredegar*.

The opponents

The invasion of Hispania, and then Gaul, was led by the Umayyad Dynasty, the first dynasty of caliphs of the Islamic empire after the reign of the Four Rightly Guided Caliphs (Abu Bakr, Umar, Uthman, and Ali) ended. The Umayyad Caliphate, at the time of the Battle of Tours, was perhaps the world's foremost military power. Great expansion of the Caliphate occurred under the reign of the Umayyads. Muslim armies pushed across North Africa and Persia through the late 600s; forces led by Tariq ibn-Ziyad crossed Gibraltar and established Muslim power in the Iberian peninsula, while other armies established power far away in Sind, in what is now the modern state of Pakistan. The Muslim empire under the Umayyads was now a vast domain that ruled a diverse array of peoples. It had destroyed what were the two former foremost military powers, the Sassanid Empire, which it absorbed completely, and the Byzantine Empire, most of which it had absorbed, including Syria, Armenia and North Africa, although Leo the Isaurian successfully defended Anatolia at the Battle of Akroinon (739) in the final campaign of the Umayyad dynasty.

The Frankish realm under Charles Martel was the foremost military power of Western Europe. It consisted of what is today most of France (Austrasia, Neustria and Burgundy), most of Western Germany, and the low countries. The Frankish realm had begun to progress towards becoming the first real imperial power in Western Europe since the fall of Rome, as it struggled against external forces such as the Saxons, Frisians, and internal opponents such as Odo the Great (Old French: Eudes), the Duke of Aquitaine.

Muslim conquests from Hispania

The Umayyad troops, under Al-Samh ibn Malik al-Khawlani, the governor-general of al-Andalus, overran Septimania by 719, following their sweep up the Iberian peninsula. Al-Samh set up his capital from 720 at Narbonne, which the Moors called Arbūna. With the port of Narbonne secure, the Umayyads swiftly subdued the largely unresisting cities of Alet, Béziers, Agde, Lodève, Maguelonne, and Nîmes, still controlled by their Visigothic counts.

The Umayyad campaign into Aquitaine suffered a temporary setback at the Battle of Toulouse (721), when Duke Odo of Aquitaine (also known as Eudes the Great) broke the siege of Toulouse, taking Al-Samh ibn Malik's forces by surprise and mortally wounding the governor-general Al-Samh ibn Malik himself. This defeat did not stop incursions into old Roman Gaul, as Muslim forces, soundly based in Narbonne and easily resupplied by sea, struck eastwards in the 720s, penetrating as far as Autun in Burgundy in 725.

Threatened by both the Umayyads in the south and by the Franks in the north, in 730 Eudes allied himself with the Berber emir Uthman ibn Naissa, called "Munuza" by the Franks, the deputy governor of what would later become Catalonia. As a gage, and to seal the alliance, Uthman was given Eudes's daughter Lampade in marriage, and Arab raids across the Pyrenees, Eudes's southern border, ceased. However, the next year, Uthman rebelled against the governor of al-Andalus, 'Abd-al-Raḥmān, who quickly

crushed the revolt and directed his attention against Eudes. 'Abd-al-Raḥmān had brought a huge force of Arab heavy cavalry and Berber light cavalry, plus troops from all provinces of the Caliphate, in the Umayyad attempt at a conquest of Europe north of the Pyrenees. According to one unidentified Arab, "*That army went through all places like a desolating storm.*" Duke Eudes (called King by some), collected his army at Bordeaux, but was defeated, and Bordeaux was plundered. The slaughter of Christians at the Battle of the River Garonne was evidently horrific; the *Mozarabic Chronicle of 754* commented, "*solus Deus numerum morientium vel pereuntium recognoscat*", ("God alone knows the number of the slain"). The Umayyad horsemen then utterly devastated that portion of Gaul, their own histories saying the "faithful pierced through the mountains, trampled over rough and level ground, plundered far into the country of the Franks, and smote all with the sword, insomuch that when Eudo came to battle with them at the River Garonne, he fled."

Eudes' appeal to the Franks

Eudes appealed to the Franks for assistance, which Charles Martel only granted after Eudes agreed to submit to Frankish authority.

It appears as if the Umayyads were not aware of the true strength of the Franks. The Umayyad forces were not particularly concerned about any of the Germanic tribes, including the Franks, and the Arab Chronicles, the history of that age, show that awareness of the Franks as a growing military power only came after the Battle of Tours.

Further, the Umayyads appear not to have scouted northward for potential foes, for if they had, they surely would have noted Charles Martel as a force to be reckoned with in his own account, due to his thorough domination of Europe from 717: this might have alerted the Umayyads that a real power led by a gifted general was rising in the ashes of the Western Roman Empire.

Advance toward the Loire

In 732, the Umayyad advance force was proceeding north toward the River Loire having outpaced their supply train and a large part of their army. Essentially, having easily destroyed all resistance in that part of Gaul, the invading army had split off into several raiding parties, while the main body advanced more slowly.

The Umayyad attack was likely so late in the year because many men and horses needed to live off the land as they advanced; thus they had to wait until the area's wheat harvest was ready and then until a reasonable amount of the harvest was threshed (slowly by hand with flails) and stored. The further north, the later the harvest is, and while the men could kill farm livestock for food, horses cannot eat meat and needed grain as food. Letting them graze each day would take too long, and interrogating natives to find where food stores were kept would not work where the two sides had no common language.

A military explanation for why Eudes was defeated so easily at Bordeaux and at the Battle of the River Garonne after having won 11 years earlier at the Battle of Toulouse is simple. At Toulouse, Eudes managed a basic surprise attack against an overconfident and unprepared foe, all of whose defensive works were aimed inward, while he attacked from the outside. The Umayyad forces were mostly infantry, and what cavalry they had never got a chance to mobilise and meet him in open battle. As Herman de Carinthia wrote in one of his translations of a history of al-Andalus, Eudes managed a highly successful encircling envelopment which took the attackers totally by surprise — and the result was a chaotic slaughter of the Muslim forces.

At Bordeaux, and again at the Battle of the River Garonne, the Umayyad forces were cavalry, not infantry, and were not taken by surprise, and given a chance to mass for battle, this led to the devastation of Eudes's army, almost all of whom were killed with minimal losses to the Muslims. Eudes's forces, like other European troops of that era, lacked stirrups, and therefore had no heavy cavalry. Virtually all of their troops were infantry. The Umayyad heavy cavalry broke the Christian infantry in their first charge, and then slaughtered them at will as they broke and ran.

The invading force went on to devastate southern Gaul. A possible motive, according to the second continuator of Fredegar, was the riches of the Abbey of Saint Martin of Tours, the most prestigious and holiest shrine in Western Europe at the time. Upon hearing this, Austrasia's Mayor of the Palace, Charles Martel, collected his army and marched south, avoiding the old Roman roads and hoping to take the Muslims by surprise. Because he intended to use a phalanx, it was essential for him to choose the battlefield. His plan — to find a high wooded plain, form his men and force the Muslims to come to him — depended on the element of surprise.

Battle

Preparations and maneuver

From all accounts, the invading forces were caught entirely off guard to find a large force, well disposed and prepared for battle, with high ground, directly opposing their attack on Tours. Charles had achieved the total surprise he hoped for. He then chose to begin the battle in a defensive, phalanx-like formation. According to the Arabian sources, the Franks drew up in a large square, with the trees and upward slope to break any cavalry charge.

For seven days, the two armies watched each other with minor skirmishes. The Umayyads waited for their full strength to arrive, which it did, but they were still uneasy. 'Abd-al-Raḥmān, despite being a good commander, had managed to let Charles bring his army to full strength and pick the location of the battle. Furthermore, it was difficult for the Umayyads to judge the size of the army opposing them, since Charles had used the trees and forest to make his force appear larger than it probably was. Thus, 'Abd-al-Raḥmān recalled all his troops, which did give him an even larger army — but it also gave Charles time for more of his veteran infantry to arrive from the outposts of his Empire. These infantry were all the hope for victory he had. Seasoned and battle hardened, most of them had fought with him for years, some as far back as 717. Further, he also had levies of militia arrive, but the militia was virtually worthless except for gathering food, and harassing the Muslims. Unlike his infantry, which was both experienced and disciplined, the levies were neither, and Charles had no intention of depending on them to stand firm against cavalry charges (Most historians through the centuries have believed the Franks were badly outnumbered at the onset of battle by at least 2-1.). Charles gambled everything that 'Abd-al-Raḥmān would in the end feel compelled to battle, and to go on and loot Tours. Neither of them wanted to attack - but Abd-al-Raḥmān felt in the end obligated to sack Tours, which meant literally going through the Frankish army on the hill in front of him. Charles's decision to wait in the end proved crucial, as it forced the Umayyads to rush uphill, against the grade and the woods, which in and of themselves negated a large part of the natural advantages of a cavalry charge.

Charles had been preparing for this confrontation since Toulouse a decade before. He was well aware that if he failed, no other Christian force remained able to defend western Christianity. But Gibbon believes, as do most pre and modern historians, that Charles had made the best of a bad situation. Though outnumbered and depending on infantry, without heavy cavalry, Charles had a tough, battle-hardened heavy infantry who believed in him implicitly. Moreover, as Davis points out, this infantry was heavily armed, each man

carrying up to perhaps 75 pounds of wood and iron armour into battle. Formed in a phalanx, they were better able to resist a cavalry charge than might be conventionally thought, especially as Charles had been able to secure them the high ground and trees to further aid breaking such charges. Charles also had the element of surprise, in addition to being allowed to pick the ground.

The Franks in their wolf and bear pelts were well dressed for the cold, and had the terrain advantage. The Arabs were not as prepared for the intense cold of an oncoming northern European winter, despite having tents, which the Franks did not, but did not want to attack a Frankish army they believed may have been numerically superior. Essentially, the Umayyads wanted the Franks to come out in the open, while the Franks, formed in a tightly packed defensive formation, wanted them to come uphill, into the trees, diminishing at once the advantages of their cavalry. It was a waiting game which Charles won: the fight began on the seventh day, as 'Abd-al-Raḥmān did not want to postpone the battle indefinitely with winter approaching.

Engagement

'Abd-al-Raḥmān trusted the tactical superiority of his cavalry, and had them charge repeatedly. This time the faith the Umayyads had in their cavalry, armed with their long lances and swords which had brought them victory in previous battles, was not justified.

In one of the instances where medieval infantry stood up against cavalry charges, the disciplined Frankish soldiers withstood the assaults, though according to Arab sources, the Arab cavalry several times broke into the interior of the Frankish square. "The Muslim horsemen dashed fierce and frequent forward against the battalions of the Franks, who resisted manfully, and many fell dead on either side."

Despite this, the Franks did not break. It appears that the years of year-round training that Charles had bought with Church funds, paid off. His hard-trained soldiery accomplished what was not thought possible at that time: infantry withstood the Umayyad heavy cavalry. Paul Davis says the core of Charles's army was a professional infantry which was both highly disciplined and well motivated, "having campaigned with him all over Europe," buttressed by levies that Charles basically used to raid and disrupt his enemy, and gather food for his infantry. *The Mozarabic Chronicle of 754* says:

"And in the shock of the battle the men of the North seemed like a sea that cannot be moved. Firmly they stood, one close to another, forming as it were a bulwark of ice; and with great blows of their swords they hewed down the Arabs. Drawn up in a band around their chief, the people of the Austrasians carried all before them. Their tireless hands drove their swords down to the breasts of the foe."

The battle turns

Those Umayyad troops who had broken into the square had tried to kill Charles, but his liege men surrounded him and would not be broken. The battle was still in flux when Frankish histories claim that a rumour went through the Umayyad army that Frankish scouts threatened the booty that they had taken from Bordeaux. Some of the Umayyad troops at once broke off the battle and returned to camp to secure their loot. According to Muslim accounts of the battle, in the midst of the fighting on the second day (Frankish accounts have the battle lasting one day only), scouts from the Franks sent by Charles began to raid the camp and supply train (including slaves and other plunder).

Charles supposedly had sent scouts to cause chaos in the Umayyad base camp, and free as many of the slaves as possible, hoping to draw off part of his foe. This succeeded, as

many of the Umayyad cavalry returned to their camp. To the rest of the Muslim army, this appeared to be a full-scale retreat, and soon it became one. Both Western and Muslim histories agree that while trying to stop the retreat, 'Abd-al-Raḥmān became surrounded, which led to his death, and the Umayyad troops then withdrew altogether to their camp. "All the host fled before the enemy", candidly wrote one Arabic source, "and many died in the flight". The Franks resumed their phalanx, and rested in place through the night, believing the battle would resume at dawn the following morning.

Following day

The next day, when the Umayyad forces did not renew the battle, the Franks feared an ambush. Charles at first believed that the Umayyad forces were trying to lure him down the hill and into the open. This tactic he knew he had to resist at all costs; he had in fact disciplined his troops for years to under no circumstances break formation and come out in the open. (See the Battle of Hastings for the results of infantry being lured into the open by armoured cavalry.) Only after extensive reconnaissance of the Umayyad camp by Frankish soldiers — which by both historical accounts had been so hastily abandoned that even the tents remained, as the Umayyad forces headed back to Iberia with what loot remained that they could carry — was it discovered that the Muslims had retreated during the night.

Given the disparity between the armies, in that the Franks were mostly infantry, against Berber cavalry and armoured or mailed Arab horsemen (the Berbers were less heavily protected), Charles Martel fought a brilliant defensive battle. In a place and time of his choosing, he met a far superior force, and defeated it.

Contemporary accounts

The Mozarabic Chronicle of 754 "describes the battle in greater detail than any other Latin or Arabic source". It says of the encounter that,

While Abd ar-Rahman was pursuing Eudes, he decided to despoil Tours by destroying its palaces and burning its churches. There he confronted the consul of Austrasia by the name of Charles, a man who, having proved himself to be a warrior from his youth and an expert in things military, had been summoned by Eudes. After each side had tormented the other with raids for almost seven days, they finally prepared their battle lines and fought fiercely. The northern peoples remained as immobile as a wall, holding together like a glacier in the cold regions. In the blink of an eye, they annihilated the Arabs with the sword. The people of Austrasia, greater in number of soldiers and formidably armed, killed the king, Abd ar-Rahman, when they found him, striking him on the chest. But suddenly, within sight of the countless tents of the Arabs, the Franks despicably sheathed their swords postponing the fight until the next day since night had fallen during the battle. Rising from their own camp at dawn, the Europeans saw the tents and canopies of the Arabs all arranged just as they had appeared the day before. Not knowing that they were empty and thinking that inside them there were Saracen forces ready for battle, they sent officers to reconnoitre and discovered that all the Ishmaelite troops had left. They had indeed fled silently by night in tight formation, returning to their own country.

Wolf (trans), *Chronicle of 754*, p. 145

Charles Martel's family composed, for the fourth book of the *Continuations of Fredegar's Chronicle*, a stylised summary of the battle:

Prince Charles boldly drew up his battle lines against them [the Arabs] and the warrior rushed in against them. With Christ's help he overturned their tents, and hastened to battle to grind them small in slaughter. The king Abdirama having been killed, he destroyed [them], driving forth the army, he fought and won. Thus did the victor triumph over his enemies.

Fouracre, Continuations of Fredegar, p. 149

This source details further that "he (Charles Martel) came down upon them like a great man of battle". It goes on to say Charles "scattered them like the stubble".

The references to "rushing in" and "overturning their tents" may allude to the phraseology of the Book of Numbers, chapter 24, "where the Spirit of God 'rushed in' to the tents of Israel." The Latin word used for "warrior", belligerator, "is also biblical, from the Book of Maccabees, chapters 15 and 16, which describe huge battles.

It is thought that *Bede's Historiam Ecclesiasticam Gentis Anglorum* (Chapter XXIII) includes a reference to the Battle of Poitiers: "...a dreadful plague of Saracens ravaged France with miserable slaughter, but they not long after in that country received the punishment due to their wickedness".

Strategic analysis

'Abd-al-Raḥmān was a good general and should have done two things he failed to do. Gibbon makes the point that he did not move at once against Charles Martel, was surprised by him at Tours as Charles had marched over the mountains avoiding the roads to surprise the Muslim invaders, and thus the wily Charles selected the time and place they would collide:

- 'Abd-al-Raḥmān either assumed that the Franks would not come to the aid of their Aquitanian rivals, or did not care, and he thus failed to assess their strength before invasion.
- He failed to scout the movements of the Frankish army, and Charles Martel.

Having done either, he would have curtailed his lighthorse ravaging throughout lower Gaul, and marched at once with his full power against the Franks. This strategy would have nullified every advantage Charles had at Tours:

The invaders would have not been burdened with booty that played such a huge role in the battle.

They would have not lost one warrior in the battles they fought before Tours. (Though they lost relatively few men in overrunning Aquitaine, they suffered some casualties, losses that may have been pivotal at Tours).

They would have bypassed weaker opponents such as Eudes, whom they could have picked off at will later, while moving at once to force battle with the real power in Europe, and at least partially picked the battlefield.

While some military historians point out that leaving enemies in your rear is not generally wise, the Mongols proved that indirect attack, and bypassing weaker foes to eliminate the strongest first, is a devastatingly effective mode of invasion. In this case, those enemies were virtually no danger, given the ease with which the Muslims destroyed

them. The real danger was Charles, and the failure to scout Gaul adequately was disastrous.

According to Creasy, the Muslims' best strategic choice would have been to simply decline battle, depart with their loot, garrisoning the captured towns in southern Gaul, and return when they could force Charles to a battleground more to their liking, one that maximised the huge advantage they had in their mailed and armoured horsemen. It might have been different, however, had the Muslim forces remained under control. Both western and Muslim histories agree the battle was hard fought, and that the Umayyad heavy cavalry had broken into the square, but agreed that the Franks were in formation still strongly resisting.

Charles could not afford to stand idly by while Frankish territories were threatened. He would have to face the Umayyad armies sooner or later, and his men were enraged by the utter devastation of the Aquitanians and wanted to fight. But Sir Edward Creasy noted that:

when we remember that Charles had no standing army, and the independent spirit of the Frank warriors who followed his standard, it seems most probable that it was not in his power to adopt the cautious policy of watching the invaders, and wearing out their strength by delay. So dreadful and so widespread were the ravages of the Saracenic light cavalry throughout Gaul, that it must have been impossible to restrain for any length of time the indignant ardor of the Franks. And, even, if Charles could have persuaded his men to look tamely on while the Arabs stormed more towns and desolated more districts, he could not have kept an army together when the usual period of a military expedition had expired.

Both Hallam and Watson argue that had Charles failed, there was no remaining force to protect Western Europe. Hallam perhaps said it best: "It may justly be reckoned among those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes: with Marathon, Arbela, the Metaurus, Châlons and Leipzig."

Strategically, and tactically, Charles probably made the best decision he could in waiting until his enemies least expected him to intervene, and then marching by stealth to catch them by surprise at a battlefield of his choosing. Probably he and his own men did not realise the seriousness of the battle they had fought, as Matthew Bennett and his co-authors, in *Fighting Techniques of the Medieval World* (2005) says: "few battles are remembered 1,000 years after they are fought [...] but the Battle of Tours is an exception [...] Charles Martel turned back a Muslim raid that had it been allowed to continue, might have conquered Gaul."

Aftermath

Umayyad retreat and second invasion

The Umayyad army retreated south over the Pyrenees. Charles continued to drive the Umayyad forces from France in subsequent years. After the death (c. 735) of Eudes, who had reluctantly acknowledged Charles' suzerainty in 719, Charles wished to unite Eudes's Duchy to himself, and went there to elicit the proper homage of the Aquitanians. But the nobility proclaimed Hunold, Eudes' son, as the Duke, and Charles recognised his legitimacy when the Umayyads entered Provence as part of an alliance with Duke Maurontus the next year. Hunold, who originally resisted acknowledging Charles as overlord, soon had little choice. He acknowledged Charles at once as his overlord, and Charles confirmed his Duchy, and the two prepared to confront the invaders. Charles believed it was vital to confine the Umayyad forces to Iberia and deny them any foothold

in Gaul, a view many historians share. Therefore he marched at once against the invaders, defeating one army outside Arles, which he took by storm and razed the city, and defeated the primary invasion force at the Battle of the River Berre, outside Narbonne.

Advance to Narbonne

Despite this, the Umayyads remained in control of Narbonne and Septimania for another 27 years, though they could not expand further. The treaties reached earlier with the local population stood firm and were further consolidated in 734 when the governor of Narbonne, Yusuf ibn 'Abd al-Rahman al-Fihri, concluded agreements with several towns on common defence arrangements against the encroachments of Charles Martel, who had systematically brought the south to heel as he extended his domains. He destroyed Umayyad armies and fortresses at the Battle of Avignon and the Battle of Nîmes. The army attempting to relieve Narbonne met him in open battle at the Battle of the River Berre and was destroyed, but Charles failed in his attempt to take Narbonne by siege in 737, when the city was jointly defended by its Muslim Arab and Berber, and its Christian Visigothic citizens.

Carolingian dynasty

Reluctant to tie down his army for a siege that could last years, and believing he could not afford the losses of an all-out frontal assault such as he had used at Arles, Charles was content to isolate the few remaining invaders in Narbonne and Septimania. The threat of invasion was diminished after the Umayyad defeat at Narbonne, and the unified Caliphate would collapse into civil war in 750 at the Battle of the Zab. It was left to Charles' son, Pippin the Short, to force Narbonne's surrender in 759, thus bringing Narbonne into the Frankish domains. The Umayyad dynasty was expelled, driven back to Al-Andalus where Abd ar-Rahman I established an emirate in Cordoba in opposition to the Abbasid Caliph in Baghdad. The threat posed by the Arab heavy cavalry also receded as the Christians copied the Arab model in developing similar forces of their own, giving rise to the familiar figure of the western European medieval armoured knight.

Charles's grandson, Charlemagne, became the first Christian ruler to begin what would be called the Reconquista from Europe. In the northeast of Spain the Frankish emperors established the Marca Hispanica across the Pyrenees in part of what today is Catalonia, reconquering Girona in 785 and Barcelona in 801. This formed a buffer zone against Muslim lands across the Pyrenees. Historian J.M. Roberts said in 1993 of the Carolingian Dynasty:

"It produced Charles Martel, the soldier who turned the Arabs back at Tours, and the supporter of Saint Boniface the Evangeliser of Germany. This is a considerable double mark to have left on the history of Europe."

The last Umayyad invasions of Gaul

In 735, the new governor of al-Andalus again invaded Gaul. Antonio Santosuosso and other historians detail how the new governor of Al-Andalus, 'Uqba b. Al-Hajjaj, again moved into France to avenge the defeat at Poitiers and to spread Islam. Santosuosso notes that 'Uqba b. Al-Hajjaj converted about 2,000 Christians he captured over his career. In the last major attempt at forcible invasion of Gaul through Iberia, a sizable invasion force was assembled at Saragossa and entered what is now French territory in

735, crossed the River Rhone and captured and looted Arles. From there, he struck into the heart of Provence, ending with the capture of Avignon, despite strong resistance. Uqba b. Al-Hajjaj's forces remained in French territory for about four years, carrying raids to Lyons, Burgundy, and Piedmont. Again Charles Martel came to the rescue, reconquering most of the lost territories in two campaigns in 736 and 739, except for the city of Narbonne, which finally fell in 759. Alessandro Santosuosso strongly argues that the second (Umayyad) expedition was probably more dangerous than the first. The second expedition's failure put an end to any serious Muslim expedition across the Pyrenees, although raids continued. Plans for further large-scale attempts were hindered by internal turmoil in the Umayyad lands which often made enemies out of their own kind.

Historical and macrohistorical views

The historical views of this battle fall into three great phases, both in the East and especially in the West. Western historians, beginning with the Mozarabic Chronicle of 754, stressed the macrohistorical impact of the battle, as did the Continuations of Fredegar. This became a claim that Charles had literally saved Christianity, as Gibbon and his generation of historians agreed that the Battle of Tours was unquestionably decisive in world history.

Modern historians have essentially fallen into two camps on the issue. The first camp essentially agrees with Gibbon, and the other argues that the Battle has been massively overstated, turned from a raid in force to an invasion, and from a mere annoyance to the Caliph to a shattering defeat that helped end the Islamic Expansion Era. It is essential however, to note that within the first group, those who agree the Battle was of macrohistorical importance, there are a number of historians who take a more moderate and nuanced approach to supporting the battle's importance, rather than the more dramatic rhetoric of Gibbon. The best example of this school is William E. Watson, who does believe the battle has such importance, as will be specifically discussed below, but analyzes it militarily, culturally and politically, rather than seeing it as a classic "Muslim versus Christian" confrontation.

In the East, Arab histories followed a similar path. First, the battle was regarded as a disastrous defeat, then it faded essentially from Arab histories, leading to a modern dispute which regards it as either a secondary loss to the great defeat of the Second Siege of Constantinople or a part of a series of great macrohistorical defeats which together brought about the fall of the first Caliphate. Essentially, many modern Muslim scholars argue that the first Caliphate was a jihadist state which could not withstand an end to its constant expansion. With the Byzantines and Franks both successfully blocking further expansion, internal social troubles came to a head, starting with the Great Berber Revolt of 740, and ending with the Battle of the Zab, and the destruction of the Umayyad Caliphate.

In Western history

The first wave of real "modern" historians, especially scholars on Rome and the medieval period, such as Edward Gibbon, contended that had Charles fallen, the Umayyad Caliphate would have easily conquered a divided Europe. Gibbon famously observed:

A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a

naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet.

Nor was Gibbon alone in lavishing praise on Charles as the savior of Christianity and western civilisation. H.G. Wells in his *A Short History of the World* said in Chapter XLV "*The Development of Latin Christendom*:"

The Moslim when they crossed the Pyrenees in 720 found this Frankish kingdom under the practical rule of Charles Martel, the Mayor of the Palace of a degenerate descendant of Clovis, and experienced the decisive defeat of Poitiers (732) at his hands. This Charles Martel was practically overlord of Europe north of the Alps from the Pyrenees to Hungary. He ruled over a multitude of subordinate lords speaking French-Latin, and High and Low German languages.

Gibbon was echoed a century later by the Belgian historian Godefroid Kurth, who wrote that the Battle of Poitiers "must ever remain one of the great events in the history of the world, as upon its issue depended whether Christian Civilisation should continue or Islam prevail throughout Europe."

German historians were especially ardent in their praise of Charles Martel; Schlegel speaks of this "mighty victory", and tells how "the arm of Charles Martel saved and delivered the Christian nations of the West from the deadly grasp of all-destroying Islam." Creasy quotes Leopold von Ranke's opinion that this period was:

One of the most important epochs in the history of the world, the commencement of the eighth century, when on the one side Mohammedanism threatened to overspread Italy and Gaul, and on the other the ancient idolatry of Saxony and Friesland once more forced its way across the Rhine. In this peril of Christian institutions, a youthful prince of Germanic race, Karl Martell, arose as their champion, maintained them with all the energy which the necessity for self-defence calls forth, and finally extended them into new regions.

The German military historian Hans Delbrück said of this battle "there was no more important battle in the history of the world." (*The Barbarian Invasions*, page 441.) Had Charles Martel failed, Henry Hallam argued, there would have been no Charlemagne, no Holy Roman Empire or Papal States; all these depended upon Charles's containment of Islam from expanding into Europe while the Caliphate was unified and able to mount such a conquest. Another great mid era historian, Thomas Arnold, ranked the victory of Charles Martel even higher than the victory of Arminius in its impact on all of modern history: "Charles Martel's victory at Tours was among those signal deliverances which have affected for centuries the happiness of mankind." Louis Gustave and Charles Strauss in *Moslem and Frank; or, Charles Martel and the rescue of Europe* said "The victory gained was decisive and final, The torrent of Arab conquest was rolled back and Europe was rescued from the threatened yoke of the Saracens." (page 122)

Charles Oman, in his *History of the Art of War in the Middle Ages*, concludes that:

At Poitiers the Franks fought as they had done two hundred years before at Casilinum, in one solid mass, without breaking rank or attempting to maneuver. Their victory was won by the purely defensive tactics of the infantry square; the fanatical Arabs, dashing against them time after time, were shattered to pieces, and at last fled under shelter of night. But there was no pursuit, for Charles had determined not to allow his men to stir a step from the line to chase the broken foe. [I, 58]

Adolf Hitler says in *Hitler's Table Talk* (August 28, 1942, midday):

Had Charles Martel not been victorious at Poitiers -already, you see, the world had already fallen into the hands of the Jews, so gutless a thing Christianity! -then we should in all probability have been converted to Mohammedanism, that cult which glorifies the heroism and which opens up the seventh Heaven to the bold warrior alone. Then the Germanic races would have conquered the world. Christianity alone prevented them from doing so."

John H. Haaren says in *Famous Men of the Middle Ages*:

The battle of Tours, or Poitiers, as it should be called, is regarded as one of the decisive battles of the world. It decided that Christians, and not Moslems, should be the ruling power in Europe. Charles Martel is especially celebrated as the hero of this battle." John Bagnell Bury, writing at the beginning of the 20th century, said "The Battle of Tours... has often been represented as an event of the first magnitude for the world's history, because after this, the penetration of Islam into Europe was finally brought to a standstill.

But, as will be seen below, today's historians are very clearly divided on the importance of the battle, and where it should rank in the signal moments of military history.

In Muslim history

Eastern historians, like their Western counterparts, have not always agreed on the importance of the battle. According to Bernard Lewis, "The Arab historians, if they mention this engagement [the Battle of Tours] at all, present it as a minor skirmish," and Gustave von Grunebaum writes: "This setback may have been important from the European point of view, but for Muslims at the time, who saw no master plan imperilled thereby, it had no further significance." Contemporary Arab and Muslim historians and chroniclers were much more interested in the second Umayyad siege of Constantinople in 718, which ended in a disastrous defeat.

However, Creasy has claimed: "The enduring importance of the battle of Tours in the eyes of the Moslems is attested not only by the expressions of 'the deadly battle' and 'the disgraceful overthrow' which their writers constantly employ when referring to it, but also by the fact that no more serious attempts at conquest beyond the Pyrenees were made by the Saracens."

Thirteenth-century Moroccan author Ibn Idhari al-Marrakushi, mentioned the battle in his history of the Maghrib, "*al-Bayan al-Mughrib fi Akhbar al-Maghrib*." According to Ibn Idhari, "Abd ar-Rahman and many of his men found martyrdom on the balat ash-Shuhada'i ("the path of the martyrs)." Antonio Santosuosso points out in his book *Barbarians, Marauders and Infidels: The Ways of Medieval Warfare*, on p. 126 "they (the Muslims) called the battle's location, the road between Poitiers and Tours, 'the pavement of Martyrs.'" However, as Henry Coppée has explained, "The same name was given to the battle of Toulouse and is applied to many other fields on which the Moslemah were defeated: they were always martyrs for the faith"

Khalid Yahya Blankinship has argued that the military defeat at Tours was amongst one of the failures that contributed to the decline of the Umayyad caliphate: "Stretching from Morocco to China, the Umayyad caliphate based its expansion and success on the doctrine of jihad--armed struggle to claim the whole earth for God's rule, a struggle that

had brought much material success for a century but suddenly ground to a halt followed by the collapse of the ruling Umayyad dynasty in 750 AD. The End of the Jihad State demonstrates for the first time that the cause of this collapse came not just from internal conflict, as has been claimed, but from a number of external and concurrent factors that exceeded the caliphate's capacity to respond. These external factors began with crushing military defeats at Byzantium, Toulouse and Tours, which led to the Great Berber Revolt of 740 in Iberia and Northern Africa."

Current historical debate on macrohistorical impact of Battle of Tours

Some modern historians argue that the Battle of Tours was of no great historical significance while others continue to contend that Charles Martel's victory was important in European or even world history.

Supporting the significance of Tours as a world-altering event

William E. Watson, strongly supports Tours as a macrohistorical event, but distances himself from the rhetoric of Gibbons and Drubeck, writing, for example, of the battle's importance in Frankish, and world, history in 1993:

There is clearly some justification for ranking Tours-Poitiers among the most significant events in Frankish history when one considers the result of the battle in light of the remarkable record of the successful establishment by Muslims of Islamic political and cultural dominance along the entire eastern and southern rim of the former Christian, Roman world. The rapid Muslim conquest of Palestine, Syria, Egypt and the North African coast all the way to Morocco in the seventh century resulted in the permanent imposition by force of Islamic culture onto a previously Christian and largely non-Arab base. The Visigothic kingdom fell to Muslim conquerors in a single battle on the Rio Barbate in 711, and the Hispanic Christian population took seven long centuries to regain control of the Iberian peninsula. The Reconquista, of course, was completed in 1492, only months before Columbus received official backing for his fateful voyage across the Atlantic Ocean. Had Charles Martel suffered at Tours-Poitiers the fate of King Roderick at the Rio Barbate, it is doubtful that a "do-nothing" sovereign of the Merovingian realm could have later succeeded where his talented major domus had failed. Indeed, as Charles was the progenitor of the Carolingian line of Frankish rulers and grandfather of Charlemagne, one can even say with a degree of certainty that the subsequent history of the West would have proceeded along vastly different currents had 'Abd ar-Rahman been victorious at Tours-Poitiers in 732.

Watson adds, "After examining the motives for the Muslim drive north of the Pyrenees, one can attach a macrohistorical significance to the encounter between the Franks and Andalusí Muslims at Tours-Poitiers, especially when one considers the attention paid to the Franks in Arabic literature and the successful expansion of Muslims elsewhere in the medieval period."

Victorian writer John Henry Haaren says in *Famous Men of the Middle Ages*, "The battle of Tours, or Poitiers, as it should be called, is regarded as one of the decisive battles of the world. It decided that Christians, and not Moslems, should be the ruling power in Europe." Bernard Grun delivers this assessment in his "Timetables of History," reissued in 2004: "In 732 Charles Martel's victory over the Arabs at the Battle of Tours stems the tide of their westward advance."

Historian and humanist Michael Grant lists the battle of Tours in the macrohistorical dates of the Roman era. Historian Norman Cantor who specialised in the medieval period, teaching and writing at Columbia and New York University, says in 1993: "It may be true that the Arabs had now fully extended their resources and they would not have conquered France, but their defeat (at Tours) in 732 put a stop to their advance to the north."

Military historian Robert W. Martin considers Tours "one of the most decisive battles in all of history." Additionally, historian Hugh Kennedy says "it was clearly significant in establishing the power of Charles Martel and the Carolingians in France, but it also had profound consequences in Muslim Spain. It signaled the end of the ghanima (booty) economy."

Military Historian Paul Davis argued in 1999, "had the Muslims been victorious at Tours, it is difficult to suppose what population in Europe could have organised to resist them." Likewise, George Bruce in his update of Harbottle's classic military history *Dictionary of Battles* maintains that "Charles Martel defeated the Moslem army effectively ending Moslem attempts to conquer western Europe."

Antonio Santosuosso puts forth an interesting modern opinion on Charles, Tours, and the subsequent campaigns against Rahman's son in 736-737. Santosuosso presents a compelling case that these later defeats of invading Muslim armies were at least as important as Tours in their defence of Western Christendom and the preservation of Western monasticism, the monasteries of which were the centers of learning which ultimately led Europe out of her Middle Ages. He also makes a compelling argument, after studying the Arab histories of the period, that these were clearly armies of invasion, sent by the Caliph not just to avenge Tours, but to begin the conquest of Christian Europe and bring it into the Caliphate.

Objecting to the significance of Tours as a world-altering event

Other historians disagree with this assessment. Alessandro Barbero writes, "Today, historians tend to play down the significance of the battle of Poitiers, pointing out that the purpose of the Arab force defeated by Charles Martel was not to conquer the Frankish kingdom, but simply to pillage the wealthy monastery of St-Martin of Tours". Similarly, Tomaž Mastnak writes:

Modern historians have constructed a myth presenting this victory as having saved Christian Europe from the Muslims. Edward Gibbon, for example, called Charles Martel the savior of Christendom and the battle near Poitiers an encounter that changed the history of the world... This myth has survived well into our own times... Contemporaries of the battle, however, did not overstate its significance. The continuators of Fredegar's chronicle, who probably wrote in the mid-eighth century, pictured the battle as just one of many military encounters between Christians and Saracens - moreover, as only one in a series of wars fought by Frankish princes for booty and territory... One of Fredegar's continuators presented the battle of Poitiers as what it really was: an episode in the struggle between Christian princes as the Carolingians strove to bring Aquitaine under their rule.

The Christian Lebanese-American historian Philip Hitti believes that "In reality nothing was decided on the battlefield of Tours. The Moslem wave, already a thousand miles from its starting point in Gibraltar - to say nothing about its base in al-Qayrawan - had already spent itself and reached a natural limit."

The view that the battle has no great significance is perhaps best summarised by Franco Cardini says in *Europe and Islam*:

Although prudence needs to be exercised in minimising or 'demythologising' the significance of the event, it is no longer thought by anyone to have been crucial. The 'myth' of that particular military engagement survives today as a media cliché, than which nothing is harder to eradicate. It is well known how the propaganda put about by the Franks and the papacy glorified the victory that took place on the road between Tours and Poitiers...

In their introduction to *The Reader's Companion to Military History* Robert Cowley and Geoffrey Parker summarise this side of the modern view of the Battle of Tours by saying "The study of military history has undergone drastic changes in recent years. The old drums-and-bugles approach will no longer do. Factors such as economics, logistics, intelligence, and technology receive the attention once accorded solely to battles and campaigns and casualty counts. Words like "strategy" and "operations" have acquired meanings that might not have been recognizable a generation ago. Changing attitudes and new research have altered our views of what once seemed to matter most. For example, several of the battles that Edward Shepherd Creasy listed in his famous 1851 book *The Fifteen Decisive Battles of the World* rate hardly a mention here, and the confrontation between Muslims and Christians at Poitiers-Tours in 732, once considered a watershed event, has been downgraded to a raid in force."

Conclusion

A number of modern historians and writers in other fields agree with Watson, and continue to maintain that this Battle was one of history's pivotal events. Professor of religion Huston Smith says in *The World's Religions: Our Great Wisdom Traditions* "But for their defeat by Charles Martel in the Battle of Tours in 733, the entire Western world might today be Muslim." Historian Robert Payne on page 142 in "*The History of Islam*" said "The more powerful Muslims and the spread of Islam were knocking on Europe's door. And the spread of Islam was stopped along the road between the towns of Tours and Poitiers, France, with just its head in Europe."

Popular conservative military historian Victor Davis Hanson shares his view about the battle's macrohistorical placement:

Recent scholars have suggested Poitiers, so poorly recorded in contemporary sources, was a mere raid and thus a construct of western mythmaking or that a Muslim victory might have been preferable to continued Frankish dominance. What is clear is that Poitiers marked a general continuance of the successful defence of Europe, (from the Muslims). Flush from the victory at Tours, Charles Martel went on to clear southern France from Islamic attackers for decades, unify the warring kingdoms into the foundations of the Carolingian Empire, and ensure ready and reliable troops from local estates."

Paul Davis, another modern historian who addresses both sides in the debate over whether or not this Battle truly determined the direction of history, as Watson claims, or merely was a relatively minor raid, as Cardini writes, says "whether Charles Martel saved Europe for Christianity is a matter of some debate. What is sure, however, is that his victory ensured that the Franks would dominate Gaul for more than a century."

1.21 Battle of Vienna – Second Islamic wave – Year 1683



The **Battle of Vienna**, Turkish: İkinci Viyana Kuşatması), took place on 11 and 12 September, 1683 after Vienna had been besieged by the Ottoman Empire for two months. The battle broke the advance of the Ottoman Empire into Europe, and marked the political hegemony of the Habsburg dynasty in Central Europe.

The large-scale battle was won by Polish-Austrian-German forces led by King of Poland John III Sobieski against the Ottoman Empire army commanded by Grand Vizier Merzifonlu Kara Mustafa Pasha.

The siege itself began on 14 July 1683, by the Ottoman Empire army of approximately 90,000 men. The sieging force was composed by 60 ortas of Jannisaries (12,000 men paper strength) with an observation army of c. 70,000 men watching the countryside. The decisive battle took place on 12 September, after the united relief army of 84,450 men had arrived, pitted against the Ottoman army.

The battle marked the turning point in the 300-year struggle between the forces of the Central European kingdoms and the Ottoman Empire. Over the sixteen years following the battle, the Habsburgs of Austria gradually occupied and dominated southern Hungary and Transylvania, which had been largely cleared of the Turkish forces.

The capture of the city of Vienna had long been a strategic aspiration of the Ottoman Empire, due to its inter-locking control over Danubean (Black Sea-to-Western Europe) southern Europe, and the overland (Eastern Mediterranean-to-Germany) trade routes. During the years preceding the second siege (the first one was in 1529), under the auspices of grand viziers from the influential Köprülü family, the Ottoman Empire undertook extensive logistical preparations this time, including the repair and establishment of roads and bridges leading into Austria and logistical centers, as well as the forwarding of ammunition, cannon and other resources from all over the Empire to these logistical centers and into the Balkans.

On the political front, the Ottoman Empire had been providing military assistance to the Hungarians and to non-Catholic minorities in Habsburg-occupied portions of Hungary. There, in the years preceding the siege, widespread unrest had become open rebellion upon Leopold I's pursuit of Counter-Reformation principles and his desire to crush Protestantism. In 1681, Protestants and other anti-Habsburg Kuruc forces, led by Imre Thököly, were reinforced with a significant force from the Ottomans, who recognised Imre as King of "Upper Hungary" (eastern Slovakia and parts of northeastern present-day Hungary, which he had earlier taken by force of arms from the Habsburgs). This support went so far as explicitly promising the "Kingdom of Vienna" to the Hungarians if it fell into Ottoman hands.

Yet, before the siege, a state of peace had existed for twenty years between the Habsburgs and the Ottoman Empire, as a result of the Peace of Vasvár.

In 1681 and 1682, clashes between the forces of Imre Thököly and the Habsburgs' military frontier (which was then northern Hungary) forces intensified, and the incursions of Habsburg forces into Central Hungary provided the crucial argument of Grand Vizier Kara Mustafa Pasha in convincing the Sultan, Mehmet IV and his Divan, to allow the movement of the Ottoman Army. Mehmet IV authorised Kara Mustafa Pasha to operate as far as Győr and Komárom castles, both in northwestern Hungary, and to besiege them. The Ottoman Army was mobilised on January 21, 1682, and war was declared on August 6, 1682.

The logistics of the time meant that it would have been risky or impossible to launch an invasion in August or September 1682 (a three month campaign would have got the Turks to Vienna just as winter set in). However this 15 month gap between mobilisation and the launch of a full-scale invasion allowed ample time for the Habsburg forces to prepare their defence and set up alliances with other Central European rulers, and undoubtedly contributed to the failure of the campaign. It proved most decisive that the Habsburgs and Poland concluded a treaty during this winter in which Leopold would support Sobieski if the Turks attacked Kraków; in return, the Polish Army would come to the relief of Vienna, if attacked.

On March 31, 1683 another declaration, sent by Kara Mustafa on behalf of Mehmet IV, arrived at the Imperial Court in Vienna. On the next day the forward march of Ottoman army elements began from Edirne in Thracia. The troops reached Belgrade by early May, then moved toward the city of Vienna. About 40,000 Crimean Tatar forces arrived 40km east of Vienna on 7 July, twice as many as the Austrian forces in that area. After initial fights, Leopold retreated to Linz with 80,000 inhabitants of Vienna.

The King of Poland prepared a relief expedition to Vienna during the summer of 1683, honouring his obligations to the treaty. He went so far as to leave his own nation virtually undefended when departing from Kraków on 15 August. Sobieski covered this with a stern warning to Imre Thököly, the leader of Hungary, whom he threatened with destruction if he tried to take advantage of the situation — which Thököly did.

Events during the siege

The main Turkish army finally invested Vienna on July 14. On the same day, Kara Mustafa sent the traditional demand for surrender to the city.

Ernst Rüdiger Graf von Starhemberg, leader of the remaining 11,000 troops and 5,000 citizens and volunteers with 370 cannons, refused to capitulate. Only days before, he had received news of the mass slaughter at Perchtoldsdorf, a town south of Vienna whose citizens had handed over the keys of the city after having been given a similar choice.

The Viennese had demolished many of the houses around the city walls and cleared the debris, leaving an empty plain that would expose the Turks to defensive fire if they tried to rush the city. Kara Mustafa Pasha solved that problem by ordering his forces to dig long lines of trenches directly toward the city, to help protect them from the defenders as they advanced steadily toward the city.

Although the Turks had 300 good cannons, the fortifications of Vienna were very strong and up to date, and the Turks had to invent a more effective use for their gunpowder: mining. Tunnels were dug under the massive city walls to blow them up with explosives.

The Ottomans had essentially two options to take the city: the first, an all-out assault, was virtually guaranteed success since they outnumbered the defenders almost 20-1. The second was to lay siege to the city, and this was the option they chose.

This seems against military logic, but assaulting properly defended fortifications has always resulted in very heavy casualties for the attackers. A siege was a reasonable course of action to minimise casualties and capture the city intact, and in fact it nearly succeeded. What the Ottomans did not take into account however was that time was not on their side. Their lack of urgency at this point, combined with the delay in advancing their army after declaring war, eventually allowed a relief force to arrive. Historians have speculated that Kara Mustafa wanted to take the city intact for its riches, and declined an all-out attack in order to prevent the right of plunder which would accompany such an assault.

The Ottoman siege cut virtually every means of food supply into Vienna, and the garrison and civilian volunteers suffered extreme casualties. Fatigue became such a problem that Graf Ernst Rüdiger von Starhemberg ordered any soldier found asleep on watch to be shot. Increasingly desperate, the forces holding Vienna were on their last legs when in August, Imperial forces under Charles V, Duke of Lorraine beat Imre Thököly of Hungary at Bisamberg, 5km northeast of Vienna.

On 6 September, the Poles crossed the Danube 30km north west of Vienna at Tulln, to unite with the Imperial forces and additional troops from Saxony, Bavaria, Baden, Franconia and Swabia who had answered the call for a Holy League that was supported by Pope Innocent XI. Only Louis XIV of France, Habsburg's rival, not only declined to help, but used the opportunity to attack cities in Alsace and other parts of southern Germany, as in the Thirty Years' War decades earlier.

During early September, the experienced 5,000 Turkish sappers repeatedly blew up large portions of the walls, the Burg bastion, the Löbel bastion and the Burg ravelin in between, creating gaps of about 12m in width. The Austrians tried to counter by digging their own tunnels, to intercept the depositing of large amounts of gunpowder in subterranean caverns. The Turks finally managed to occupy the Burg ravelin and the Nieder wall in that area on 8 September. Anticipating a breach in the city walls, the remaining Austrians prepared to fight in Vienna itself.

Staging the battle

The relief army had to act quickly to save the city from the Turks, and to prevent another long siege in which they might take it. Despite the international composition and the short time of only six days, an effective leadership structure was established, indisputably centered on the King of Poland and his heavy cavalry. The motivation was high, as this war was not as usual for the interests of kings, but for Christian faith. And, unlike the Crusades, the battleground was in the heart of Europe.

Kara Mustafa Pasha, on the other hand, was less effective, despite having months of time to organise his forces, ensure their motivation and loyalty, and prepare for the expected relief army attack. He had entrusted defence of the rear to the Khan of Crimea and his cavalry force, which numbered about 30 - 40,000.

There are serious questions as to how much the Tatar forces participated in the final battle at Vienna. Their Khan felt humiliated by repeated snubs by Kara Mustafa. He reportedly refused to attack the Polish relief force as it crossed the mountains, where the Tatar light horse would have that advantage over the Polish heavy cavalry. Nor were they the only component of the Ottoman army to defy Mustafa openly or refuse assignments.

This left vital bridges undefended and allowed passage of the combined Habsburg-Polish army, which arrived to relieve the siege. Critics of this account say that it was Kara Mustafa Pasha, and not the Crimean Khan, who was held responsible for the failure of the siege.

Also, the Ottomans could not rely on their Wallachian and Moldavian allies. These peoples resented the Ottomans, who extracted heavy tributes from their countries. The Ottomans also intervened in the internal politics of these countries, seeking to replace their ruling princes with men who would be mere Turkish puppets. When George Ducas, Prince of Moldavia and Șerban Cantacuzino, Prince of Wallachia learned of the Turkish plans, they tried to warn the Habsburgs. They also tried to avoid participating in the campaign, but the Ottomans insisted that they send troops. There are a great number of popular legends about the Wallachian and Moldavian forces in the siege. Almost invariably, these legends describe them loading their cannons with straw balls, so as to make no impact upon the walls of the besieged city.

The Holy League forces arrived on the "Kahlen Berg" (bare hill) above Vienna, signaling their arrival with bonfires. In the early morning hours of 12 September, before the battle, a Mass was held for the King of Poland and his nobles.

The battle

The Turks lost at least 15,000 men dead and wounded in the fighting + at least 5,000 men captured and all cannons; compared to approximately 4,500 dead and wounded for the Habsburg-Polish forces.

The loot that fell into the hands of the Holy League troops and the Viennese was as huge as their relief, as King Sobieski vividly described in a letter to his wife a few days after the battle:

"Ours are treasures unheard of ... tents, sheep, cattle and no small number of camels ... it is victory as nobody ever knew of, the enemy now completely ruined, everything lost for them. They must run for their sheer lives ... Commander Starhemberg hugged and kissed me and called me his savior."

This emotional expression of gratitude did not distract Starhemberg from ordering the immediate repair of Vienna's severely damaged fortifications, guarding against a possible Turkish counter-strike. However, this proved unnecessary. The victory at Vienna set the stage for Prince Eugene of Savoy's re-conquering of Hungary and (temporarily) some of the Balkan countries within the following years. Austria signed a peace treaty with the Ottoman Empire in 1697.

Long before that, the Turks had disposed of their defeated commander. On 25 December 1683, Kara Mustafa Pasha was executed in Belgrade (in the approved manner, by strangulation with a silk rope pulled by several men on each end) by order of the commander of the Janissaries.

Significance

Although no one realised it at the time, the battle shaped the outcome of the entire war as well. The Ottomans fought on for another 16 years, losing control of Hungary and Transylvania in the process, before finally giving up. The end of the conflict was finalised by the Treaty of Karlowitz.

The battle marked the historic end of the expansion into Europe of the declining Ottoman Empire.

The behaviour of Louis XIV of France also set the stage for centuries to come: German-speaking countries had to fight wars simultaneously in the West and the East. While German troops were fighting for the Holy League, Louis ruthlessly used the occasion, before and after the battle of Vienna, to annex territories in western Europe, such as Luxembourg, Alsace with Strasbourg, etc. Due to the ongoing war against the Turks, Austria could not support the interest of German allies in the West. The biography of Ezechiel du Mas, Comte de Melac illustrates the devastations of large parts of Southern Germany by France.

In honour of Sobieski, the Austrians erected a church atop a hill of Kahlenberg, north of Vienna. The train route from Vienna to Warsaw is also named in Sobieski's honour. The constellation Scutum Sobieskii (Sobieski's Shield) was named to memorialise the battle. Because Sobieski had entrusted his kingdom to the protection of the Blessed Virgin (Our Lady of Czestochowa) before the battle, Pope Innocent XI commemorated his victory by extending the feast of the Holy Name of Mary, which until then had been celebrated solely in Spain and the Kingdom of Naples, to the universal Church; it is celebrated on September 12.

The period of Polish-Austrian friendship did not last long, as Charles V of Lorraine began downplaying the role of John III Sobieski and his troops in the battle. Neither Sobieski nor the Commonwealth profited significantly from saving Austria; on the contrary, the battle of Vienna cleared the path towards the forming of the future Austrian Empire (1804 to 1867) and the destruction of the Commonwealth. In 1772 and 1795 the Habsburg Monarchy took part in the first and third partitions of Poland, which wiped the Polish-Lithuanian Commonwealth off the maps of Europe. In contrast, the Ottoman Empire never recognised the partitions and provided a safe haven for many Poles.

Religious significance

The feast of the Holy Name of Mary is celebrated on September 12 on the liturgical calendar of the Catholic Church in commemoration of the victory in this battle of Christian Europe over the Muslim forces of the Ottoman Empire. Before the battle King John had placed his troops under the protection of the Blessed Virgin Mary. After the battle Pope Innocent XI, wishing to honour Mary, extended the feast to the entire Church.

1.22 European Crusader heroes, champions, legends

The Twelfth Viking

By Baron Bodissey

At the Battle of Poitiers in 732, the Frankish king Charles Martel defeated the Saracens and pushed the forces of Islam back into the Iberian Peninsula. It was not until 1492 that the Moors were finally thrown out of Europe, but in the meantime the Islamic virus was contained in Spain and Portugal, and thus kept out of the heart of Western Europe.

One of Charles Martel's comrades-in-arms at Poitiers was a warrior of the North known as *Ogier le Danois*, later Holger Danske, or Holger the Dane. Although Holger was a historical figure, little is known of him, and most of the written material about him is drawn from legend.

According to the chroniclers, Holger had previously done battle with the Franks over their incursions into Danish territory. But in 732 the menace of the Saracens forced him to set aside his differences with Charles Martel and journey southwards to fight side-by-side with the Frankish forces against the common enemy.

At the end of his days, Holger, like King Arthur, retired to a secluded keep to enter a twilight sleep from which he will awake in the hour of his country's need. The location most frequently cited for Holger's rest is Kronborg castle at Helsingør (or "Elsinore", per Shakespeare).

Hans Christian Andersen has distilled the popular form of the ancient tale into one of his stories:

Translation from Danish:

But the fairest sight of all is the old castle of Kronborg, and under it sits Holger Danske in the deep, dark cellar which no one enters; he is clad in iron and steel and rests his head on his stalwart arm; his long beard hangs down upon the marble table where it has become stuck fast; he sleeps and dreams, but in his dreams he sees everything that comes to pass in Denmark. Every Christmas Eve an angel of God comes to tell him that all he has dreamed is true, and that he may go to back to sleep again, for Denmark is not yet in any danger! but if it should ever come, then old Holger Danske will rouse himself, and the table will break apart as he pulls out his beard! Then he will come forth, and strike a blow that shall be heard throughout all the countries of the world.

Now, if even a trace of the blood of the Men of the North runs in your veins, or if you have lived long enough among them to have acquired some of their spirit, the hair on the back of your neck will rise when you read these words, and you will say, "Yes! This is the hero, the man who will defend us during the troubles that are surely coming."

Holger Danske has put me in mind of my favourite English poet, Ted Hughes.

Hughes was a Yorkshireman, and the blood of the Danes runs thick in the veins of Yorkshire. Especially in the North Riding — the closer one gets to Whitby, the more natural blond hair in evidence, and the more obvious the Danish place names.

Ted Hughes wrote a number of poems that touched on the Men of the North, and I've collected some samples below. Warning to our Danish readers: this is modern poetic

English! It may try your skills a bit, but your efforts will be rewarded. I made my way through the Holger story in Danish, so fair is fair; now it's your turn.

First sample:

The Warriors of the North

Bringing their frozen swords, their salt-bleached eyes,
their salt-bleached hair,
The snow's stupefied anvils in rows,
Bringing their envy,
The slow ships feelered Southward, snails
over the steep sheen of the water-globe.

Thawed at the red and black disgorging of abbeys,
The bountiful, cleft casks,
The fluttering bowels of the women of dead burghers,
And the elaborate, patient gold of the Gaels.

To no end
But this timely expenditure of themselves,
A cash-down, beforehand revenge, with extra,
For the gruelling relapse and prolongeur of their blood

Into the iron arteries of Calvin.

And another one:

Thistles

Against the rubber tongues of cows and
the hoeing hands of men
Thistles spike the summer air
And crackle open under a blue-black pressure.

Every one a revengeful burst
Of resurrection, a grasped fistful
Of splintered weapons and Icelandic frost thrust up
From the underground stain of a decayed Viking.

They are like pale hair and the gutturals of dialects.
Every one manages a plume of blood.
Then they grow grey, like men.
Mown down, it is a feud. Their sons appear,

Stiff with weapons, fighting back over the same ground.

The third section of Ted Hughes' "Gog" evokes Holger the most strongly. This is a deep, dark, and difficult poem, and parts of it are not suitable for family reading. It deals with the lifelong and ultimately futile efforts of Everyman to escape from the softness and weakness of his mother and establish his own manhood without being sucked in and corrupted by the softness and weakness of his wife.

This is the opening stanza:

Gog (Part III)

Out through the dark archway of earth, under the ancient lintel overwritten with roots, Out between the granite jambs, gallops the hooded horseman of iron. Out of the wound-gash in the earth, the horseman mounts, shaking his plumes clear of dark soil. Out of the blood-dark womb, gallops bowed the horseman of iron, The blood-crossed Knight, the Holy Warrior, hooded with iron, the seraph of the bleak edge, Gallops along the world's ridge in moonlight.

We all know about the Twelfth Imam, the super-bad Muslim guy at the bottom of the well in Persia. When Armageddon arrives, when Gog grapples with Magog and battle rages across the plain at Megiddo, the Twelfth Imam will awaken and lead the armies of Islam to their final victory, establishing the kingdom of Allah here on Earth.

Forget the Twelfth Imam.

We've got our own dude sitting on the bench. Call him the Twelfth Viking. He's suited up, ready to join the contest as soon as he's required.

The Men of the North form the core of the Counterjihad. They are already in action, clearing the back alleys of Anbar Province, riding point in Kabul, and forming up in self-organised groups to defend our borders.

As I've said before, it's not race that's the issue here, it's culture. The culture of the Danes, the Norsemen, the English, and the Celts. The culture of the hardy and self-reliant Men of the North, always ready to defend their ancient liberties with a ferocity that their enemies can scarcely imagine. The culture of productive enterprise and armed self-determination that has spread to all corners of the globe.

Holger Danske is the man who best represents us. He'll be there in the hour of our greatest need.

The Twelfth Viking — I can see his eyelids fluttering even now...

Source:

<http://gatesofvienna.blogspot.com/2006/12/twelfth-viking.html>

European Odinit and Crusader heroes resisting and fighting Islamisation: France, Belgium, Netherlands, Luxembourg

Charles Martel: Hero and Protector of Europe, more specifically France and Benelux:
http://en.wikipedia.org/wiki/Charles_Martel

France

Pope Urban II: French born Pope and Crusader hero on behalf of Europe and Christendom. Pope Urban II is a relatively unknown hero in France but he was one of the greatest Crusader heroes of all times. He was born Otho de Lagery (ca.1035 – 29 July 1099) in Lagery, County of Champagne, France.
http://en.wikipedia.org/wiki/Pope_Urban_II

Poland, Estonia, Latvia, Lithuania

John III Sobieski: Crusader and Hero of Poland and the Baltics
http://en.wikipedia.org/wiki/John_III_Sobieski

Britain - England

Richard I of England (Richard the Lion Hearted/Lionheart): Crusader and Hero of England
http://en.wikipedia.org/wiki/Richard_I_of_England

Serbia

Stefan Lazar Hrebeljanović: Crusader and Hero of the Serbs
http://en.wikipedia.org/wiki/Lazar_of_Serbia

Serbia, Bulgaria, Macedonia

Marko Kraljevic: Crusader and Hero of the Serbs, Bulgarians and Macedonians:
<http://markokraljevic.uzice.net/index.htm>

Spain, Portugal

St. James the Moorslayer: Crusader and Hero of the Spaniards and Portuguese:
http://en.wikipedia.org/wiki/James_the_Greater

Spain

Rodrigo Díaz de Vivar (El Cid Campeador): Crusader and Hero of the Spaniards:
http://en.wikipedia.org/wiki/El_Cid_Campeador

Denmark

Holger Danske (Ogier the Dane): Mythical Odinst Hero of the Scandinavians
<http://gatesofvienna.blogspot.com/2006/12/twelfth-viking.html>
http://en.wikipedia.org/wiki/Ogier_the_Dane

Norway, Sweden, Iceland

Sigurd the Crusader (Sigurd Jorsalfare/Sigurd I Magnusson): Sigurd I Magnusson is not a widely celebrated figure in Scandinavia and therefore a rather unknown hero. He was however the greatest and most important Crusader hero in the region and participated in the liberation of a few Christian cities in Spain and the Middle East from Muslim occupation.
http://en.wikipedia.org/wiki/Sigurd_Jorsalfare
<http://omacl.org/Heimskringla/crusaders.html>

Romania

Vlad Tepes/Vlad III the Impaler: Crusader and Hero of the Romanians:

Vlad the Impaler was a genius of psychological warfare. His legacy deserve to be studied in modern-days schools of PR, political sciences, military, social psychology etc . Like any other ruler, he had two enemies: internal disorder or treason and external Islamic aggressors threatening his country. He managed to defeat his external enemies, using same level of cruelty like any other ruler of his times, but he was a real master of STAGING the cruelty to obtain maximum effect. He was the greatest master of imagology, hundreds of years before this science to be discovered and theorised.
http://en.wikipedia.org/wiki/Vlad_III_Dracula

Italy

Lottario dei Conti di Segni (Pope Innocent III): Italian Pope and Crusader hero for Italy, Europe and Christendom. Pope Innocent III is not a widely celebrated figure in Italy and therefore a rather unknown hero. He was however one of the greatest and most important Crusader heroes of all times. He was born Lottario dei Conti di Segni in 1160 or 1161 - 16 July 1216 in Gavignano near Anagni in Italy.
http://en.wikipedia.org/wiki/Pope_Innocent_III

Christian Albania

George Castriota (Skanderbeg) - Crusader and Hero of the Christian Albanians:
<http://www.heraldica.org/topics/national/albania.htm> Often referred to under his Islamic name Skanderbeg by PC sources.

Overview needed of national crusader heroes from the rest of the European nations.

1.23 Western vs. Islamic Science and Religion

By Fjordman

I've read quite a few books on the history of science. One of them is *The Beginnings of Western Science* by David C. Lindberg, who has also written the book *Theories of vision – From al-Kindi to Kepler*, which I will quote more extensively from later this fall when publishing a multipart essay on the history of optics. Lindberg is a good scholar and well worth reading, but has a few minor flaws.

Chapter eight in the second edition of his book about the history of science is titled "Islamic science." Mr. Lindberg is not alone in employing this term, but I am not personally in favor of it. Nobody talks about "Buddhist science" or "Christian science," so I so no reason why we should use the term "Islamic science," either. It is misleading, since whatever existed of science in countries under Islamic rule relied heavily on contributions of non-Muslims and pre-Islamic knowledge. Some use the term "Arab science" instead, but this is hardly much better, since among those who were at least nominally Muslims, a disproportionate amount were Persians, not Arabs. Which term should we use, then? "Middle Eastern science" could be one possibility, as it puts emphasis on the region but not on the religion.

I don't think David C. Lindberg provides a full explanation of why the scientific tradition in the Islamic world stagnated, despite some promising beginnings. Those who want a better understanding of this can check out *The Rise of Early Modern Science: Islam, China and the West* by Toby E. Huff. This can be supplemented with the work of Edward Grant, for instance chapter eight "Relations between science and religion" in *Science and Religion, 400 B.C. to A.D. 1550: From Aristotle to Copernicus*. I will quote this book by Grant, and to a lesser extent Huff's book, extensively in this essay, and will include page references to each quote so that others can use the material if they want to.

By the end of eleventh century, Western Europeans were aware that both Muslims and Byzantines had access to philosophical and scientific texts that they did not have. After the capture of Toledo, Spain and Sicily from the Muslims in 1085 and 1091, respectively, a number of scholars translated Greek and Arabic texts, but tended to prefer the Greek ones because Greek was a related Indo-European language, which Arabic was not. A large number of the works which existed in Arabic were originally translations from Greek themselves, and it would obviously make more sense to copy directly from the Greek in Constantinople since a more precise rendering could be made, with fewer misinterpretations than from Arabic. The result was a major movement of translations from the twelfth century until the second half of the thirteenth century.

Many works in optics, astronomy, medicine and mathematics were translated, but it was Aristotle's work on natural philosophy that had the greatest impact. The two greatest translators from Greek to Latin were James of Venice (d. after AD 1147), the first major translator of Aristotle's works from Greek to Latin, and the Flemish scholar William of Moerbeke (c. AD 1215-c. 1286), who was the last. According to Edward Grant, page 166:

"William of Moerbeke translated at least forty-eight treatises, including seven on mathematics and mechanics by Archimedes, translated for the first time into Latin (Grant 1974, 39-41; Minio-Paluello 1974, 436-438). His Aristotelian translations are truly impressive. He was the first to translate Aristotle's biological works from Greek into Latin. In translating the rest of Aristotle's natural philosophy, Moerbeke found it useful to revise, expand, and even complete some earlier translations, including revisions of at least three treatises previously translated by James of Venice. In addition, Moerbeke translated Greek commentaries on Aristotle's works from late antiquity. Thus, he translated John Philoponus' *Commentary on the Soul*, and Simplicius' *Commentary on the Heavens*. One of the earliest beneficiaries of Moerbeke's translations was Thomas Aquinas."

Grant continues on page 167:

"With Moerbeke's monumental contributions, all of Aristotle's natural philosophy was available by the last quarter of the thirteenth century in translations from Greek and Arabic. Although many scientific works were translated from Arabic to Latin in the first half of the twelfth century by such translators as Plato of Tivoli, Adelard of Bath, Robert of Chester, Hermann of Carinthia, Dominicus Gundissalinus, Peter Alfonso, John of Seville, and others, the earliest translations of Aristotle's works on natural philosophy appear to have occurred in Spain in the latter half of the twelfth century. By far the most prominent translator of Aristotle's works on natural philosophy was Gerard of Cremona (c. A.D. 1114-1187), the most prolific translator from Arabic to Latin of works on science, medicine, and natural philosophy."

Gerard of Cremona and those associated with him translated dozens of works from Arabic to Latin, among them probably Alhazen's book on *Optics*, which could not have been translated from Greek since it did not exist in Greek. It is thus true that there were translations from Arabic and that some of these did have some impact in Europe. It

would be historically inaccurate to claim otherwise. But although this translation movement was significant, we should focus at least as much on how these different civilisations used this information.

In this case, we are dealing with an example where three different civilisations, the Islamic world, the Christian East (the Byzantine Empire) and the Christian West had access to much of the same material, yet where the end results were quite different. I have read a lot about the history of mechanical clocks and eyeglasses, both of which were invented in Europe in the second half of the thirteenth century AD. These inventions had no counterparts in any other civilisation and were important for later scientific and technological advances, which often benefited from more accurate timekeeping. The creation of microscopes and telescopes was to some degree an extension of the invention of eyeglasses and the use of glass lenses.

I cannot point out any significant piece of information that Europeans had access to at this time which Muslims didn't also have access to. If anything, Middle Easterners had more knowledge at their disposal since they had regular contacts with the major Asian civilisations and could supplement Greek natural philosophy with Indian and Chinese inventions. Europeans were prevented from having extensive direct contacts with these civilisations because they were geographically isolated from them by a large bloc of hostile Muslims. The only possible conclusion why Europeans invented mechanical clocks is that they were more efficient and creative than Muslims in using the body of information they had at their disposal. Muslims could have done the same, but they didn't. They failed, pure and simple.

The case of the Byzantine Empire is even more puzzling, as Byzantine scholars appear not to have taken advantage of the readily available treasure house of science and natural philosophy in their native Greek language. The Byzantine Empire was essentially a theocracy as the Emperor was regarded as the head of both church and state. According to Edward Grant in *Science and Religion*, page 228:

"[U]ntil the end of the sixth century, important contributions to natural philosophy were made in the Byzantine Empire by a number of commentators on the works of Aristotle, such as Alexander of Aphrodisias (fl. 2nd-3rd century A.D.), Themistius (c. A.D. 317-c. 388), Simplicius, and most important of all, the Christian neo-Platonist John Philoponus, whose ideas were destined to have a large impact on both Islamic and Latin natural philosophy. But the level of achievement was seriously affected in A.D. 529, when, on religious grounds, the emperor Justinian ordered the closing of Plato's Academy in Athens, forcing a number of philosophers to depart the Byzantine Empire and move to the East. After that natural philosophy and science played a minor role in Byzantine intellectual life. This is surprising when we realise that, as compared to their contemporary counterparts in Islam and the Latin West, Byzantine scholars were truly fortunate, because their native language was Greek. They could read, study, and interpret, without problems of translation, all the works available in the Greek language that had accumulated in the Byzantine Empire, especially in Constantinople, since the fifth and fourth centuries B.C. Indeed, most of our Greek manuscripts come from Byzantium."

Alhazen, when he made his work on optics, relied heavily on Greek mathematics, philosophy and medicine, most of which had initially been translated to Arabic from Byzantine manuscripts. Yet there was no Alhazen in Byzantium itself. Grant again, page 229:

"It is a paradox of history that the civilisations of Islam and Western Europe contributed significantly to the store of human knowledge, using translated works and often lacking important earlier texts, while the Byzantines, who had command of the Greek language and

easy access to the manuscript sources of their great Greek predecessors, failed to capitalise on their good fortune."

There were some brief Byzantine "renaissances." The Empire wasn't static and did an invaluable job in preserving older knowledge, but few works of lasting significance were produced there during the Middle Ages. I still believe that my conclusion in the online essay *The Legacy of Byzantium*[1], inspired by Timothy Gregory's fascinating book *A History of Byzantium*, was largely correct:

It is true that the Byzantine Empire has received some bad press. However, scholars James E. McClellan III and Harold Dorn sum up the established wisdom in their book *Science and Technology in World History*, second edition, when they state that 'Byzantium never became a center of significant original science.' It is surely one of history's great ironies that the Greco-Roman knowledge that was preserved by the Byzantines had a greater impact in the West than it did in the Byzantine Empire itself. Although being for centuries at the front lines of Islamic Jihad certainly didn't help, this doesn't suffice to explain fully the failure of Byzantium to develop modern science. When studying the Byzantine Empire, one cannot help but notice that the separation of church and state which took place in the West after the papal revolution never happened there. Byzantium remained a somewhat autocratic state, thus in some ways resembling China – and perhaps later on Russia – more than Western Europe. The development of parliaments, autonomous cities and numerous universities that took place in the Christian West did not happen in the Christian East.

However, also in the Islamic world, Greek logic and natural philosophy was never fully accepted, and what initial acceptance there had been was largely nullified by the extremely influential Muslim theologian al-Ghazali (1058-1111). Al-Ghazali regarded theology and natural philosophy as dangerous to the Islamic faith and was skeptical of the concept of mathematical proof. As Edward Grant says, page 238:

"[Al-Ghazali] included the mathematical sciences within the class of philosophical sciences (i.e., mathematics, logic, natural science, theology or metaphysics, politics, and ethics) and concluded that a student who studied these sciences would be 'infected with the evil and corruption of the philosophers. Few there are who devote themselves to this study without being stripped of religion and having the bridle of godly fear removed from their heads' (Watt 1953, 34). In his great philosophical work, *The Incoherence of the Philosophers*, al-Ghazali attacks ancient philosophy, especially the views of Aristotle. He does so by describing and criticising the ideas of al-Farabi and Avicenna, two of the most important Islamic philosophical commentators on Aristotle. After criticising their opinions on twenty philosophical problems, including the eternity of the world, that God knows only universals and not particulars, and that bodies will not be resurrected after death, al-Ghazali declares: 'All these three theories are in violent opposition to Islam. To believe in them is to accuse the prophets of falsehood, and to consider their teachings as a hypocritical misrepresentation designed to appeal to the masses. And this is blatant blasphemy to which no Muslim sect would subscribe' (al-Ghazali 1963, 249)."

As Ibn Warraq sums up in his modern classic *Why I Am Not a Muslim*, "orthodox Islam emerged victorious from the encounter with Greek philosophy. Islam rejected the idea that one could attain truth with unaided human reason and settled for the unreflective comforts of the putatively superior truth of divine revelation. Wherever one decides to place the date of this victory of orthodox Islam (perhaps in the ninth century with the conversion of al-Ashari, or in the eleventh century with the works of al-Ghazali), it has been, I believe, an unmitigated disaster for all Muslims, indeed all mankind."

Al-Ghazali, whose influence cannot be overstated, was a highly orthodox Muslim on matters regarding the use of violence against non-Muslims. Here is al-Ghazali on the

importance of Jihad against the unbelievers, as quoted by Robert Spencer in his excellent book *Religion of Peace?: Why Christianity Is and Islam Isn't*:

"[O]ne must go on jihad [i.e., warlike razzias or raids] at least once a year...One may use a catapult against them [non-Muslims] when they are in a fortress, even if among them are women and children. One may set fire to them and/or drown them...If a person of the ahl al-kitab [People of the Book] is enslaved, his marriage is [automatically] revoked...One may cut down their trees...One must destroy their useless books. Jihadists may take as booty whatever they decide...They may steal as much food as they need."

Another Muslim thinker, the thirteenth century North African Ibn Khaldun, had a traditional view of Jihad and shared the deep suspicion of philosophy. Edward Grant, page 242:

"Even so enlightened an author as Ibn Khaldun (A.D. 1332-1406) was hostile to philosophy and philosophers. On the basis of his great Introduction to History (*Muqaddimah*), Ibn Khaldun is regarded as the first historian to write a world history. According to Franz Rosenthal: 'The *Muqaddimah* was indeed the first large-scale attempt to analyze the group relationships that govern human political and social organisation on the basis of environmental and psychological factors' (Rosenthal 1973, 321). Despite his brilliance as an historian, Ibn Khaldun included a chapter in the *Muqaddimah* titled 'A refutation of philosophy. The corruption of the students of philosophy' (Ibn Khaldun 1958, 3:246-258). In this chapter, Ibn Khaldun condemns the opinions of philosophers as wrong and proclaims to his fellow Muslims that 'the problems of physics are of no importance for us in our religious affairs or our livelihoods. Therefore, we must leave them alone' (Ibn Khaldun 1958, 3:251-252). He regarded the study of logic as dangerous to the faithful unless they were deeply immersed in the Qur'an and the Muslim religious sciences to fortify themselves against its methods."

In my online essay *The West, Japan, and Cultural Secundarity*[2], I discuss the ideas of French thinker Remi Brague as outlined in his book *Eccentric Culture: A Theory of Western Civilisation*. Brague claims that Muslims largely lacked the European instinct for self-criticism and appreciation of "the other." They did translate works from Greek and other languages like Sanskrit and Persian, but they usually didn't preserve the originals. This made "renaissances," the act of going back to the sources to reinterpret them, impossible in the Islamic world. He quotes Ibn Khaldun as saying the following in the *Muqaddimah*:

"(The Muslims) desired to learn the sciences of the (foreign) nations. They made them their own through translations. They pressed them into the mold of their own views. They peeled off these strange tongues [and made them pass] into their [own] idiom, and surpassed the achievements of (the non-Arabs) in them. The manuscripts in the non-Arabic languages were forgotten, abandoned, and scattered. All the sciences came to exist in Arabic. The systematic works on them were written in (Arabic) writing. Thus, students of the sciences needed a knowledge of the meaning of (Arabic) words and (Arabic) writing. They could dispense with all other languages, because they had been wiped out and there was no longer any interest in them."

Logic continued to be used as an ancillary subject in scholastic theology (kalam) and in many Islamic religious schools, but there was enough hostility toward philosophy to prompt philosophers to keep a low profile. Those who taught it often did so privately, not within the established institutions. Here is Edward Grant in *Science and Religion*, page 239:

"Following the translations in the early centuries of Islam, Greek philosophy, primarily Aristotle's, received its strongest support from a number of individuals scattered about the Islamic world. As we have already mentioned, al-Kindi, al-Razi, Ibn Sina, and Ibn Rushd were among the greatest Islamic philosophers. All were persecuted to some extent. Al-Kindi's case reveals important aspects of intellectual life in Islam. The first of the Islamic commentators on Aristotle, al-Kindi was at first favorably received by two caliphs (al-Mamun and al-Mutassim), but his luck ran out with al-Mutawwakil, the Sunni caliph mentioned earlier. According to Pervez Hoodbhoy, 'It was not hard for the ulema [religious scholars] to convince the ruler that the philosopher had very dangerous beliefs. Mutawwakil soon ordered the confiscation of the scholar's personal library....But that was not enough. The sixty-year-old Muslim philosopher also received fifty lashes before a large crowd which had assembled. Observers who recorded the event say the crowd roared approval with each stroke' (Hoodbhoy 1991, 111). The other four scholars were also subjected to some degree of persecution, and a number of them had to flee for their safety."

This situation was radically different in the Latin West. There was sporadic opposition to the use of reason and one attempt to ban the works of Aristotle at the University of Paris in the thirteenth century, but this was of brief duration and eventually failed. There were no later attempts to ban the use of logic and natural philosophy per se, although there could of course be criticism against specific interpretations. "After the 1240s and for the rest of the Middle Ages, attacks on reason would have been regarded as bizarre and unacceptable."

In contrast, Islam is in principle a theocracy in which religion and state form a single entity. Islamic schools, or *madrasas*, generally taught "Islamic science," that is theology, Arabic grammar, the Koran and the hadith etc. Greek and other non-Muslim philosophy was called "foreign sciences" and was never integrated into the core curriculum. Grant again, page 243:

"[The madrasas] had as their primary mission the teaching of the Islamic religion, and paid little attention to the foreign sciences, which, as we saw, were comprised of the science and natural philosophy derived ultimately from the Greeks. The analytical subjects derived from the Greeks certainly did not have equal status with religious and theological subjects. Indeed, the foreign sciences played a rather marginal role in the madrasas, which formed the core of Islamic higher education. Only those subjects that illuminated the Qur'an or the religious law were taught. One such subject was logic, which was found useful not only in semantics but was also regarded as helpful in avoiding simple errors of inference. The primary function of the madrasas, however, was 'to preserve learning and defend orthodoxy' (Mottahedeh 1985, 91). In Islam, most theologians did not regard natural philosophy as a subject helpful to a better understanding of religion. On the contrary, it was usually viewed as a subject capable of subverting the Islamic religion and, therefore, as potentially dangerous to the faith. Natural philosophy always remained a peripheral discipline in the lands of Islam and was never institutionalised within the educational system, as it was in Latin Christendom."

Greek natural philosophy, however, became fully integrated into the university curriculum in Europe. As Grant explains, page 244-245:

"It is important to point out that not only did university-trained theologians fully accept and embrace the discipline of natural philosophy, but many, if not most, of them were eager and active contributors to the literature of natural philosophy. It is for that reason that it is wholly appropriate to call them 'theologian-natural philosophers.' They were equally at home in both disciplines and were keen to import as much natural philosophy as they could into the resolution of theological problems, while avoiding any temptations to theologise natural philosophy. This explains why some medieval theologians can be equated with the best of the secular natural philosophers, such as John Buridan and Albert of Saxony. Some

theologians, such as Albertus Magnus and Nicole Oresme, were clearly superior to them. By their actions, theologians in the West were full participants in the development and dissemination of natural philosophy. They made it possible for the institutionalisation of natural philosophy in the universities of the late Middle Ages, and therefore its extensive dissemination. Nothing like this occurred in the Byzantine Empire or in Islam."

One of the most important advantages Catholic Europe enjoyed during this period was the separation between church and state. Edward Grant, page 246-247:

"[Byzantines and Muslims] paid a heavy price for failing to separate church and state. In both societies, Aristotle's natural philosophy was regarded as potentially dangerous because it encompassed ideas and concepts that were hostile to both religions, and because it was often felt that scholars who focused too much on natural philosophy would either neglect religion or come to regard it as inferior to natural philosophy. Islam's failure to separate church and state nullified an institutional advantage it had over Western Christendom. Where the latter was organised as a centralised, hierarchical religion with a single individual – the Pope – holding ultimate power, Islam was a decentralised religion with no hierarchical structure. What power there was derived from local religious leaders who drew on the support of their fellow Muslims. Under these circumstances, we might expect that freedom of inquiry and the cultivation of a vibrant, sustained natural philosophy would have been more likely to occur within the decentralised Muslim religion than within the highly centralised Catholic Church of Western Europe. As we now know, the reverse occurred: the West developed a lively natural philosophy, whereas in Islam natural philosophy became a peripheral and suspect discipline, whose study could even prove dangerous."

The European university system had no real equivalent in any other major civilisation in the world at the time. As Toby Huff says in his book, page 234:

"We should also not underestimate the magnitude of the step taken when it was decided (in part, following ancient tradition) to make the study of philosophy and all aspects of the natural world an official and public enterprise. If this seems a mundane achievement, it is due to our Eurocentrism which forgets that the study of the natural sciences and philosophy was shunned in the Islamic colleges of the Middle East and that all such inquiries were undertaken in carefully guarded private settings. Likewise, in China, there were no autonomous institutions of learning independent of the official bureaucracy; the ones that existed were completely at the mercy of the centralised state. Nor were philosophers given the liberty to define for themselves the realms of learning as occurred in the West."

Edward Grant has been important in bringing to light this role played by the university system in preparing the ground for the later Scientific Revolution. As he concludes on page 248:

"Without the separation of church and state, and the developments that proceeded as a consequence, the West would not have produced a deeply rooted natural philosophy that was disseminated through Europe by virtue of an extensive network of universities, which laid the foundation for the great scientific advances made in the sixteenth and seventeenth centuries, advances that have continued to the present day."

For further developments in the Western (but not so much in other) scientific traditions from the sixteenth century onward, *The Scientists: A History of Science Told Through the Lives of Its Greatest Inventors* by John Gribbin is fascinating and easy to read.

Toby E. Huff in his excellent *The Rise of Early Modern Science: Islam, China and the West*, agrees with Grant's assessment of the importance of the university system. Here is Huff, page 344:

"For a dispassionate examination of the educational backgrounds of major scientists from the fifteenth to the seventeenth century shows that the vast majority of them were in fact university educated. As John Gascoigne has shown, 'Something like 87% of the European scientists born between 1450 and 1650 [who were] thought worthy of inclusion in the *Dictionary of Scientific Biography* were university educated.' More importantly, 'A large proportion of this group was not only university educated but held career posts at a university.' For the period 1450-1650 this was 45 percent, and for 1450-1550, it was 51 percent. If one speaks of particular scientists, then one must immediately acknowledge that Copernicus, Galileo, Tycho Brahe, Kepler, and Newton were all extraordinary products of the apparently procrustean and allegedly Scholastic universities of Europe. In short, sociological and historical accounts of the role of the university as an institutional locus for science and as an incubator of scientific thought and argument have been vastly understated."

Nothing like this existed in the Islamic world. Universities could only be established in Spain and Portugal after these countries had been re-conquered by the Christians. Huff, page 212:

"If Spain had persisted as an Islamic land into the later centuries - say, until the time of Napoleon - it would have retained all the ideological, legal, and institutional defects of Islamic civilisation. A Spain dominated by Islamic law would have been unable to found new universities based on the European model of legally autonomous corporate governance, as corporations do not exist in Islamic law. Furthermore, the Islamic model of education rested on the absolute primacy of fiqh, of legal studies, and the standard of preserving the great traditions of the past. This was symbolically reflected in the ijaza, the personal authorisation to transmit knowledge from the past given by a learned man, a tradition quite different from the West's group-administered certification (through examination) of demonstrated learning. In the actual event, the founding of Spanish universities in the thirteenth century, first in Palencia (1208-9), Valladolid, Salamanca (1227-8), and so on, occurred in long-established Christian areas, and the universities were modeled after the constitutions of Paris and Bologna."

There is also an important theological aspect here in that Muslims generally viewed God as unpredictable, whereas both Christians and Jews could more easily view God as predictable, having created the world according to logical natural laws which could be uncovered and understood by humans. Toby E. Huff, page 116:

"In short, the European medievals had fashioned an image of man that was so imbued with reason and rationality that philosophical and theological speculation became breathtaking spheres of inquiry whose outcomes were far from predictable, or orthodox - to the consternation of all. Furthermore, this theological and philosophical speculation was taking place within the citadels of Western learning, that is, in the universities. Christian theology had indeed clothed man with a new set of methods and motivations, but it had also attributed to him a new set of rational capacities that knew no bounds."

Sadly, at the beginning of the 21st century, this university system arguably no longer works as well as it once did. As Ibn Warraq puts it in his great book *Defending the West*:

"The West, in giving in to political correctness and in being corrupted by Saudi and other Arab money, is ceasing to honour the original intent of the university. In recent years, Saudi Arabia and other Islamic countries (e.g., Brunei) have established chairs of Islamic

studies in prestigious Western universities, which are then encouraged to present a favorable image of Islam. Scientific research leading to objective truth no longer seems to be the goal. Critical examination of the sources or the Koran is discouraged. Scholars such as Daniel Easternman have even lost their posts for not teaching about Islam in the way approved by Saudi Arabia. In December 2005, Georgetown and Harvard universities each accepted \$ 20 million from Saudi prince Alwaleed bin Talal for programs in Islamic studies. The Carter Center, founded by former president Jimmy Carter, is funded in part by bin Talal. Such money can only corrupt the original intent of all higher institutions of education, that is, the search for truth. Now, we shall have only "Islamic truth" that is acceptable to the royal Saudi family, a family that has financed terrorism, anti-Westernism, and anti-Semitism for more than thirty years."

This is financial corruption and intimidation, but even before this, Western universities seemed to be increasingly preoccupied with deconstructing their own civilisation and praising the most barbaric cultures and regimes on earth. This is by no means universally true, of course. There is still much great work done at Western universities, as Mr. Grant himself is living proof of. But it is difficult to deny the fact that there has been a decline in free inquiry and good scholarship. Exactly how this happened, how the Western university system went from being a great comparative advantage to being something resembling a problem is an interesting question, but one that will have to be dealt with in a separate essay. Meanwhile, Edward Grant has done an excellent job at reminding us of how unique it once was.

Source:

<http://www.jihadwatch.org/dhimmiwatch/archives/022433.php>

1. <http://www.jihadwatch.org/dhimmiwatch/archives/019529.php>

2. <http://gatesofvienna.blogspot.com/2008/02/west-japan-and-cultural-secondarity.html>

1.24 Historically - Bosnia is Serbian Land

It is well known fact that South Slavs settled in the Balkans in 7th century. The two largest tribes were Serbs and Croats. There was not much distinction between the two then and to this day the "two people" speak one and the same language. Till recently the language was known in world literature as Serbo-Croatian. The only outwardly difference between Serbs and Croats today is that the former are Orthodox while the later are Catholic Christians.

Geographical regions of Bosnia and Herzegovina were settled by the Serbs. There is no dispute about this in Western pre-1991 (pre-Bosnia-war) literature.

From: "Encyclopedia Britannica" Edition 1971, Volume 3, page 983, Entry: Bosnia, history

Serbian settlement in Bosnia-Herzegovina began in the seventh century A.D.

From: "Encyclopedia Britannica" Edition 1943, Vol 20, Page 341, Entry: Serbia, History

According to the emperor Constantine Porphyrogenitus, the emperor Heraclius (610-640) invited the Serbs to settle in the devastated north-western provinces of the Byzantine empire and to defend them against the incursions of the Avars.

Toward the end of 9th century the political centre of the Serbs was transferred to Zeta (or: Zenta: see Montenegro) and the Primorye (sea-coast)... [Serbian] Prince Voislav of Travuniya (today: Trebinje [Herzegovina]) ...united under his own rule Travuniya, Zahumlye (the modern Herzegovina) and Zeta. His son Michael Voislavich annexed the important Zhupania of Rashka (Rascia or Rassia) [Central Serbia], and in 1077 was addressed as king (rex) in a letter from Pope Gregory VII. His son Bodin enlarged the first Serb kingdom by annexing territories...

From: "Encyclopedia Britannica" Edition 1971, Vol 3, p 983, Entry: Bosnia-Herzegovina

[Serbian] King Bodin (1081-1101) united Bosnia with the other two Serbian principalities – Rashka [Central Serbia] and Zeta [Montenegro]...

From: "Encyclopedia Britannica" Edition 1990, Volume 29, Macropedia, page 1098, Entry: Yugoslavia, Bosnia and Herzegovina

The emperor Constantine VII Porphyrogenitus (reigned 913-957) referred to Bosnia as part of "the land of the Serbs".

From: "Yugoslavia, a Country Study"

Serbian groups settled the region of present-day Bosnia and Hercegovina during the seventh century... Bosnia or Bosna (from Bosna river) appears to have originated as a small principality in the mountainous region of the upper reaches of the Bosna and Vrbas rivers. The name Herzegovina originated in the fifteenth century when a powerful Bosnian

noble, Stephen Vuksic, gained control of lands in the southern part of Bosnia and took the title of Herzog, the German equivalent of duke, from which came the name of the region.

Turkish conquest

That is it: Bosnia was Serbian only. There were no "Muslims" -- not even a single family - for at least FIVE HUNDRED years! The Islamic onslaught on Europe started centuries later. For the Turks who wanted to conquer Europe for Allah, Balkans was the shortest route. Their immense armies were first stopped by heroic Serb resistance in a gigantic battle at Kosovo field in 1389. Some 70 years later the Turks recovered and took now defenceless Bosnia.

Centuries of peace the Serbs enjoyed in Bosnia were to be substituted with centuries long struggle to survive brutal tyranny by foreign oppressor.

In order to govern this, 100% Christian land, the Turks needed to find (in today's terms) local quislings. In those ancient times, when religion was one's alpha and omega of existence, the conquering Turks could not hope to convert Christians to Islam over night. Despite that, it turns out, Bosnia was somewhat fertile ground. The Turkish conquest left substantial portion of the population converted to Islam - more so than in other, vast Christian lands, governed by the Ottoman Empire.

There are few theories how it happened. The most prevalent theory present in Western literature claims that the Turks found an easy prey in Christian cult of Bogumilism. This is one of many theories, though. The opposing ones claim that Bogumilism, while quite present in Bosnia for some time, was extinct centuries before Turkish arrival.

As it was question of honour, not to abandon ones religion for the religion of the enemy, the process of conversion was a slow one. It took centuries. No-one disputes that. Also the process took many different forms, many of which were forms of forceful conversion. For sure those who converted to the religion of the oppressor immediately reaped benefits. Over night they would cease to be oppressed. They would not be hungry any more. The record of individual conversions for the last few centuries of the Ottoman rule was kept in the main archive in Sarajevo, which was in Muslim hands in the recent civil war. It burned to the ground with all the documents. The incident, as everything else, was blamed on the besieging Serbs even though it was in Muslim Serb, and certainly not in Christian Serb, interest for that to happen...

The slow process of betraying Christianity

From: "Yugoslavia, a Country Study"

Situated on the dividing line between the areas of Roman Catholic and Eastern Orthodox religious influence, Bosnia and Herzegovina suffered from constant internal turmoil from the tenth through the fifteenth centuries. This situation was complicated by the introduction from Bulgaria of an ascetic heretical Christian cult -- Bogumilism -- during the twelfth century... Many Bosnian nobles and a large portion of the peasantry persisted in the heresy despite repeated attempts by both the Catholic and Eastern Orthodox churches to crush the cult. The chaos caused by this religious struggle laid the country open to the Ottoman Turks after they again defeated the [remaining, unconquered] Serbs in 1459. By 1463 the Turks controlled Bosnia and twenty years later gained control of Herzegovina; many Bogumil nobles and peasants accepted the Islamic religion of their conquerors.

From: "A History of the Balkans" by Professor Ferdinand Schevill, Barnes & Noble, New York, 1995, pp 202, 203

To the west of Serbia lay Bosnia,... a mountain region, like Serbia and racially homogeneous with it... [W]hole sections of the Bosnians did not scruple to see in Islam a deliverer. Numerous castles treacherously opened their gates to the enemy, and when the wretched Bosnian king, despairing of his cause, surrendered, he was, in spite of a solemn promise made in writing, cruelly decapitated under the eyes of the sultan (1462)... Mohamed held the convenient doctrine that a pledge made to a dog of an infidel possessed no binding character.

Thus Bosnia, sharp on the heel of Serbia, perished, and throughout Balkania the land of the Serbs with the single exception of the Zeta [future Montenegro], passed under the heel of the oppressor.

From: "A Short History of the Yugoslav Peoples" by Professor Fred Singleton, Cambridge University Press, Edition 1985, page 20

The absorption of the heretic Bosnian (Bogumil) Church into the Islamic world did not come about as a result of a dramatic act of mass conversion, but, if Ottoman statistics is to be believed, it was a relatively rapid process. According to a census of 1489... 18.4 per cent of the population of Bosnia practised the Islamic faith... [T]he greatest increases were recorded... especially in the towns... Slav-speaking Muslim aristocracy came into existence. The 1.5 million Muslims in modern Bosnia, who are listed in the Yugoslav census [of 1981]... are descendents of those early converts.

From: "Yugoslavia, a Country Study"

The Islamised nobles were allowed to retain their lands and their feudal privileges, and the peasants who accepted Islam were granted land free from feudal obligations. The Christian nobles were killed and Christian peasants subjected to oppressive rule.

For more than four centuries, from the time of conquest in 1463 to 1878 when Western powers ordered them to relinquish Bosnia and Herzegovina and hand it over to the Austro-Hungarian empire control, the Turks ruled Bosnia. Their devoted quislings, the Serbs who betrayed Christianity in order to serve the Asiatic conqueror, identified with the foreign oppressor so much that Encyclopedia Britannica of 1910, finds Bosnian Muslims, now after more than 20 years under Christian rule still wanting everyone to call them - Turks! These "Turks," though can speak only one language - the same language that Serbs and Croats speak: Serbo-Croatian.

Let us take a closer look into the origin of the terms "Bosnian," "Bosniak," "Bosnitch." Do Bosnian Muslims have an exclusive right, as exercised by the Western press in these days, to call themselves "Bosnians?"

Source:

<http://srpska-mreza.com/History/pre-wwOne/Bosnia-conquered.html>

1.25 Who are the "Bosniaks"?

Encyclopedia Britannica, eleventh edition (year: 1910 (!)), Volume IV, page 281, entry "Bosnia and Herzegovina", subentry (#10), Population and National Characteristics (quote:)

In 1895 the population, which tends to increase slowly... numbered 1,568,092. The alien element is small, consisting chiefly of Austro-Hungarians, gipsies, Italians and Jews. Spanish is a common language of the Jews, whose ancestors fled Hither, during the 16th century, to escape the Inquisition.

The natives are officially described as Bosniaks, but classify themselves according to religion. Thus the Roman Catholics prefer the name of Croats, Hrvats or Latins; the Orthodox, of Serbs; the Moslems, of Turks.

All alike belong to the Serbo-Croatian branch of the Slavonic race; and all speak a language almost identical to Serbian, though written by the Roman Catholics in Latin instead of Cyrillic letters.

To avoid offending either "Serbs" or "Croats", it is officially designated "Bosnitch".... The Bosnians or Bosniaks resemble their Serbian kindfolk in both appearance and character. They have the same love for poetry, music and romance; the same *intense* pride in their race and history; many of the same superstitions and customs. The Christians retain the Serbian costume, modified in detail, as the occasional use of the turban or fez. The "Turkish" women have in some districts abandoned the veil; but in others they even cover the eyes when they leave home.

This clearly tells explains "tolerance" -- in 1910 -- between those who call themselves "Serbs", "Croats" and "Turks". The three ethnic groups of Bosnia would rather be called Bosnians (English), Bosnitch (German) or Bosanci (in Serbo-Croatian) because a Croat would be *offended* to be called a "Turk", "Turk" a Serb etc. It is surprising to read that Muslims liked to be called "Turks" during the government of Austro-Hungaria. Muslims are Serbs or Croats, but mostly Serbs, who, through centuries converted to Islam).

We have to remind you that the above text was written in 1910, i.e. before Muslims (the "Turks") and Croats committed unspeakable atrocities on their Serbian neighbours (in World War I and World War II).

We have seen, once again, how Muslims have showed unbelievable chauvinism and intolerance toward the Serbs. (They did it for the third time in this, twentieth century alone). The Muslims demanded to separate from the Serbs, even though the "only" difference is the religion (The language and everything else is the same). It is a dangerous precedent to declare a group of people a new nation just because they are of different religion. Many countries would over-night become "multi-ethnic".

On the other hand, let it be clear, if the Muslims insist to have their own state then no-one should deny them their right for self-determination. And no Serb was denying them that right. Serbs were not denying the Muslims right to form a state in a portion of Bosnia where they, the Muslims, are majority population.

But if there is to be any peace or justice then the Serbs should have exactly the same right. Wherever the Muslims were majority before the war - they can govern that territory any way they like it. But wherever the Serbs were majority, according to the U.N. Charter - they have right for self-determination the same way. The Serbs have right to exist. They have right to form their own state. And No Communist design should have precedent over the rights of the living human beings.

Today, the Muslims, with backing of the Western powers, want to usurp the right for the entire Bosnia - even though they are MINORITY there. Muslims want to usurp the right for themselves to be the only people called Bosnians. In other words they want to be the only ones to rule the entire Bosnia.

Thus, let us remind you, once again, the Serbs are also the indigenous people of Bosnia. Actually they were the *first* Slav tribe to settle there.

Source:

http://srpska-mreza.com/History/pre-wwOne/Mus_who.html

Muslims oppressed Christians in Bosnia

From: "The Balkans," pp 43 – 45, Time-Life World Library, by Edmund Stillman and the Editors of Life, Time Inc., New York, 1967

From mid-15th century for the next four centuries(!) the Serbian and Croatian Christians of Bosnia suffered tyrannical rule.

Four (4) centuries of Islamic tyranny in Bosnia

If any single factor made the Balkans what they were in history -- and what they still are today -- it was the ordeal of the Turk... For the 18th and 19th Centuries, the image of Turkey was that of a rotting empire, of a corrupt, incompetent and sadistic national elite preying on the subject Balkan peoples - of a cynical government whose very method of rule was atrocity.

[T]hey forbade the building of all but the meanest churches, and likewise outlawed the ringing of church bells.

What was damaging to the Balkan peoples was [that]... they had been stripped of pride and freedom. As Christians, they were now despised...

[T]he Turkish over-lordship created a Balkan mosaic of legal, social and economic relations... What was uniform to all [subdued Christians] was the experience of alien over-lordship and the legacy of violence as the cohesion and power of the Empire declined. When the Empire passed its apex of power in the 17th and 18th Centuries, the conditions of the subject peoples took a catastrophic turn for the worse... It was in these... years that the proverb came into vogue: "Where the Turk trod, no grass grows." Within the Empire, the 17th and 18th Century military officials, the beys and dahis, savagely oppressed the people; they were scarcely to be distinguished from the robber bands...

On the frontiers, [which is where Bosnia was] war -- and with it the parallel evils of yearly murder, rape and arson -- became as regular as the cycle of season.

The above quote is from: "Origin of the Myth of a Tolerant Pluralistic Islamic Society" Bat Ye'Or, Chicago, August 31, 1995

In the Serbian regions, the most fanatical opponents of Christian emancipation were the Muslims Bosniacs...

A systematic enquiry into the condition of the Christians was conducted by British consuls in the Ottoman Empire in the 1860s. Britain was then Turkey's strongest ally. It was in its own interest to see that the oppression of the Christians would be eliminated in order to

prevent any Russian or Austrian interference. Consul James Zohrab sent from Bosna-Serai (Sarajevo) a lengthy report, dated July 22, 1860, to his ambassador in Constantinople, Sir Henry Bulwer, in which he analyzed the administration of the provinces of Bosnia and Herzegovina. He stated that from 1463 to 1850 the Bosniac Muslims enjoyed all the privileges of feudalism. During a period of nearly 400 years Christians were subjected to much oppression and cruelty. For them no other law but the caprice of their masters existed... Under false accusations imprisonments are of daily occurrence. A Christian has but a small chance of exculpating himself when his opponent is a Muslim."

The above quote is from: "The Serbian People" by P. Lazarovich-Hrebelianovich & Eleanor Calhoun New York, Charles Scribner's Sons, 1910, The excerpt is from Chapter VII: "The Serbians under Turkish rule from about 1470 to about 1800"

In the year 1413 the southern Serbian provinces were unable longer to hold out against the Turks. Serbia in 1459, Bosnia in 1463, and Herzegovina in 1481 were all finally conquered and became Turkish provinces.

The basis of Ottoman power was the sword and the Ottoman State was and is an organised theocracy.

The Mohammedan religion is not a religion in the Christian sense of involving principally the problems of morality, spiritual growth, and immortality. Mohammedanism is a state of society founded on a collection of laws and legal principles dealing with and ruling every event of individual and public life. The vast community of believers in various countries of the world basing the entire political, social, and religious fabric on that collection of laws, and the mystical, ethical, and philosophical tenets given by Mahomet in the Koran, afterward developed by the masters of the "Four Schools" of Mohammedan teaching, forms "Islam."

For that reason where Islam is master no other civil status is recognised except in tolerance and in subordination to Islam. There can be no assimilation with people of other creeds or civilisation. The perception of that fact was vividly set forth in the arguments of that Sultan, in the seventeenth century, who urged that as Moslem victor and Christian vanquished could never make one people, Ottoman domination could become secure only by the universal slaughter of all Christians in conquered territories. Up to our own time that conclusion has haunted Stamboul [Istanbul] like an evil dream.

The conquered Christian populations were disarmed and dispossessed of all property, and were soon pressed into a condition of serfdom under Turkish masters. They were called "giours" and in the mass the "rayah," "the herd." Whoever renounced his faith and became a Mohammedan was thereby instantly naturalised into Islam, receiving the status and all the life-chances of a born Osmanili [Turk]. That was the sole means in his power of escaping from the subjected masses or of opening a door of opportunity.

The Serbians in general refused to accept that door of escape from duranceville, and remained true to their Christian and national faith, even though the long night of practical extinction, hoping for a dawn though long deferred.

Many of the Serbian nobles and numbers of the common people fled to Serb lands under Venice or those under Hungary [i.e. to Krajina]. Certain ones among the nobles and others became Moslems, thereby preserving their lands and castles, and authority was given to them under the Turks as Pashas, Beys, Agas, and Spahis. They became ranged, in the eyes of the general populations, on the side of the conquerors, and were looked upon by the people as Turks.

In Bosnia and Herzegovina, where the inhabitants had not only been subject to Turkish attack, but had been obliged as well to stand, ever beating back Hungarian invasions, the greater part of the nobles, mostly Bogomils, went over in body to Mohammedanism.

Large numbers of Serbs, loyal to their faith and home traditions, escaped to the mountain fastnesses from which they were able to harass the Turks of the plains and so maintain a relative independence.

The Serbians of the Rayah lived under great oppression and humiliation, their only means of protection being through the Serbian Patriarch so long as one existed.

In case of acts of injustice or violence suffered at the hands of individual Turks, there was no possible redress. The Christians were forbidden the use of horses or camels, only mules and asses being allowed them. They were forbidden to ride even a mule or an ass in the presence of a Turk. It was not permitted that their houses should have a better appearance than Turkish houses. For their faith they had much to suffer. The clergy, few in number, were kept in miserable conditions, and churches which had been destroyed were not allowed to be rebuilt, the building of new churches being strictly forbidden. The sound of church bells was forbidden as was also the reading aloud of the Holy Scriptures or the pronounciation of the name of Jesus Christ.

It was not lawful to make the sign of the cross, to show a cross, or to eat pork in sight of a Turk.

The Rayah were not allowed openly to bury their dead; Christian burials tookplace at night or in secret; mourning for the dead was strictly prohibited either by costume or by symbol or in any other way.

Church services were often held in some secluded spot in forest or glen, sometimes under a chosen tree marked with a cross; or ordinary houses were built as if for a family, with a central hearth, and sometimes with surrounding storehouse and stable to avoid suspicion, and were consecrated and used secretly as churches. Such houses still exist in Macedonia.

From: "The Balkans," page 44, Time-Life World Library by Edmund Stillman and the Editors of LIFE, Time Inc., New York, 1967

Tax in blood

In Ottoman Empire Christians were but slaves at nonexistent mercy of their Muslim lords. Many, many Western books write about different horrors the Christians endured. One form of oppression was that Muslims gave themselves "right of the first night". In practice it meant that Turkish (or local Muslim Slav) lord would spend the first night with the new Christian bride. The groom had to take shoes off and silently circle the house while the Turk makes love to his wife.

Still, by far the worst horror the Christians had to endure was the Turkish Janissary system. Western schollars frequently downplay the importance of this "Tax in Blood" as Christian subjects nicknamed it:

Conversion to Islam - through kidnapping

While any subject boy might aspire to the highest rank in the Turkish Empire, he had to convert to Islam to do so; when the security of the Ottoman state demanded, there were forced conversions. Every four years the most vigorous boys were taken from the towns and villages, willingly or not, to be trained as Janissaries (a word from the Turkish yeni cheri, or new troops).

From: "Origin of the Myth of a Tolerant Pluralistic Islamic Society" Bat Ye'Or, Chicago, August 31, 1995

The Devshirme system is well known. Begun by the Sultan Orkhan (1326-1359), it existed for about 300 years. It consisted of a regular levy of Christian children from the Christian

population of the Balkans. These youngsters, aged from fourteen to twenty, were Islamised and enslaved for their army. The periodic levies, which took place in contingents of a thousand, subsequently became annual. To discourage runaways, children were transferred to remote provinces and entrusted to Muslim soldiers who treated them harshly as slaves. Another parallel recruitment system operated. It provided for the levy of Christian children aged six to ten (Ichoghiani), reserved for the sultans' palace. Entrusted to eunuchs, they underwent a tyrannical training for fourteen years.

The first presentation above sounds almost idyllic: A boy dreams of obtaining "high rank in the Empire" or some boys "were taken" from their parents in order to achieve glorious carrier in Turkish Army.

What it actually meant was that the hated Turks would kidnap your child and - even worse - return it, now as a Muslim and your worse enemy!

How can anyone put it in words? Dr. Ivo Andrich, who was born in Bosnia was awarded the Nobel Prize for Literature in 1961 for his novels about Bosnian Christian suffering. Encyclopedia Britannica (Micropedia, Edition 1986, Vol 1, Page 393, entry: Andric, Ivo) said (quote):

Andric's work reveals his deterministic philosophy and his sense of compassion and is written objectively and soberly, in language of great beauty and purity. The Nobel Prize committee commented particularly on the "epic force" with which he handled his material, especially in "The Bridge on the Drina".

Let the master of literature talk. Here is an excerpt from the above mentioned Nobel Prize book "Bridge on the Drina," which describes how this "tax in blood" felt, as it is told and retold chilling blood of generations of surviving Christians of Bosnia.

On that November day a long convoy of laden horses arrived on the left bank of the river and halted there to spend the night. The Aga of the janissaries, with armed escort, was returning to Stambul after collecting from the villages of eastern Bosnia the appointed number of Christian children for the blood tribute.

...the necessary number of healthy, bright and good looking lads between ten and fifteen years old had been found without difficulty, even though many parents had hidden their children in the forests, taught them how to appear half witted, clothed them in rags and let them get filthy, to avoid the Aga's choice. Some even went so far as to maim their own children, cutting off one of their fingers with an axe.

...a little way behind the last horses in that strange convoy straggled, dishevelled and exhausted, many parents and relatives of those children who were being carried away forever to a foreign world where they would be circumcised, become Turkish and, forgetting their faith, their country and their origin, would pass their lives in the service of the Empire. They were for the most part women, mothers, grandmothers and sisters of the stolen children.

[The women would get driven away but...]gather again a little later behind the convoy and strive with tear-filled eyes to see once again over the panniers the heads of the children who were being taken from them. The mothers were especially persistent and hard to restrain. Some would rush forward not looking where they were going, with bare breasts and dishevelled hair, forgetting everything about them, wailing and lamenting as if at a burial, while others almost out of their minds moaned as if their wombs were being torn by birthpangs and blinded with tears ran right onto the horsemen's whips and replied to every blow with the fruitless question: "Where are you taking him? Why are you taking him from me?" Some tried to speak clearly to their children and give them some last part of themselves, as much as might be said in a couple of words, some

recommendation or advice for the way... *"Rade, my son, don't forget your mother..."* "Ilija, Ilija, Ilija!" screamed another woman, searching desperately with her glances for the dear well-known head and repeating this incessantly as if she wished to carve into the child's memory that name which would in a day or two be taken from him forever.

Mother's cries must still be echoing Bosnian mountains.

It should not pass without mention that once Westerners conquered Bosnia, recently, one of the first things they did in the course of "engineering democracy" (and while trying to impose Muslim rule on Bosnian Serbs) was to ban use of Dr. Andrich's works from school books for the Serbian children. It is as if one was to ban Shakespeare in England!

Andrich's books were translated in all languages of the West. His, above cited book "The Bridge on the Drina" can be found in any decent size library in the West. It tells volumes about total collapse of Western culture and morality that the same Western nations which praised Bosnian author in 1961 - banned his works few decades later.

Bosnian Muslims outdid Turks in atrocity

From: "A Short History of the Yugoslav Peoples" by Professor Fred Singleton, Cambridge University Press, Edition 1985, pp 20-21

Again, the Serbian grief was amplified by the fact that these returning children, now Janissaries were the most intolerant, most militant Muslims. As the time was passing and the central rule in the Empire was dying out, it was Janissaries who actually governed Bosnia. They were the ones who were the most oppressive and cruel. When Great Britain (in trying to repel Russia from the Balkans, in its self-imposed, everlasting "Great Game") insisted that Turkish sultan should give equal rights to his Christian subjects, Janissaries of Bosnia were the ones who started a rebellion to topple the sultan.

Worse "Turks" than Turks

During the heyday of the Ottoman rule in Europe the Bosnian Muslims played an important part in administration of the empire, one of them, Mehmet Sokolovic, rising to be grand vizier to the sultan, Suleiman the Magnificent, in the sixteenth century. Bosnian Muslims also provided the Ottoman bureaucracy in Hungary after the battle of Mohacs in 1526. At lower level of administration, the Orthodox and Roman Catholic Christian peasants of the raya were governed by Slav Muslim landowners, who, whilst retaining their Slavonic speech, adopted the manners and dress of the Turkish court. Like many converts, they often 'out-Ottomaned the Ottomans in their religious zeal'.

The above quote is from: "A Short History of the Yugoslav Peoples" by Professor Fred Singleton, Cambridge University Press, Edition 1985, page 75

The janissaries, who were once the elite corps of the sultan army, had degenerated by the end of the eighteenth century into an unruly and lawless rabble, who were at best an embarrassment and at worst threat to their rulers... Sultan Mahmud I (1730-54) attempted to disband the janissaries and to put in their place a modern force, modelled on the standing armies of his European enemies. Unfortunately for the Serbs, he was only partly successful. In an attempt to remove the influence of the janissaries from Istanbul, where they naturally formed a powerful opposition to his reforms, Mahmud tried to buy them off by offering them a virtually free hand in garrisoning the remote provinces of the empire [like Bosnia and Hercegovina]. There they could plunder and abuse the local peasantry with impunity, even dispossessing them from their lands. ... Mahmud may have bought time for himself, but he stored up trouble for his successors.

From: Encyclopedia Britannica, Edition 1910, Volume 4, page 284

The reform of the Ottoman government contemplated by the sultan Mahmud II (1808-1839) was BITTERLY RESENTED in Bosnia... Many of the janissaries had married and settled on the land, forming a strongly conservative and FANATICAL caste, friendly to the Moslem nobles, who now dreaded the curtailment of their own privileges. Their opportunity came in 1820, when the Porte [the Turkish government] was striving to repress the insurrection in Moldavia, Albania and Greece. A first Bosnian revolt was crushed in 1821, a second, due principally to the massacres of the jannissaries, was quelled with much bloodshed in 1827. After Russo-Turkish War of 1828-29, a further attempt at reform was initiated by the sultan and his grand vizier, Reshid Pasha. Two years later came a most formidable outbreak: the sultan was denounced as false to Islam, and the Bosnian nobles gathered in Banjaluka (Bosnia), determined to march to Constantinople, and reconquer the Ottoman Empire for the true [Islam] faith.

A Jihad was preached by their leader, Hussein Aga Berberi, a brilliant soldier and orator, who called himself "Zmaj Bosanski" [dragon of Bosnia], and was regarded by his followers as a saint. The Moslems of Herzegovina, under Ali Pasha Rizvanbegovic, remained loyal to the Porte, but in Bosnia Hussein Aga encountered little resistance. At Kossovo he was reinforced by 20,000 Albanians, led by Mustapha Pasha, and within a few weeks the united armies occupied the whole of Bulgaria, and large part of Macedonia. Their career was checked by Reshid Pasha, who persuaded the two victorious commanders to intrigue against one another, secured the division of their forces, and then fell upon each in turn.

The rout of the Albanians at Prilipe and the capture of Mustapha at Scutari were followed by an invasion of Bosnia. After a desperate defence, Hussein Aga fled to Esseg in Croatia-Slavonia, his appeal for pardon was rejected, and in 1832 he was banished for life in Tribizond.

The power of the Bosnian nobles, though shaken by their defeat, remained unbroken, and they resisted vigorously when their kapetanates were abolished in 1837, and again when a *measure of equality before the law* was conceded to the Christians in 1839.

In Herzegovina, Ali Pasha Rizvanbegovic reaped the reward of his fidelity. He was left free to tyrannise over his Christian subjects, a king in all but name.

Is this not exactly opposite of the current claim the Western media repeatedly promotes? Are they not telling us that "Islam is a tolerant religion?" Since when!? Are we all from Mars? How can anyone delete the horror of Muslim oppression over Christians and Jews which lasted for centuries and stretched over continents?

Where are the roots of the above myth wondered author Bat Ye'Or. She then spent decades studying the issue. Finally she wrote a few books on the subject.

1.26 Historical Islamic demographic warfare in Kosovo

In the early 7th century, Serbs settled in Balkans (including Kosovo). In the 12th century, according to the Byzantine Empress Anna Angelina Komnenos, the Serbs were the main inhabitants of Kosovo (Eastern Dalmatia and former Moesia Superior). Archaeological findings from the 7th century onwards show a Serb (Slavic) cultural domination in case of glagolitic letters, pottery, cemeteries, churches and monasteries.

14th century

The Dečani Charter from 1330 contained a detailed list of households and chartered villages in Metohija and north-western Albania:

3 of 89 settlements were Albanian, the other being Serb.

15th century

The ethnic composition of Kosovo's population during this period included Serbs, Albanians, and Vlachs along with a token number of Greeks, Armenians, Saxons, and Bulgarians, according to Serbian monastic charters or chrysobulls (Hristovulja). A majority of the given names in the charters are overwhelmingly Serbian (Of 24,795 names, 23,774 were ethnic Serb names, 470 of Roman origin, 65 of Albanian origin and 61 of Greek origin). This claim is supported by the Turkish cadastral tax-census (defter) of 1455 which took into account religion and language and found an overwhelming Serb majority.

1455: Turkish cadastral tax census (defter) of the Brankovic dynasty lands (covering 80% of present-day Kosovo) recorded 480 villages, 13,693 adult males, 12,985 dwellings, 14,087 household heads (480 widows and 13,607 adult males). Totally there were around 75,000 inhabitants in 590 villages comprising modern-day Kosovo. By ethnicity:

- 13,000 Serb dwellings present in all 480 villages and towns
- 75 Vlach dwellings in 34 villages
- 46 Albanian dwellings in 23 villages
- 17 Bulgarian dwellings in 10 villages
- 5 Greek dwellings in Lauša, Vučitrn
- 1 Jewish dwelling in Vučitrn
- 1 Croat dwelling

1487: A census of the House of Branković

Vučitrn district:

- 16,729 Christian housing (412 in Priština and Vučitrn)
- 117 Moslem households (94 in Priština and 83 in rural areas)

Ipek (Peć) district:

- City of Ipek - 68% Serbs

121 Christian household
33 Moslem households

Suho Grlo and Metohija:

131 Christian household of which 52% in Suho Grlo were Serbs

Kline e Poshtme/Donja Klina - 50% Serbs
Dečani - 64% Serbs
Rural areas:

6,124 Christian housings (99%)
55 Moslem houses (1%)

17th - 18th century

The Great Turkish War of 1683–1699 between the Ottomans and the Habsburgs led to the flight of a substantial part of Kosovan Serbian population to Austrian held Vojvodina and the Military Frontier - about 60-70,000 Serb refugees total settled in the Habsburg Monarchy in that time of whom many were from Kosovo. Following this an influx of Muslim Albanian[14] from the highlands (Malesi) occurred, mostly into Metohija. The process continued in 18th century.

Noel Malcolm suggests that the Great Migration of the Serbs from Kosovo is only a myth created by Serbian nationalism to justify the Albanian majority already in Kosovo[15], but a number of historians who reviewed his work, including Mile Bjelajac, Istvan Deak, Thomas Emerat and Tim Judah refute this[16].

A study done in 1871 by Austrian colonel Peter Kukulj for the internal use of the Austro-Hungarian army showed that the mutesarifluk of Prizren (corresponding largely to present-day Kosovo) had some 500,000 inhabitants, of which:

318,000 Serbs (64%),
161,000 Albanians (32%),
10,000 Roma (Gypsies) and Circassians
2,000 Turks

Miloš S. Milojević travelled the region in 1871–1877 and left accounts which testify that Serbs were majority population, and were predominant in all cities, while Albanians were minority and lived mostly in villages. According to his data, Albanians were majority population in southern Drenica (Muslim Albanians), and in region around Djakovica (Catholic Albanians), while the city was majorly Serbian. He also recorded several settlements of Turks, Romas and Circassians.

Source:

http://en.wikipedia.org/wiki/Demographic_history_of_Kosovo

Islamic Demographic Warfare in Kosovo

By M. Bozinovich

One of the Albanian claims for independence of Kosovo is the ethnic makeup of the region. The argument points that Kosovo was majority Albanian populated hence it should be, at the most, given to Albania or at least granted international recognition as an independent state.

Table 1: Kosovo Population		
	Albanian	Serbian
1948	498,242 68.46%	199,961 27.47%
1953	524,559 64.93%	221,212 27.38%
1961	646,148 67.06%	264,604 27.46%
1971	916,168 73.67%	259,819 20.89%
1981	1,226,736 77.42%	236,525 14.93%

The initial 1948 Albanian majority was a result of the Yugoslav government's prohibition on refugee returns, mostly Serbs that have been deported by Albanian Nazis in WWII.

The increasing homogenisation of Kosovo's population in favour of Albanians has been achieved by means of systematic and institutionalised political and economic repression of Kosovo Serbs. The repression was institutionalised with increased autonomy powers granted to Kosovo in the 1960s and especially in 1974.

The increased homogenisation of Kosovo in the Muslim Albanian favour is also a result of the birth rate (also known as demographic warfare): Albanians simply have more children than the Serbs.

Given that a parabola appropriately models Kosovo Serb population trend, the analysis strongly suggests that Kosovo Serbs have also been exposed to ethnic animosity and/or genocidal policies.

Serb vs Jewish demographic trend 1900-1941

A similar, but not so peculiar population trend is the Jewish experience under Nazi Germany. While the pre-Hitlerian cultural anti-Semitism in Germany was institutionalised, by 1941 hate of Jews was turned into an exterminatory policy. Out of 615,000 Jews in Germany in 1910, virtually none were left by 1945.

Both Jews under Nazis and Serbs under Albanian-dominated Kosovo exhibit the same downward depopulation trend. To the extent that Kosovo Serb population trend line is a parabola, there is a strong evidence to suggest then that Kosovo Serbs have been exposed to a level of ethnic duress sufficient enough to induce them to migrate out of Kosovo.

Source:

<http://www.serbianna.com/columns/mb/004.shtml>

Material to study:

1. Enver Hoxha - http://en.wikipedia.org/wiki/Enver_Hoxha
2. Albanian nationalism - http://en.wikipedia.org/wiki/Albanian_nationalism
3. Greek Christians vs Albanian Muslims - Chameria issue - http://en.wikipedia.org/wiki/Chameria_issue
4. Code of Lekë (Code of Leke/Kanun) http://en.wikipedia.org/wiki/Code_of_Lek%C3%AB (Local Sharia equivalency used by Muslim Albanians when it comes to regulating womens rights)

This law in tandem with Sharia was instrumental when implementing the past and current Albanian Muslim demographic warfare ("Breed the non-Muslims out" strategy before and after WW2).

1.27 Myths and Politics - Origin or the Myth of a Tolerant Pluralistic Islamic Society

Yugoslavia: Past and present

BAT YE'OR speech:

My subject this evening is: Myths and Politics: Origin of the Myth of a Tolerant Pluralistic Islamic Society. I stress the word "Tolerant", which was omitted from the program.

Ten years ago, when I came to America for the launching of my book: THE DHIMMI, JEWS AND CHRISTIANS UNDER ISLAM, I was struck by the inscription on the Archives Building in Washington: "Past is Prologue". I had thought -- at least at the beginning of my research -- that my subject related to a remote past, but I realised that contemporary events were rapidly modernising this past. Muslim countries where Islamic law -- the Shari'a -- had been replaced by modern juridic (imposed by the European colonising powers,) were abandoning the secularising trend, replacing it with Islamisation in numerous sectors of life. This impression of the return of the past became even more acute when I was working on my next book, published in 1991, the English edition which will appear in a few months under the title: THE DECLINE OF EASTERN CHRISTIANITY UNDER ISLAM - 7th TO 20th CENTURY: FROM JIHAD TO DHIMMITUDE (Associated University Presses).

In this study, I tried to analyze the numerous processes that had transformed rich, powerful Christian civilisations into Islamic lands and their long-term effects, which had reduced native Christian majorities into scattered small religious minorities, now slowly disappearing. This complex Islamisation process of Christian lands and civilisations on both shores of the Mediterranean - and in Irak and Armenia - I have called: the process of "dhimmitude" and the civilisation of those peoples who underwent such transformation, I have named the civilisation of "dhimmitude". The indigenous native peoples were Jews and Christians: Orthodox, Catholics, or from other Eastern Christian Churches. They are all referred to by Muslim jurists as the "Peoples of the Book" - the

Book being the Bible - and are subjected to the same condition according to Islamic law. They are called dhimmis: protected peoples, because Islamic law protects their life and goods on condition that they submit to Islamic rule. I will not go into details here for this is a very long and complex subject, but in order to understand the Serbian situation one should know that the Serbs were treated during half a millennium just like the other Christian and Jewish dhimmis. They participated in this civilisation of dhimmitude. It is important to understand that the civilisation of dhimmitude grows from two religious institutions: Jihad and SHARI'A, which establish a particular ideological system that makes it mandatory - during the jihad operation -- to use terror, mass killings, deportation and slavery. And the Serbs -- because I am speaking of them tonight -- did not escape from this fate, which was the same for all the populations around the Mediterranean basin, vanquished by Jihad. For centuries, the Serbs fought to liberate their land from the laws of Jihad and of Shari'a, which had legalised their condition of oppression.

So while I was analyzing and writing about the processes of dhimmitude and the civilisation of dhimmitude, while listening to the radio, watching television, reading the newspapers, I had the uncomfortable feeling that the clock was being turned back.

Modern politicians, sophisticated writers -- using phones, planes, computers and all the modern techniques -- seemed to be returning several centuries back, with WIGS or STIFF COLLARS, using exactly the same CORRUPTING ARGUMENTS, the same tortuous short-term politics that had previously contributed to the gradual Islamisation of numerous non-Muslim peoples. I had to shake myself in an effort to distinguish the past from the present.

So, is the past always prologue? Are we doomed to remain always prisoners of the same errors? Certainly, if we do not know the past; and this past -- the long and agonising process of Christian annihilation by the laws of Jihad and dhimmitude -- is a taboo history, not only in Islamic lands, but above all in the West. It has been buried beneath a myth, fabricated by Western politicians and religious leaders, in order to promote their own national strategic and economic interests.

Curiously, this myth started in Bosnia-Herzegovina in the 19th century. It alleges that Turkish rule over Christians in its European provinces was just and lawful. That the Ottoman regime, being Islamic, was naturally "tolerant" and well disposed toward its Christian subjects; that its justice was fair, and that safety for life and goods was guaranteed to Christians by Islamic laws. Ottoman rule was brandished as the most suitable regime to rule Christians of the Balkans.

This theory was advanced by European politicians in order to safeguard the balance of power in Europe, and in order to block the Russian advance towards the Mediterranean. To justify the maintenance of the Turkish yoke on the Slavs it was portrayed as a model for a multi-ethnic and multi-religious empire. Of course, the reality was totally different! First the Ottoman Empire was created by centuries of Jihad against Christian populations; consequently the rules of Jihad, elaborated by Arab-Muslim theologians from the 8th to the 10th centuries, applied to the subjected Christian and Jewish populations of the Turkish Islamic dominions. Those regulations are integrated into the Islamic legislation concerning the non-Muslim vanquished peoples and consequently they present a certain homogeneity throughout the Arab and Turkish empires.

The civilisation of dhimmitude in which the Serbs participated had many aspects that evolved with changing political situations. In the 1830s, forced by the European powers, the Ottomans adopted a series of reforms aiming at ending the oppression of the Christians.

In the Serbian regions, the most fanatical opponents of Christian emancipation were the Muslims Bosniacs. They fought against the Christian right to possess lands and, in legal matters, to have equal rights as themselves. They pretended that under the old system that gave them full domination over the Christians, Muslims and Christians had lived for centuries in a convivial fraternity. And this argument is still used today by President Izetbegovic and others. He repeatedly affirms that the 500 years of Christian dhimmitude was a period of peace and religious harmony.

Let us now confront the myth with reality. A systematic enquiry into the condition of the Christians was conducted by British consuls in the Ottoman Empire in the 1860s. Britain was then Turkey's strongest ally. It was in its own interest to see that the oppression of the Christians would be eliminated in order to prevent any Russian or Austrian interference. Consul James Zohrab sent from Bosna-Serai (Sarajevo) a lengthy report, dated July 22, 1860, to his ambassador in Constantinople, Sir Henry Bulwer, in which he analyzed the administration of the provinces of Bosnia and Herzegovina. He stated that from 1463 to 1850 the Bosniac Muslims enjoyed all the privileges of feudalism. During a period of nearly 400 years Christians were subjected to much oppression and cruelty. For them no other law but the caprice of their masters existed.

The DEVSHIRME system is well known. Begun by the Sultan Orkhan (1326-1359), it existed for about 300 years. It consisted of a regular levy of Christian children from the Christian population of the Balkans. These youngsters, aged from fourteen to twenty, were Islamised and enslaved for their army. The periodic levies, which took place in contingents of a thousand, subsequently became annual. To discourage runaways, children were transferred to remote provinces and entrusted to Muslim soldiers who treated them harshly as slaves. Another parallel recruitment system operated. It provided for the levy of Christian children aged six to ten (ICHOGHLANI), reserved for the sultans' palace. Entrusted to eunuchs, they underwent a tyrannical training for fourteen years. (A system of enslaving Black Christian and Animist children, similar to the DEVSHIRME existed in Sudan as is shown from documents to be published in my book. A sort of DEVSHIRME system still exists today in Sudan and has been described and denounced by the United Nations Special Report on Sudan and in a recent article last Friday's TIMES OF LONDON.) In 1850, the Bosniac Muslims opposed the authority of the Sultan and the reforms, but were defeated by the Sultan's army aided by the Christians who hoped that their position would thereby improve, "but they hardly benefited." Moreover, despite their assistance to the sultan's army, Christians were disarmed, while the Muslims who fought the sultan could retain weapons. Christians remained oppressed as before, Consul Zohrab writes about the reforms: "I can safely say, they practically remain a dead letter".

Discussing the impunity granted to the Muslims by the sultan, Zohrab wrote: "This impunity, while it does not extend to permitting the Christians to be treated as they formerly were treated, is so far unbearable and unjust in that it permits the Muslims to despoil them with heavy exactions. Under false accusations imprisonments are of daily occurrence. A Christian has but a small chance of exculpating himself when his opponent is a Muslim." "Christians are now permitted to possess real property, but the obstacles which they meet with when they attempt to acquire it are so many and vexatious that very few have as yet dared to brave them. Although a Christian can buy land and take possession it is when he has got his land into order [...] that the Christian feels the helplessness of his position and the insincerity of the Government. [Under any pretext] "the Christian is in nineteen cases out of twenty dispossessed, and he may then deem himself fortunate if he gets back the price he gave."

Commenting on this situation, the consul writes:

"Such being, generally speaking, the course pursued by the Government towards the Christians in the capital of the province Sarajevo where the Consular Agents of the different Powers reside and can exercise some degree of control, it may easily be guessed to what extent the Christians, in the remoter districts, suffer who are governed by Mudirs generally fanatical."

He continues:

"Christian evidence in the Medjlises (tribunal) as a rule is refused. Knowing this, the Christians generally come forward prepared with Mussulman witnesses (...), twenty years ago, it is true, and they had no laws beyond the caprice of their landlords."

"Cases of oppression are frequently the result of Mussulman fanaticism, but for these the Government must be held responsible, for if offenders were punished, oppression would of necessity become rare."

In the spring of 1861 the sultan announced new reforms in Herzegovina, promising among other things freedom to build churches, the use of church bells and the opportunity for Christians to acquire land.

Commenting on this, Consul William Holmes in Bosna-Serai writes to Ambassador Sir Henry Bulwer that those promises rarely applied. He mentions that the Serbs, the biggest community were refused the right to build a church in Bosna-Serai. Concerning the right to buy land, he writes; "Every possible obstacle is still thrown in the way of the purchase of lands by Christians, and very often after they have succeeded in purchasing and improving land, it is no secret that on one unjust pretext or another, it has been taken from them."

Consul Longworth writes, from Belgrade on 1860 that by its Edicts the "Government may hasten such a reform but I question very much whether more evil than good will not arise from proclaiming a social equality which is, in the present stage of things and relations of society, morally impossible."

The biggest problem, in fact, was the refusal to accept either Christian or Jewish testimony in Islamic tribunals.

Consul Longworth comments on "the lax and vicious principle acted upon in the Mussulman Courts, where, as the only means of securing justice to Christians, Mussulman false witnesses are permitted to give evidence on their behalf."

The situation didn't change, and in 1875 the Grand Vizier Mahmud Pasha admitted to the British Ambassador in Constantinople, Sir Henry Elliot, the "impossibility of allowing Christian testimony at courts of justice in Bosnia." Thus, the Ambassador noted: "The professed equality of Christians and Mussulmans is, however, so illusory so long as this distinction is maintained."

This juridical situation had serious consequences due to the system of justice, as he explained: "This is a point [the refusal of testimony] of much importance to the Christians, for, as the religious courts neither admit documentary nor written evidence, nor receive Christian evidence, they could hope for little justice from them."

The difficulty of imposing reforms in such a vast empire provoked this disillusioned comment, from Sir Francis, consul-general, judge at the British Consular Court in 1875 Constantinople: "Indeed, the modern perversion of the Oriental idea of justice is a

concession to a suitor through grace and favour, and not the declaration of a right, on principles of law, and in pursuance of equity."

From Consul Blunt writing from Pristina on 14 July 1860 to Ambassador Bulwer, we learn about the situation in the province of Macedonia: "[...] For a long time the province of Uscup [Skopje, Macedonia] has been a prey to brigandage: [...] Christian churches and monasteries, towns and inhabitants, are now pillaged, massacred, and burnt by Albanian hordes as used to be done ten years ago."

"The Christians are not allowed to carry arms. This, considering the want of a good police, exposes them the more to attacks from brigands." "Christian evidence in law suits between a Mussulman and a non-Mussulman is not admitted in the Local Courts."

Ten years before he said: "Churches were not allowed to be built; and one can judge of the measure of toleration practiced at that time by having had to creep under doors scarcely four feet high. It was an offence to smoke and ride before a Turk; to cross his path, or not stand up before him, was equally wrong." [...]

Fifteen years later, in another report from Bosna-Serai, dated December 30, 1875, from consul Edward Freeman, we learn that the Bosnian Muslims had sent a petition to the sultan stating that before the reforms, "they lived as brother with the Christian population. In fact, wrote the Consul, "their aim appears to reduce the Christians to their former ancient state of serfdom." So once again we go back to the myth. When reading the literature of the time, we see that the obstruction to Serbian, Greek and other Christian liberation movement was rooted in two main arguments:

1. Christian Dhimmis are congenitally unfitted for independence and self-government. They should therefore remain under the Islamic rule.
2. The Ottoman rule is a perfect model for a multi-religious and multi-ethnic society.

Indeed these are theological Islamic arguments that justify the JIHAD since all non-Muslim people should not retain political independence because their laws are evil and must be eventually replaced by the Islamic rule. We find the same reasoning in the Palestinian 1988 Covenant of the Hamas. Those arguments are very common in the theological and legal literature and are exposed by modern Islamists.

Collusion

The myth didn't die with the collapse of the Turkish Empire after World War I. Rather it took another form: that of the National Arab Movement, which promoted an Arab society where Christians and Muslims would live in perfect harmony. Once again, this was the fabrication of European politicians, writers and clergyman. And in the same way as the myth of the Ottoman political paradise was created to block the independence of the Balkan nations, so the Arab multi-religious fraternity was an argument to destroy the national liberation of non-Arab peoples of the Middle East (Kurds, Armenians, Assyrians, Maronites and Zionists.)

And although from the beginning of this century until the 1930s, a stream of Christian refugees were fleeing massacres and genocide on the roads of Turkey, Irak and Syria, the myth continued to flourish, sustained mostly by Arab writers and clergyman. After the Israelis had succeeded in liberating their land from the laws of JIHAD and DHIMMITUDE, the myth reappeared in the form of a multi-cultural and multi-religious fraternal Palestine which had to replace the State of Israel (Cf. Arafat's 1975 UN speech).

Its pernicious effects led to the destruction of the Christians in Lebanon. One might have thought that the myth would end there.

But suddenly the recent crisis in Yugoslavia offered a new chance for its reincarnation in a multi-religious Muslim Bosnian state. What a chance! A Muslim state again in the heartland of Europe. And we know the rest, the sufferings, the miseries, the trials of the war that this myth once again brought in its wake.

To conclude, I would like to say a few last words. The civilisation of dhimmitude does not develop all at once. It is a long process that involves many elements and a specific conditioning. It happens when peoples replace history by myths, when they fight to uphold these destructive myths, more than their own values because they are confused by having transformed lies into truth. They hold to those myths as if they were the only guarantee of their survival, when, in fact, they are the path to destruction. Terrorised by the evidence and teaching of history, those peoples preferred to destroy it rather than to face it. They replace history with childish tales, thus living in amnesia.

Excerpt from author's interview for daily Politika....

Politika: What is your experience in relation to Dhimmitude having in mind the fact that you are a Jew born in Egypt?

Madam Bat Ye'Or: "I was witness of expulsion of the Jewish community from Egypt (85,000 persons). It was done in the ambient of hatred, terrorism, pillage and robbery. It started in 1945 and had its peak in 1948 and 1956. Anyhow, this is common experience of Jews in the entire Arab world. There used to be some 1,000,000 Jews there. Today only 10,000 remained. I wrote about it in one of my books. Contacts with Arab Christians helped me a lot in my strive to widen the understanding of the problem..."

Source:

http://srpska-mreza.com/History/pre-wwOne/Ye_Or.html

Kosovo – Islamic Demographic Warfare from 1900 to present

The new situation arising from the unilateral Kosovo declaration of independence shapes a new reality that will have multitude and mostly negative consequences for countless nations across the globe. It is important also to illuminate around the existence of the Kosovo issue as a demographic one, shaped by the expansion of one group of people (Albanian Muslims) versus the other one (Serbian Christians). Moreover the existence of facts on the ground as resulting from the population growth of the former, signify a real precedent for other regions in the world.[1]

In 1913 when Kosovo & Metojia became a part of the Serbian state the population of Christians exceeded 50% , whilst the Albanians counted around 350,000 souls, approximately 40%, the rest being occupied by Roma, Bosniaks, Turks and people of mixed origin. A generation later in 1948, after WW2 that resulted in the killings of 20,000 Serbs and the expulsion of some other 150,000 by the Nazi Albanian collaborators, the balance tilted in favour of the Albanians. In addition, the Tito administration willingly opened up the border up to 1949 and accepted 150,000 illegal immigrants in order to deliberately change the population makeup of the province as a counter-measure against the Serbs. Tito's motto was "For a strong Yugoslavia we need a weak Serbia". Thus, in 1961 the Albanians numbered 650,000 people, and the analogy was 65%

Albanians, 28% Serbians. From that period onwards a dramatic –And basically unexplained- population expansion derived from the Albanian community. In the mid-60's the Albanian population had a 6.5 children per woman ratio, whilst the Serbians around 2.5. Although the second number is enough to replace the previous generation, it was much less and that resulted in a virtual takeover of the land by the Albanians.

In 1981 just after Tito's death and the start of the first rebellions in Pristina, the Albanians numbered 1.2 million, a 100% increase in less than 20 years. The pressure exercised by them against the Serbian farmers that took the form of homicides, arsons, rapes and vandalism obliged to an exodus a considerable part of the Christian populous.[1]

Since 13/06/1999, 350,000 Serbians, Roma, Gorani and other were forced to flee from Kosovo. It was a flight of survival, considering the 1,500 homicides against Serbs in the coming months, up to early 2000. Around 80 UNESCO "protected" Christian monuments were blown up by the Albanians in front of the eyes of 40,000 KFOR personnel. It has to be stressed once more that even during the days of the Ottoman Empire and the numerous battles in the eparchy, nowhere close did the destruction of shrines came that close. Another 1,300 Serbs were killed up to 2003, 80,000 houses and estates were grabbed by the Albanians along with 20,000 automobiles and 15,000 shops, barns and commercial property. Some other 30,000 houses were burned to the ground in well-organised arson a campaigns another method regularly exercised by Kosovo-Albanians over the 20th century. It is also interesting to point out the situation in Pristina, the capital of Kosovo. Until 1999, Serbians constituted some 20% of the population. Nowadays there is a mere 0.1% having being entirely wiped out. In 2004 the last phase of the most recent genocide in a European soil (By Muslims against Christians) took place. In a space of 2 days, 27 Churches were burned to the ground, 7 Serbian villages, 40 people dead, 1,000 wounded and 4,000 refugees on their way to Serbia.

Destruction of monasteries and churches in Kosovo[2]

According to the data from the Serbian Orthodox Church, nearly 150 churches and monasteries have been destroyed for the last five years in Kosovo and Metochia, the cradle of Serbian Orthodoxy.

Wahabism in Kosovo[3]

In 2002, soon after the invasion of Albanian terrorists in Macedonia, the local government presented a 79 page report to the CIA, which highlighted the collaboration of Albanians and Al Qaida on the Balkans. Since 1999, in Kosovo, there have been built 24 Wahhabi mosques, 14 orphanages, and 24 elementary schools all sponsored by the Wahhabi network. The situation in Albania is similar where the religious leader is a disciple of the Wahhabi's of Saudi Arabia.

Source:

1. <http://bnp.org.uk/category/news/serbia-kosovo/>

a. Images depicting destroyed Churches in Kosovo: <http://www.interfax-religion.com/kosovo/#kosovo>

b. RADIO FREE EUROPE Research, RAD Background Report/186 (Yugoslavia), 4 August 1983

EMIGRATION AND DEMOGRAPHY IN KOSOVO, By Steve Reiham: <http://files.osa.ceu.hu/holdings/300/8/3/text/118-2-80.shtml>

c. Counter Punch Magazine, March 4, 2008.

Kosovo and the Press, By MIKE AVERKO: <http://www.counterpunch.org/averko03042008.html>

d. The Hamilton Spectator, February 25, 2008

Kosovo — A dangerous precedent, By Michael Biljetina: <http://www.thespec.com/Opinions/article/329935>

e. Arutz Sheva -Israel National News.com-, February 25 2008

Kosovo and Us, By Atty. Elyakim Haetzni: <http://www.israelnationalnews.com/Articles/Article.aspx/7790>

f. University of California, Berkeley-Departments of Anthropology and Demography-
Anthropology Today 9 (1): 4-9, Feb 1993 Royal Anthropological Institute of Great Britain and Ireland
Demography and the Origins of the Yugoslav Civil War, By E. A. Hammel: <http://www.demog.berkeley.edu/~gene/migr.html>

g. Videos of cultural genocide in Kosovo www.youtube.com/

Excerpts from "Albanian Nazi troops in WW2 Launched a Wide Spread Terror Against Kosovo Serbs"

By Carl Kosta Savich: <http://www.michaelsavage.com/kosovo-genocide.html>

Supplement: Demographic indicators for Kosovo

I. EMIGRATION AND DEMOGRAPHY IN KOSOVO, By Steve Reiquam

<http://files.osa.ceu.hu/holdings/300/8/3/text/118-2-80.shtml>

"498,000 (68.5%) in 1948; 647,000 (67.2%) in 1961; 916,000 (73.7%) in 1971; and 1,227,000 (77.5%) in 1981. (Albanian population) The Serbian population of Kosovo, in contrast, increased in only absolute terms (171,000, 189,000, 227,000, and 228,000 in 1948, 1953, 1961, and 1971, respectively), while initially stagnating and then declining in relative terms (23.6%, 23.5%, 23.6%, and 18.4%). By 1981, however, there were 209,792 Serbs in Kosovo, comprising only 13.2% of the total population. Therefore, between 1971 and 1981, the number of Serbs in Kosovo decreased by 18,472 in absolute terms." "The Montenegrin population of Kosovo increased during the first three censuses after World War II (28,000, 31,000, and 37,000 in 1948, 1951, and 1961, respectively), while in 1971 and 1981 their total population dropped first to 31,500 in 1971 and then to 26,000 in 1981. In 1981 the Montenegrins accounted for only 1.7% of the total Kosovo population. The pressure exerted on Serbs and Montenegrins by Albanians, including "many cases of physical attack, attempted rape, damage to crops, [and the] desecration of Serbian monuments and gravestones," has created a tense atmosphere conducive to Slav emigration from the area."

II. http://www.vor.ru/Kosovo/history_eng.html

"Kosovo was annexed to Serbia after the Balkan war of 1912-1913 when the number of Serbs and Albanians was nearly equal. Albanians began to arrive in Kosovo in great numbers during the Second World War after the province was occupied by the Nazis. Thousands of Serbs and Montenegrins were forced to leave Kosovo while Albanians came to settle there from Albania."

<http://48.134.11.570plusf64:W0swdtr416413867193XA>

III. <http://www.eng.globalaffairs.ru/numbers/20/1132.html>

"Before WWII, there were approximately an equal number of Serbs and Albanians living in Kosovo"

IV) <http://www.washingtonpost.com/wp-srv/inatl/longterm/balkans/overview/kosovo.htm>

"By the time the Serbs reclaimed Kosovo in the Balkans Wars of 1912 to 1913, ethnic Albanians made up a significant portion of the population. They became a majority by the 1950s as their birth rate boomed and Serbs continued to migrate north"

2. <http://www.interfax-religion.com/kosovo/#kosovo>

3. <http://iseef.net/latest/wahhabism-in-bih-1.html>

1.28 Palestine for the Syrians?

By Daniel Pipes

The terms; Palestine and Palestinians are Islamic imperialist phenomenon. There is no such thing as a Palestinian people. Before 1948, they were referred to as Syrians. There was only Syria. The Palestinian phenomenon was created with the intention to justify Jihad.

During a meeting with leaders of the Palestine Liberation Organisation (PLO) in 1976, Syrian President Hafiz al-Asad referred to Palestine as a region of Syria, as Southern Syria. He then went on to tell the Palestinians: "You do not represent Palestine as much as we do. Do not forget one thing: there is no Palestinian people, no Palestinian entity, there is only Syria! You are an integral part of the Syrian people and Palestine is an integral part of Syria. Therefore it is we, the Syrian authorities, who are the real representatives of the Palestinian people."

Although unusually candid, this outburst exemplifies a long tradition of Syrian politics, and one that has gained increasing importance in recent years. The Asad government presents itself as not just an Arab state protecting the rights of the Palestinians but as the rightful ruler of the land that Israel controls. According to this view, the existing republic of Syria is but a truncated part of the Syrian lands; accordingly, the government in Damascus has a duty to unite all Syrian regions, including Palestine, under its control.

The growth in Syrian military capabilities in recent years makes these ambitions a major source of instability throughout the Levant. Indeed, the Syrian claim to "Southern Syria" has become central to the Arab-Israeli conflict; Syrian has become not only Israel's principal opponent, but also the PLO's. Damascus is likely to retain this role for many years, certainly as long as Hafiz al-Asad lives, and probably longer.

When Asad uses the term Southern Syria, he implicitly harks back to the old meaning of the name "Syria." Historically, "Syria" (Suriya or Sham in Arabic) refers to a region far larger than the Syrian Arab Republic of today. At a minimum, historic Syria stretches from Anatolia to Egypt, and from Iraq to the Mediterranean Sea. In terms of today's political geography, it comprises all of four states-Syria, Jordan, Israel, and Lebanon-as well as the West Bank, the Gaza Strip, and substantial portions of south-eastern Turkey. To distinguish this territory from the present Syrian state, it is known as Greater Syria.

Until 1920, Syria meant Greater Syria to everyone, European and Middle Easterner alike; For example, an early nineteenth-century Egyptian historian, 'Abd ar-Rahman al-Jabarti, referred to the inhabitants of El Arish in the Sinai Peninsula as Syrians. Palestine was called Southern Syria first in French, then in other languages, including Arabic. The 1840 Convention of London called the area around Akko "the southern part of Syria" and the 11th edition of the Encyclopaedia Britannica (published in 1911) explains that Palestine "may be said generally to denote the southern third of the province of Syria." These examples could be multiplied a thousand-fold.

Creating a separate Palestinian state is as ridiculous as creating a separate state called Kosovo. There are only two rightful claimants of Kosovo. Albania and Serbia. Just like Syria and Israel in the Palestinian conflict.

Source:

<http://www.danielpipes.org/article/174>

1.29 Overview – Historical acts of high treason by European Governments

Self interest and treason

It's apparent that nations who act in accordance with their own short term goals alone show no consideration for historical perspectives.

Where there should be a joint anti-Jihad action by the affected nations there is no action, no consultation, no planning, just short term self interest.

Historical examples

- Europe's refusal to aid Christian protectorates in the Middle East.
- Europe's refusal to aid the Christian Byzantine Empire against the Jihadi invasions.
- The Venetians refusal to side with the Serbians against the Ottoman invasions (Svemirko's note).
- Napoleon invades Egypt in 1798 and takes control over Christian Malta and Christian Palestine. However, Britain fights France defending the Ottomans. Napoleon withdraws, the Turks regain Egypt, and Britain is rewarded with Malta.
- The Ottomans lose more lands from their crumbling Empire. During the series of wars between 1806 and 1812, the Russians crush the Ottomans, who sign the Treaty of Bucharest. One day after the Treaty, Napoleon attacks Russia.
- In 1854 Britain and France along with the Ottomans go to war against Russia in the Crimean Peninsula. The allied forces defeat Russia and impose heavy conditions in the Treaty of Paris, signed in 1856.
- Bosnia revolts against the taxation in 1875 and Bulgaria follows in 1876 to become free from the Ottomans. The Turks ruthlessly massacre more than 12 000 men, women and children in Bulgaria, and thousands more all over the Balkans. The Treaty of Kucuk Kaynarca of 1774 gave Russia the right to interfere in Ottoman affairs to protect the Sultan's Christian subjects. The British Government defends the Ottoman actions, and a furious Russia declares war. The war of 1877-78 takes place in the Balkans and on the Caucasus fronts. The Russians along with other volunteer ethnic armies deal the Ottomans a crushing defeat.
- In March of 1878 and under pressure from Britain, Russia enters into a settlement under the Treaty of San Stefano, in which the Ottoman Empire recognises the independence of Romania, Serbia, Montenegro, and autonomy of Bulgaria.
- For commercial and political interests in mind, Britain's Disraeli and the Austrians insist that a new treaty be drawn up in June of that year, at a congress of powers in Berlin.

At the Congress of Berlin, Romania, Serbia and Montenegro were recognised as independent. And autonomous Bulgaria was greatly reduced and the Austro-Hungarian Empire occupies Bosnia-Herzegovina. An Armenian delegation headed by Bishop Mkrtich Khrimian is sent with a formal request for implementation of the reforms for Armenians. Germany's Bismarck dismisses the delegation and refuses them a place on the agenda.

Britain secretly agrees with the Ottoman Empire that it would militarily protect it from Russia and receives Cyprus in exchange.

Disraeli reverses article 16 to 61, which returns two Armenian provinces with no Russians or Europeans to protect the Armenians. It leaves the same abusing Sultan as the "guarantor" of their security from Muslim continuing abuses.

- After the Russo-Turkish War, the treatment of the more than 2,5 million Armenians by the Ottoman Government became an international issue. Despite the promises of reform by the Sublime Porte at the Congress of Berlin, the situation even grew worse.

- 1945-> After the war the Soviet Union attempts to annul the Treaty of Kars with Turkey and return parts of Northwestern Armenia. These efforts are halted by intervention from Winston Churchill and Harry S. Truman.

- The close relationship with the United States begins with the Second Cairo Conference in December 4-6, 1943 and the agreement of July 12, 1947 which implements the Truman Doctrine. After 1945, in light of the Soviet domination over Eastern Europe, the US supports Greece and Turkey with economic and military aid to prevent their falling into the Soviet sphere. The act grant Turkey more than 100 million USD in aid.

- On June 25, 1950 the Korean War starts. Despite being criticised inside Turkey, the Army along with other 16 nations goes to war against North Korea. Turkey participates in this campaign in order to gain membership in NATO, which Turkey joins in 1952.

The Bulgarian- Turkish Plot

Bulgaria, half Turkish itself, entered into the plot to exterminate the Greek Christians, by signing a pact with Turkey, at Adrianople in June, 1915. Under this agreement Bulgaria consented to the establishment of a Turco-Bulgar commercial union as the complement of the political union, the seizure of the commerce of the Orient from the hands of the Greeks, (3) the establishment in the Orient of Moslem agencies for the importation and exportation of goods for the exclusive use of Moslems, who were to break of all commercial relations with the Greeks, a restriction of the privileges of the Greek Patriarch and his ecclesiastical jurisdiction, the prohibition of the teaching of Greek in future, (6) **the conversion by force of the people in the Christian settlements and the imposition of mixed marriages.**

Germany the Author of the Massacres

Herr Lepsius, a German Envoy who had been sent to Constantinople on a special mission in July, 1915, acknowledged that the Greek and Armenian massacres were two phases of a single program of extermination of the Christian elements, intended to make Turkey a purely Moslem state.

That Germany was the author and inspiration of these massacres of Christians became known in 1917. The Greek Minister at Constantinople, M. Kallerghis, had protested the Turkish Grand Vizier, Talaat Bey, against the deportations of the Greeks in the Aival district. Talaat Bey promised to telegraph to the German General Liman von Sanders, telling him to cease the deportations. Von Sanders, who was in fact Commander-in-Chief of all the Turkish forces, replied that if the deportations ceased, he would not guarantee the safety of the Turkish Army, adding that they had referred the matter to the German Grand Headquarters Staff, who entirely approved of his action.

France supporting the Ottoman Empire

France sided with Islam in the 16 and 17 centuries when they actively helped the Ottoman Empire against Spain and Austria. Examples of this: Kheir-ad-Din Barbarossa harboured his fleet in Marseilles. Most notably the French did not go to help Vienna against the Ottomans in 1683, but launched a military campaign of conquest in German lands.

More recent and ongoing acts of treason

- Europe's (especially France's) refusal to aid Christian Lebanon militarily against Middle Eastern Jihad.
- Europe's refusal to aid Christian Sudan, Nigeria etc. militarily against African Jihad.
- Implementation of the EU's Eurabia project (European multiculturalism)
- NATO bombing of Serb forces in 1999.
- Support to the Global Islamic Ummah (Palestinians) etc.
- Europe's unwillingness to assist their Christian cousins in a range of conflicts; Middle East, Asia, Africa.
- Europe's unwillingness to assist fellow Europeans in South Africa, Rhodesia and other ex-colonies 3060 (probably close to 10 000+) European South Africans have been massacred since the old regime fell.
- The US pressure for Turkey's EU membership.
- The granting of NATO membership to Albania in 2009.
- US and EU export of modern weapons to Muslim countries; Pakistan, Saudi-Arabia, Iraq, UAE, Kuwait, Egypt, Jordan, Bahrain, Oman, Morocco, Yemen and Tunisia.

1.30 Further studies

The Jihad and Islamisation of Sindh (Pakistan)

Muhammad bin Qasim Al-Thaqafi (695–715), born Muhammad bin Qasim bin Yusuf Sakifi, was a Syrian general who conquered the Sindh and Punjab regions along the Indus river (now a part of Pakistan). The conquest of Sindh and Punjab began the Islamic era in South Asia and continues to lend the Sindh province of Pakistan the name *Bab-e-Islam* (The Gateway of Islam)

http://en.wikipedia.org/wiki/Muhammad_bin_Qasim

Great database/resources/investigation into the crimes of communism:

Original link (Spanish): www.alerta360.org

English translation through Google translator:

http://translate.google.com/translate?js=y&prev=_t&hl=en&ie=UTF-8&layout=1&eotf=1&u=http%3A%2F%2Fwww.alerta360.org%2F&sl=es&tl=en

Knights Templar studies

Resources

There are a great number of books in print relating to the Templars, past Crusades and medieval history. A majority are historical publications are based on archaeological and chronicled evidence. Many of these publications are available through the Freemasons libraries worldwide while others can be acquired through Amazon.com.

Although a majority of modern chivalric organisations function mostly as symbolic charities they are renowned for their thorough studies of historical works.

Places of interest

I would strongly advice all Justiciar Knights to visit Valetta, Malta and Jerusalem, Israel and to visit all the Knights Templar historical sites. There are various Templar buildings in several European countries; France the UK, Portugal, Spain, Italy etc.

2. Europe Burning (Book 2)

In this book we review and analyse Europe's current problems. We will also look at possible solutions

"You shall know the truth and the truth shall make you mad."

Aldous Huxley

2.1 EU's Eurabia Project (The Eurabia Code) - Documenting EU's deliberate strategy to Islamise Europe

EU's Eurabia Project – Documenting the EU's deliberate strategy to gradually Islamise Europe. The Eurabia Code is a developed work of what Bat Ye'or' started in her groundbreaking book Eurabia: The Euro-Arab Axis.

Eurabia: Arab League states, current and prospective European Union members and Israel.

By Fjordman

I decided to write this essay after a comment from a journalist, not a Leftist by my country's standards, who dismissed Eurabia as merely a conspiracy theory, one on a par with The Protocols of the Elders of Zion. I do not disagree with the fact that conspiracy theories exist, nor that they can be dangerous. After all, the Protocols and the Dolchstoßlegende, or "stab in the back myth" - the idea that Germany didn't lose WW1 but was betrayed by Socialists, intellectuals and Jews - helped pave the way for Adolf Hitler and the Nazis before WW2.



However, what puzzles me is that it is a widely-held belief of many (not just in the Islamic world but in Europe and even in the United States) that the terror attacks that brought down the Twin Towers in New York City on September 11th 2001 were really a controlled demolition staged by the American government and then blamed on Muslims. I have seen this thesis talked about many times in Western media. While it is frequently (though not always) dismissed and mocked, it is least mentioned.

In contrast, Eurabia - which asserts that the Islamisation of Europe didn't happen merely by accident but with the active participation of European political leaders - is hardly ever referred to at all, despite the fact that it is easier to document. Does the notion of Eurabia hit too close to home? Perhaps it doesn't fit with the anti-American disposition of many journalists? Curiously enough, even those left-leaning journalists who are otherwise critical of the European Union because of its free market elements never write about Eurabia.

Because of this, I am going to test whether the Eurabia thesis is correct, or at least plausible. I have called this project The Eurabia Code, alluding to author Dan Brown's

massive bestseller *The Da Vinci Code*. Brown's fictional account "documents" a conspiracy by the Church to cover up the truth about Jesus. I'm not sure my work will become equally popular, but I'm pretty sure it's closer to reality. The next time Mr. Brown wants to write about massive conspiracies in Europe, he would be well-advised to set his eyes at Brussels rather than Rome. It would be a whole lot more interesting.

What follows is a brief outline of the thesis put forward by writer Bat Ye'or in her book *Eurabia: The Euro-Arab Axis*. My information is based on her book (which should be read in full). In addition I have drawn from some of her articles and interviews. I republish the information with her blessing, but this summary is completely my own.

In an interview with Israeli newspaper Haaretz, Bat Ye'or explained how French President Charles de Gaulle, disappointed by the loss of the French colonies in Africa and the Middle East as well as with France's waning influence in the international arena, decided in the 1960's to create a strategic alliance with the Arab and Muslim world to compete with the dominance of the United States and the Soviet Union.

"This is a matter of a total transformation of Europe, which is the result of an intentional policy," said Bat Ye'or. "We are now heading towards a total change in Europe, which will be more and more Islamicised and will become a political satellite of the Arab and Muslim world. The European leaders have decided on an alliance with the Arab world, through which they have committed to accept the Arab and Muslim approach toward the United States and Israel. This is not only with respect to foreign policy, but also on issues engaging European society from within, such as immigration, the integration of the immigrants and the idea that Islam is part of Europe."

"Europe is under a constant threat of terror. Terror is a way of applying pressure on the European countries to surrender constantly to the Arab representatives' demands. They demand, for example, that Europe always speak out for the Palestinians and against Israel."

Thus, the Eurabian project became an enlarged vision of the anti-American Gaullist policy dependent upon the formation of a Euro-Arab entity hostile to American influence. It facilitated European ambitions to maintain important spheres of influence in the former European colonies, while opening huge markets for European products in the Arab world, especially in oil-producing countries, in order to secure supplies of petroleum and natural gas to Europe. In addition, it would make the Mediterranean a Euro-Arab inland sea by favoring Muslim immigration and promoting multiculturalism with a strong Islamic presence in Europe.

The use of the term "Eurabia" was first introduced in the mid-1970s, as the title of a journal edited by the President of the Association for Franco-Arab Solidarity, Lucien Bitterlein, and published collaboratively by the Groupe d'Etudes sur le Moyen-Orient (Geneva), France-Pays Arabes (Paris), and the Middle East International (London). Their articles called for common Euro-Arab positions at every level. These concrete proposals were not the musings of isolated theorists; instead they put forth concrete policy decisions conceived in conjunction with, and actualised by, European state leaders and European Parliamentarians.

During a November 27, 1967 press conference, Charles de Gaulle stated openly that French cooperation with the Arab world had become "the fundamental basis of our foreign policy." By January 1969, the Second International Conference in Support of the Arab Peoples, held in Cairo, in its resolution 15, decided "...to form special parliamentary groups, where they did not exist, and to use the parliamentary platform support of the Arab people and the Palestinian resistance." Five years later in Paris, July 1974, the Parliamentary Association for Euro-Arab Cooperation was created, under the Euro-Arab Dialogue rubric.

Bat Ye'or has highlighted this shared Euro-Arab political agenda. The first step was the construction of a common foreign policy. France was the driving force in this unification, which had already been envisaged by General de Gaulle's inner circle and Arab politicians.

The Arab states demanded from Europe access to Western science and technology, European political independence from the United States, European pressure on the United States to align with their Arab policy and demonisation of Israel as a threat to world peace, as well as measures favorable to Arab immigration and dissemination of Islamic culture in Europe. This cooperation would also included recognition of the Palestinians as a distinct people and the PLO and its leader Arafat as their representative. Up to 1973 they had been known only as Arab refugees, even by other Arabs. The concept of a Palestinian "nation" simply did not exist.

During the 1973 oil crisis, the Arab members of the Organisation of Petroleum Exporting Countries announced that, due to the ongoing Yom Kippur War between Israel and its Arab neighbours Egypt and Syria, OPEC would no longer ship petroleum to Western nations that supported Israel. The sudden increase in oil prices was had lasting effects. Not only did it create a strong influx of petrodollars to countries such as Saudi Arabia, which permitted the Saudis to fund a worldwide Islamic resurgence, but it also had an impact in the West, especially in Europe.

However, Arab leaders had to sell their oil. Their people are very dependent on European economic and technological aid. The Americans made this point during the oil embargo in 1973. According to Ye'or, although the oil factor certainly helped cement the Euro-Arab Dialogue, it was primarily a pretext to cover up a policy that emerged in France before that crisis occurred. The policy, conceived in the 1960s, had strong antecedents in the French 19th-century dream of governing an Arab empire.

This political agenda has been reinforced by the deliberate cultural transformation of Europe. Euro-Arab Dialogue Symposia conducted in Venice (1977) and Hamburg (1983) included recommendations that have been successfully implemented. These recommendations were accompanied by a deliberate, privileged influx of Arab and other Muslim immigrants into Europe in enormous numbers.

The recommendations included:

1. Coordination of the efforts made by the Arab countries to spread the Arabic language and culture in Europe,
2. Creation of joint Euro-Arab Cultural Centers in European capitals,
3. The necessity of supplying European institutions and universities with Arab teachers specialised in teaching Arabic to Europeans, and
4. The necessity of cooperation between European and Arab specialists in order to present a positive picture of Arab-Islamic civilisation and contemporary Arab issues to the educated public in Europe.

These agreements could not be set forth in written documents and treaties due to their politically sensitive and fundamentally undemocratic nature. The European leaders thus carefully chose to call their ideas "dialogue." All meetings, committees and working groups included representatives from European Community nations and the European Council along with members from Arab countries and the Arab League. Proceedings and decisions took place in closed sessions. No official minutes were recorded.

The Euro-Arab Dialogue (EAD) is a political, economic and cultural institution designed to ensure perfect cohesion between Europeans and Arabs. Its structure was set up at conferences in Copenhagen (15 December 1973), and Paris (31 July 1974). The principal agent of this policy is the European Parliamentary Association for Euro-Arab Cooperation, founded in 1974. The other principal organs of The Dialogue are the MEDEA Institute and the European Institute of Research on Mediterranean and Euro-Arab Cooperation, created in 1995 with the backing of the European Commission.

In an interview with Jamie Glazov of Frontpage Magazine, Ye'or explained how "in domestic policy, the EAD established a close cooperation between the Arab and European media television, radio, journalists, publishing houses, academia, cultural centers, school textbooks, student and youth associations, tourism. Church interfaith dialogues were determinant in the development of this policy. Eurabia is therefore this strong Euro-Arab network of associations - a comprehensive symbiosis with cooperation and partnership on policy, economy, demography and culture."

Eurabia's driving force, the Parliamentary Association for Euro-Arab Cooperation, was created in Paris in 1974. It now has over six hundred members - from all major European political parties - active in their own national parliaments, as well as in the European parliament. France continues to be the key protagonist of this association.

A wide-ranging policy was sketched out. It entailed a symbiosis of Europe with the Muslim Arab countries that would endow Europe - and especially France, the project's prime mover - with a weight and a prestige to rival that of the United States. This policy was undertaken quite discreetly, and well outside of official treaties, using the innocent-sounding name of the Euro-Arab Dialogue. The organisation functioned under the auspices of European government ministers, working in close association with their Arab counterparts, and with the representatives of the European Commission and the Arab League. The goal was the creation of a pan-Mediterranean entity, permitting the free circulation both of men and of goods.

On the cultural front there began a complete re-writing of history, which was first undertaken during the 1970s in European universities. This process was ratified by the parliamentary assembly of the Council of Europe in September 1991, at its meeting devoted to "The Contribution of the Islamic Civilisation to European culture." It was reaffirmed by French President Jacques Chirac in his address of April 8, 1996 in Cairo, and reinforced by Romano Prodi, president of the powerful European Commission, the EU's "government," and later Italian Prime Minister, through the creation of a Foundation on the Dialogue of Cultures and Civilisations. This foundation was to control everything said, written and taught about Islam in Europe.

Over the past three decades, the EEC and the EU's political and cultural organisations have invented a fantasy Islamic civilisation and history. The historical record of violations of basic human rights for all non-Muslims and women under sharia (Islamic Law) is either ignored or dismissed. In this worldview the only dangers come from the United States and Israel. The creators of Eurabia have conducted a successful propaganda campaign against these two countries in the European media. This fabrication was made easier by pre-existing currents of anti-Semitism and anti-Americanism in parts of Europe, although both sentiments have been greatly inflated by Eurabians and their collaborators.

On January 31, 2001, with the recrudescence of Palestinian terrorist jihad, European Foreign Affairs Commissioner Chris Patten declared to the European Parliament that Europe's foreign policy should give special attention to its southern flank (the Arab countries, in EU jargon), adding that he was delighted by the general agreement to give greater visibility to the Mediterranean Partnership.

Bat Ye'or thinks that "Our politicians are perfectly informed of Islamic history and current policies by their embassies, agents and specialists. There is no innocence there, but tremendous inflexibility in corruption, cynicism and the perversion of values."

In the preface to her book, she states that "This book describes Europe's evolution from a Judeo-Christian civilisation, with important post-Enlightenment secular elements, into a post- Judeo-Christian civilisation that is subservient to the ideology of jihad and the Islamic powers."

The new European civilisation in the making can correctly be termed a "civilisation of dhimmitude." The word dhimmitude comes from the Koranic word "dhimmi." It refers to the subjugated, non-Muslim individuals who accept restrictive and humiliating subordination to Islamic power in order to avoid enslavement or death. The entire Muslim world as we know it today is a product of this 1,300 year-old jihad dynamic, whereby once thriving non-Muslim majority civilisations have been reduced to a state of dysfunction and dhimmitude. The dhimmis are inferior beings who endure humiliation and aggression in silence. This arrangement allows Muslims to enjoy an impunity that increases both their hatred and their feeling of superiority, under the protection of the law.

Eurabia is a novel new entity. It possesses political, economic, religious, cultural, and media components, which are imposed on Europe by powerful governmental lobbies. While Europeans live within Eurabia's constraints, outside of a somewhat confused awareness, few are really conscious of them on a daily basis.

This Eurabian policy, expressed in obscure wording, is conducted at the highest political levels and coordinated over the whole of the European Union. It spreads an anti-American and anti-Semitic Euro-Arab sub-culture into the fiber of every social, media and cultural sector. Dissidents are silenced or boycotted. Sometimes they are fired from their jobs, victims of a totalitarian "correctness" imposed mainly by the academic, media and political sectors.

According to Ye'or, France and the rest of Western Europe can no longer change their policy: "It is a project that was conceived, planned and pursued consistently through immigration policy, propaganda, church support, economic associations and aid, cultural, media and academic collaboration. Generations grew up within this political framework; they were educated and conditioned to support it and go along with it."

Are Bat Ye'or's claims correct, or even possible?

Bernard Lewis has pointed out that, by common consent among historians, "the modern history of the Middle East begins in the year 1798, when the French Revolution arrived in Egypt in the form of a small expeditionary force led by a young general called Napoleon Bonaparte-who conquered and then ruled it for a while with appalling ease."

In an unsuccessful effort to gain the support of the Egyptian populace, Napoleon issued [1] proclamations praising Islam. "People of Egypt," he proclaimed upon his entry to Alexandria in 1798, "You will be told that I have come to destroy your religion; do not believe it! Reply that I have come to restore your rights, to punish the usurpers, and that more than the Mamluks, I respect God, his Prophet, and the Qur'an."

According to an eyewitness, Napoleon ended his proclamation with the phrase, "God is great and Muhammad is his prophet." To Muslim ears, this sounded like the shahada - the declaration of belief in the oneness of Allah and in Prophet Muhammad as his last

messenger. Recitation of the shahadah, the first of the five pillars of Islam, is considered to mark one's conversion to Islam. Muslims could thus conclude that Napoleon had converted to Islam [2]. In fact, one of his generals, Jacques Ménéou, did convert to Islam.

The French were later defeated and forced to leave Egypt by the English admiral Lord Nelson. Although the French expedition to Egypt lasted only three years, it demonstrated that the West was now so superior to the Islamic world that Westerners could enter the Arab heartland, then still a part of the Ottoman Empire, at will. Only another Western power could force them to leave. The shock of this realisation triggered the first attempts to reform Islam in the 19th century.

A positive result of Western conquest was the influx of French scientists into Egypt and the foundation of modern Egyptology. Most importantly, it led to the discovery of the Rosetta Stone, which was later used by French philologist Jean-François Champollion to decipher the ancient Egyptian hieroglyphs. However, the encounter also left a lasting impact in Europe, and above all in France.

The French invasion of Algeria in 1830 marked another chapter in this tale. Later, the French ruled Tunisia and Morocco. Finally, after the First World War, the French gained mandates over the former Turkish territories of the Ottoman Empire that make up what is now Syria and Lebanon. After the Second World War, French troops gradually left Arab lands, culminating with war and Algerian independence in 1962. However, their long relationship with Arabs resulted in France's belief that she had a special relationship with and an understanding of Arabs and Muslims. Along with French leadership in continental Europe, this would now provide the basis of a new foreign policy.

President de Gaulle pushed for a France and a Europe independent of the two superpowers. In a speech, he stated that "Yes, it is Europe, from the Atlantic to the Urals, it is Europe, it is the whole of Europe, that will decide the destiny of the world." In 1966, he withdrew France from the common NATO military command, but remained within the organisation.

Following the Six Days War in 1967, de Gaulle's condemnation of the Israelis for their occupation of the West Bank and the Gaza Strip marked a significant change in French foreign policy. Previously, France - as well as the rest of Western Europe - had been strongly pro-Israel, even going to war together with Israel as late as 1956 against Nasser's Egypt. From 1967 on, however, France embarked on a decidedly pro-Arab course.

It has been said that English foreign policy has remained the same since the 16th century. Its goal was to prevent any country, whether Spain, France, or later Germany, from dominating continental Europe to the extent that it represents a threat to England. On the other hand, one could argue that French foreign policy has also remained the same for several centuries; its goal is to champion French leadership over Europe and the Mediterranean region in order to contain Anglo-Saxon (and later Anglo-American) dominance. This picture was complicated by the unification of Germany in the late 19th century, but its outlines remain to this day.

Napoleon is the great hero of French PM de Villepin. Several prominent French leaders stated quite openly in 2005 that the proposed EU Constitution was basically an enlarged France. Justice Minister Dominique Perben said: "We have finally obtained this 'Europe à la française' that we have awaited for so long. This constitutional treaty is an enlarged France. It is a Europe written in French."

From its inception, European integration has been [3] a French-led enterprise. The fact that the French political elite have never renounced the maintenance of their leadership over Europe was amply demonstrated during the Iraq war. President Chirac famously

said in 2003 after Poland, Hungary and the Czech Republic backed the US position "They missed a good opportunity to shut up," adding "These countries have been not very well behaved and rather reckless of the danger of aligning themselves too rapidly with the American position."

Jean Monnet, French economist never elected to public office, is regarded by many as the architect of European integration. Monnet was a well-connected pragmatist who worked behind the scenes towards the gradual creation of European unity.

Richard North, publisher of the blog EU Referendum [4] and co-author (with Christopher Booker) of *The Great Deception: Can The European Union Survive*, relates that for years - at least from the 1920s - Jean Monnet had dreamed of building a "United States of Europe." Although what Monnet really had in mind was the creation of a European entity with all the attributes of a state, an "anodyne phrasing was deliberately chosen with a view to making it difficult to dilute by converting it into just another intergovernmental body. It was also couched in this fashion so that it would not scare off national governments by emphasising that its purpose was to override their sovereignty."

In their analysis of the EU's history, the authors claim that the EU was not born out of WW2, as many people seem to think. It had been planned at least a generation before that.

The Schuman Declaration of 9 May 1950, widely presented as the beginning of the efforts towards a European Union and commemorated in "Europe Day," contains phrases which state that it is "a first step in the federation of Europe", and that "this proposal will lead to the realisation of the first concrete foundation of a European federation." However, as critics of the EU have noted, these political objectives are usually omitted when the Declaration is referred to, and most people are unaware of their existence.

A federation is, of course, a State and "yet for decades now the champions of EC/EU integration have been swearing blind that they have no knowledge of any such plans. The EEC/EC/EU has steadily acquired ever more features of a supranational Federation: flag, anthem, Parliament, Supreme Court, currency, laws."

The EU founders "were careful only to show their citizens the benign features of their project. It had been designed to be implemented incrementally, as an ongoing process, so that no single phase of the project would arouse sufficient opposition as to stop or derail it."

Booker and North call the European Union "a slow-motion coup d'état: the most spectacular coup d'état in history," designed to gradually and carefully sideline the democratic process and subdue the older nation states of Europe without saying so publicly.

The irony is that France is now held hostage [5] by the very forces she herself set in motion. The Jihad riots by Muslim immigrants in France in 2005 demonstrated that Eurabia is no longer a matter of French foreign policy, it is now French domestic policy. France will burn unless she continues to appease Arabs and agree to their agenda.

The growth of the Islamic population is explosive. According to some, one out of three babies born in France is a Muslim. Hundreds of Muslim ghettos already de facto follow sharia, not French law. Some believe France will quietly become a Muslim country, while others are predicting a civil war in the near future.

Maybe there is some poetic justice in the fact that the country that initiated and has led the formation of Eurabia will now be destroyed by its own Frankenstein monster. However, gloating over France's dilemma won't help. The impending downfall of France is

bad news for the rest of the West. What will happen to French financial resources? Above all, who will inherit hundreds of nuclear warheads? Will these weapons fall into the hands of Jihadist Muslims, too?

MEDEA (the European Institute for Research on Mediterranean and Euro-Arab Cooperation), supported by the European Commission, is one of the key components of the Euro-Arab dialogue. On its own webpage, it states that:

"The Euro-Arab Dialogue as a forum shared by the European Community and the League of Arab States arose out of a French initiative and was launched at the European Council in Copenhagen in December 1973, shortly after the "October War" and the oil embargo. As the Europeans saw it, it was to be a forum to discuss economic affairs, whereas the Arab side saw it rather as one to discuss political affairs.

MEDEA Institute wishes to be a resource and a reference point for people wanting to engage in the Euro-Mediterranean dialogue. Via its meetings and talks the Institute seeks to create exchanges between political, economic, and diplomatic players, experts, journalists, academics and others."

As Bat Ye'or points out, while most of the workings of Eurabia are hidden from the public view, sometimes we can catch glimpses of it if we know what to look for. If you search the archives of the MEDEA website and other sources and read the documents carefully, the information is there. Even more material exists on paper, both in French and in English. I argue, as does Bat Ye'or, that there are sufficient amounts of information available to validate the thesis of Eurabia.

One of the documents Bat Ye'or was kind enough to send me (which she mentions in the French version of her book about Eurabia but not in the English version) is the Common Strategy of the European Council - Vision of the EU for the Mediterranean Region, from June 19th 2000.

It includes many recommendations, such as:

"to elaborate partnership-building measures, notably by promoting regular consultations and exchanges of information with its Mediterranean partners, support the interconnection of infrastructure between Mediterranean partners, and between them and the EU, take all necessary measures to facilitate and encourage the involvement of civil society as well as the further development of human exchanges between the EU and the Mediterranean partners. NGOs will be encouraged to participate in cooperation at bilateral and regional levels. Particular attention will be paid to the **media and universities** [my emphasis]."

It also includes the goal of assisting the Arab partners with "the process of achieving free trade with the EU." This may be less innocent than it sounds, as I will come back to later.

The Strategy also wants to "pursue, in order to fight intolerance, racism and xenophobia, the dialogue between cultures and civilisations." Notice that this statement preceded both the start of the second Palestinian intifada as well as the terror attacks of September 11th 2001. It was thus part of an ongoing process, rather than a response to any particular international incident.

One point in the document is particularly interesting. The EU wanted to "promote the identification of correspondences between legal systems of different inspirations in order to resolve civil law problems relating to individuals: laws of succession and family law, including divorce."

In plain English, it is difficult to see this bureaucratic obfuscation as anything other than an indicator that the EU countries will be lenient, adjusting their secular legislation to the sharia requirements of Muslim immigrants in family matters.

In another document from December 2003, which is available online, Javier Solana, the Secretary General of the Council of the European Union, Romano Prodi, President of the European Commission and Chris Patten, member of the European Commission, have signed a plan for "Strengthening the EU's Partnership with the Arab World."

This includes the creation of a free trade area, but also plans to "invigorate cultural/religious/civilisation and media dialogue using existing or planned instruments, including the planned Euro-Mediterranean Foundation for the Dialogue of Cultures and Civilisations.

Arab immigrants make a substantial contribution to the development of Europe. The EU is firmly committed to fight all manifestations of racism and discrimination in all its forms. [*What constitutes discrimination? Secular laws?*] Full respect for the rights of immigrants in Europe is a consistent policy throughout Europe. Its implementation should be improved further and co-operation in the framework of existing agreements should be enhanced to take into account the concerns of Arab partners."

Super-Eurocrat Romano Prodi wants more cooperation with Arab countries. He talks about a free trade zone with the Arab world, but this implies that Arab countries would enjoy access to the four freedoms of the EU's inner market, **which includes the free movement of people across national borders**. This fact, the potentially massive implications of establishing an "inner market" with an Arab world with a booming population growth, is virtually NEVER debated or even mentioned in European media. Yet it could mean the end of Europe as we once knew it.

Another statement [6] from the "Sixth Euro-Med Ministerial Conference: reinforcing and bringing the Partnership forward" in Brussels, 28 November 2003, makes the intention of this internal Euro-Mediterranean market:

"This initiative offers the EU's neighbouring partners, in exchange for tangible political and economic reforms, gradual integration into the expanded European internal market and the possibility of ultimately reaching the EU's four fundamental freedoms: free movement of goods, services, capital **and people** [*my emphasis*]. Ministers are also expected to back the Commission's proposal¹ to set up a Euro-Mediterranean Foundation for the Dialogue of Cultures, a Euro-Mediterranean Parliamentary Assembly."

In June 2006, then newly elected Italian Prime Minister Romano Prodi stated that [7]:

"It's time to look south and relaunch a new policy of cooperation for the Mediterranean." Prodi was outlining a joint Italian-Spanish initiative which sought to provide countries facing the Mediterranean with "different" political solutions from those offered in the Euro-Mediterranean partnership. The prime minister then explained that the Barcelona Process - whose best known aspect is the creation of a free trade zone by 2010 - was no longer sufficient and a new different approach was needed. "The countries on the southern shores of the Mediterranean expect that from us" he added.

Notice how Prodi, whom Bat Ye'or has identified as a particularly passionate Eurabian, referred to what the Arabs expected from European leaders. He failed to say whether or not there was great excitement among Europeans over the prospect of an even freer flow of migrants from Arab countries and Turkey, which is what will result from this "Euro-Mediterranean free trade zone."

During the Euro-Mediterranean mid-term Meeting of Ministers of Foreign Affairs in Dublin in May 2004 [8], the participants declared that:

"Work is now in progress to develop an agreed view on relations with the area which extends from Mauritania to Iran - the Mediterranean and the Middle East. The [European] Union has proposed to include Mediterranean partners in the European Neighbourhood Policy."

The EU can offer a more intensive political dialogue and greater access to EU programmes and policies, including their gradual participation in the four freedoms particularly the Single Market, as well as reinforced co-operation on justice and home affairs."

Again, exactly what does "co-operation on justice and home affairs" with Egypt, Syria and Algeria mean? I don't know, but I'm not sure whether I will like the answer.

The Barcelona declaration [9] from 1995 encouraged "contacts between parliamentarians" and invited the European Parliament, with other Parliaments, to launch "the Euro-Mediterranean parliamentary dialogue." In March 2004, this was converted into a specific institution called The Euro-Mediterranean Parliamentary Assembly, EMPA (pdf) [10]. During the Euro-Mediterranean Ministerial Conference in Crete in May 2003, the Ministers included a provision which envisaged the consultative role the Parliamentary Assembly will play within the framework of the Barcelona process.

EU Commissioner Chris Patten has reiterated the European Commission's readiness to co-operate fully with the Assembly, giving the Assembly the right to comment on any subject of interest to the Euro-Arab Dialogue.

The Assembly consists of 120 members from EU countries, both members of national parliaments and of the European Parliament, and an equal number of representatives from the Parliaments of the Mediterranean partner countries.

Like most Europeans, I hadn't even heard about this institution before coming across it during an Internet search. However, it is apparently going to influence the future of my entire continent. This set-up leaves me with some questions. When we know that these "Mediterranean partner countries" include non-democratic Arab countries such as Syria, isn't it disturbing that representatives from these countries should participate in a permanent institution with consultative powers over the internal affairs of the European Union? Especially when we know that our own, democratically elected national parliaments have already been reduced to the status of "consultation" with unelected federal EU lawmakers in Brussels?

The Algiers Declaration [11] for a Shared Vision of the Future was made after a Congress held in Algeria in February 2006. The document states that: "It is essential to create a Euro-Mediterranean entity founded on Universal Values" and that "It is crucial to positively emphasise all common cultural heritage, even if marginalised or forgotten." A Common Action Plan draws up a large number of recommendations on how to achieve this new Euro-Mediterranean entity. Among these recommendations are:

- Adapt existing organisations and the contents of media to the objectives of the North-South dialogue, and set up a Euro-Mediterranean journalism centre
- Set up a network jointly managed by the Mediterranean partners in order to develop "a harmonised education system" [*A "harmonised education system" between the Arab world and Europe? What does that include? Do I want to know? Will they tell us before it is a fait accompli?*]

- Facilitate the transfer of know-how between the EU countries and the Mediterranean partner nations and "encourage the circulation of individuals"
- Prepare action and arguments in support of facilitating the mobility of individuals, especially of students, intellectuals, artists, businessmen "and all conveyors of dialogue"
- Set up Ministries responsible for Mediterranean affairs in countries of the North and of the South [Europe and the Arab world, in Eurocrat newspeak], in order to benefit from a better management of Mediterranean policy;
- Train teachers and exchange students between the North and the South and set up a network of Euro-Mediterranean Youth clubs
- Establish a "civil watchdog" anti-defamation observatory (with an Internet tool and a legal help network), to cope with racist remarks and the propagation of hate towards people of different religion, nationality or ethnical background

These agreements, completely rewriting European history books to make them more Islam-friendly, and gradually silencing "Islamophobia" as racism, are being implemented even now.

Walter Schwimmer, the Austrian diplomat and Secretary General of the Council of Europe from 1999 to 2004, told foreign ministers at the Islamic conference in Istanbul (June 15th 2004) that the Islamic component is an integral part of Europe's diversity. He reaffirmed the commitment of the Council of Europe to work against Islamophobia, anti-Semitism and other forms of intolerance.

The Council was also actively involved in the co-organisation of a Conference on the Image of Arab-Islamic culture in European history textbooks, which took place in Cairo in December 2004. The event was held within the framework of the Euro-Arab Dialogue "Learning to Live together." [12] The aim of the conference was to examine negative stereotyping in the image of Arab-Islamic culture presented in existing history textbooks, and to discuss ways to overcome this stereotyping.

In the European Parliament, the German Christian Democrat Hans-Gert Pöttering [13] stated that school textbooks should be reviewed for intolerant depictions of Islam by experts overseen by the European Union and Islamic leaders. He said textbooks should be checked to ensure they promoted European values without propagating religious stereotypes or prejudice. He also suggested that the EU could co-operate with the 56-nation Organisation of the Islamic Conference to create a textbook review committee.

In June 2005 in Rabat [14], Morocco, a conference was held on "Fostering Dialogue among Cultures and Civilisations." The Conference was jointly organised by UNESCO, the Islamic Educational, Scientific and Cultural Organisation (ISESCO), the Organisation of the Islamic Conference (OIC), the Arab League Educational, Cultural and Scientific Organisation (ALECSO), the Danish Centre for Culture and Development (DCCD) and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures (Alexandria, Egypt).

Notice that this was months before the Danish Muhammad cartoons created havoc. It was not a reaction to this issue; rather it was a part of a sustained, ongoing process to promote the Arabic-Islamic culture in Europe.

Among the recommendations that were raised by Mr. Olaf Gerlach Hansen, Director General of the DCCD: "We are interested in new actions in the media, in culture and in education. These proposals include:

- Concrete initiatives to develop "intercultural competencies" in the training of new generations of journalists - Concrete initiatives for links and exchanges between journalists, editors, media-institutions, which encourage intercultural co-operation" - Concrete initiatives for curriculum development through new educational materials and revision of existing textbooks.

Although not stated directly, one may reasonably assume that among the "negative stereotypes" to be removed from the textbooks used to teach history to European schoolchildren are any and all references to the 1300 years of continuous Jihad warfare against Europe. These recommendations were accepted and incorporated into The Rabat Commitment [15].

According to Serge Trifkovic [16], "The present technological, cultural and financial strength of Europe is a façade that conceals a deep underlying moral and demographic weakness. The symptoms of the malaise are apparent in the unprecedented demographic collapse and in the loss of a sense of place and history that go hand-in-hand with the expansion of the European Union. The emerging transnational hyper-state is actively indoctrinating its subject-population into believing and accepting that the demographic shift in favor of Muslim aliens is actually a blessing."

He points out specifically the EU Parliamentary Assembly Recommendation N° 1162 (19 September 1991) on "the contribution of the Islamic civilisation to European culture." A decade later, in its General policy recommendation n° 5: "Combating intolerance and discrimination against Muslims," the European Commission against Racism and Intolerance emphasised "Islam's positive contribution to the continuing development of European societies, of which it is an integral part." It expressed strong regret "that Islam is sometimes portrayed inaccurately [as] a threat."

The ECRI called on the EU member states to adopt measures that would effectively outlaw any serious debate about Islam and introduce pro-Muslim "affirmative action." European countries should:

- Modify curricula to prevent "distorted interpretations of religious and cultural history" and "portrayal of Islam on perceptions of hostility and menace";
- Encourage debate in the media on the image which they convey of Islam and on their responsibility to avoid perpetuating prejudice and bias.

Trifkovic says "Cynically defeatist, self-absorbed and unaccountable to anyone but their own corrupt class, the Eurocrats are just as bad as jihad's fellow-travelers; they are its active abettors and facilitators."

Eurabians want to create a unity of the Mediterranean region. This desire is strikingly similar to the goals of some Islamic organisations.

The Muslim Brotherhood, regarded as the most important Islamic movement of the past century, was founded by Hassan al-Banna in 1928, inspired by contemporary European Fascists in addition to Islamic texts.

German historian Egon Flaig [17] quotes Banna as saying:

"We want the flag of Islam to fly over those lands again who were lucky enough to be ruled by Islam for a time, and hear the call of the muezzin praise God. Then the light of Islam

died out and they returned to disbelief. Andalusia, Sicily, the Balkans, Southern Italy and the Greek islands are all Islamic colonies which have to return to Islam's embrace. The Mediterranean and the Red Sea have to become internal seas of Islam, as they used to be."

Patrick Poole describes [18] how discussion of a document called "The Project" so far has been limited to the top-secret world of Western intelligence communities. Only through the work of an intrepid Swiss journalist, Sylvain Besson, has information regarding The Project finally been made public. It was found in a raid of a luxurious villa in Campione, Switzerland on November 7, 2001. The target of the raid was Youssef Nada, who has had active association with the Muslim Brotherhood for more than 50 years.

Included in the documents seized was a 14-page plan written in Arabic and dated December 1, 1982, which outlined a 12-point strategy to "establish an Islamic government on earth" - identified as The Project. According to testimony given to Swiss authorities by Nada, the unsigned document was prepared by "Islamic researchers" associated with the Muslim Brotherhood. It represents a flexible, multi-phased, long-term approach to the "cultural invasion" of the West.

The Project has served for more than two decades as the Muslim Brotherhood "master plan." Some of its recommendations include:

- Using deception to mask the intended goals of Islamist actions
- Building extensive social networks of schools, hospitals and charitable organisations
- Involving ideologically committed Muslims in institutions on all levels in the West, including government, NGOs, private organisations
- Instrumentally using existing Western institutions until they can be put into service of Islam
- Instituting alliances with Western "progressive" organisations that share similar goals

Included among this group of Muslim Brotherhood intellectuals is Youssef al-Qaradhawi, an Egyptian-born, Qatar-based Islamist cleric. Both Sylvain Besson and Scott Burgess provide extensive comparisons between Qaradhawi's publication, *Priorities of the Islamic Movement in the Coming Phase*, published in 1990, and The Project. They note the striking similarities in the language used and the plans and methods both documents advocate.

As Patrick Poole says, "What is startling is how effectively the Islamist plan for conquest outlined in The Project has been implemented by Muslims in the West for more than two decades."

Youssef al-Qaradhawi, one of the most influential clerics in Sunni Islam, has predicted that "Islam will return to Europe as a conqueror [19] and victor," was an important figure during the Muhammad cartoons riots, whipping up anger [20] against Denmark and the West.

According to Dr. Rachel Ehrenfeld [21] and Alyssa A. Lappen, "Clearly, the riots in Denmark and throughout the world were not spontaneous, but planned and organised well in advance by Islamist organisations that support the MB, and with funding mostly from Saudi Arabia."

The current leader of the international Muslim Brotherhood, Mohammad Mahdi Akef, recently issued a new strategy calling on all its member organisations to serve its global

agenda of defeating the West. Akef has called the U.S. "a Satan." "I expect America to collapse soon," declaring, "I have complete faith that Islam will invade Europe and America."

Ehrenfeld and Lappen state that the Muslim Brotherhood and its offspring organisations employ the Flexibility strategy:

"This strategy calls for a minority group of Muslims to use all "legal" means to infiltrate majority-dominated, non-Muslim secular and religious institutions, starting with its universities. As a result, "Islamised" Muslim and non-Muslim university graduates enter the nation's workforce, including its government and civil service sectors, where they are poised to subvert law enforcement agencies, intelligence communities, military branches, foreign services, and financial institutions."

In the Middle East Quarterly, Lorenzo Vidino [22] writes about "The Muslim Brotherhood's Conquest of Europe."

According to him, "Since the early 1960s, Muslim Brotherhood members and sympathisers have moved to Europe and slowly but steadily established a wide and well-organised network of mosques, charities, and Islamic organisations."

One of the Muslim Brotherhood's first pioneers in Germany was Sa'id Ramadan, the personal secretary of Brotherhood founder Hassan al-Banna. The oil-rich kingdom of Saudi Arabia has granted an influx of money to the powerful Islamic Center of Geneva, Switzerland, run by Sa'id's son Hani Ramadan, brother of Tariq Ramadan. Hani Ramadan was made infamous by - among other things - a 2002 article in the French daily *Le Monde* defending the stoning of adulterers to death. Tariq Ramadan, a career "moderate Muslim," later called for a "moratorium" on stoning.

According to Vidino, "The ultimate irony is that Muslim Brotherhood founder Hassan al-Banna dreamed of spreading Islamism throughout Egypt and the Muslim world. He would have never dreamed that his vision might also become a reality in Europe."

Former Muslim Dr Patrick Sookhdeo [23] warns that the Islamicisation going on in European cities is not happening by chance. It "is the result of a careful and deliberate strategy by certain Muslim leaders which was planned in 1980 when the Islamic Council of Europe published a book called *Muslim Communities in Non-Muslim States*."

The instructions given in the book told Muslims to get together and organise themselves into viable Muslim communities. They should set up mosques, community centres and Islamic schools. At all costs they must avoid being assimilated by the majority, and to resist assimilation must group themselves geographically, forming areas of high Muslim concentration.

Douglas Farah [24] writes about the largely successful efforts by Islamic groups in the West to buy large amounts of real estate, territory that effectively becomes "Muslim" land once it is in the hands of Islamist groups. Some groups are signing agreements to guarantee that they will only sell the land to other Muslims.

The Brotherhood, particularly, is active in investments in properties and businesses across Europe, laying the groundwork for the future network that will be able to react rapidly and with great flexibility in case of another attempted crackdown on the group's financial structure. Most of the money comes from Saudi Arabia and Kuwait.

According to Farah, the governments of Europe and the United States continue to allow these groups to flourish and seek for the "moderate" elements that can be embraced as a counter-balance to the "radical" elements.

"We do not have a plan. They do. History shows that those that plan, anticipate and have a coherent strategy usually win. We are not winning."

In March 2006 [25], the two-day plenary session of the Euro-Mediterranean Parliamentary Assembly, held in Brussels approved a resolution which "condemned the offence" caused by the Danish cartoons of the prophet Muhammad as well "as the violence which their publication provoked." These MEPs and national MPs from the EU and Arab countries also urged governments to "ensure respect for religious beliefs and to encourage the values of tolerance, freedom and multiculturalism."

During the parliamentary assembly, Egyptian parliament speaker Ahmed Sorour insisted that the cartoons published in Denmark and other recent events showed the existence of a "cultural deficit." Jordanian MP Hashem al-Qaisi also condemned the cartoons, claiming that it is not sufficient to deplore the cartoons as these things might occur again in another country.

And European Parliament president Josep Borrell referred to the Mediterranean as "a concentrate of all the problems facing humanity." He said that after one year presiding over the assembly he "still did not fully understand the complexities of the Mediterranean."

Following the cartoons affair, EU foreign policy chief Javier Solana [26] had travelled to the Middle East and made joint statements with Islamic leaders that "freedom of the press entails responsibility and discretion and should respect the beliefs and tenets of all religions." Solana said that he had discussed means to ensure that "religious symbols can be protected." He held talks with Sheikh Mohammed Sayed Tantawi of Al Azhar University, the highest seat of learning in Sunni Islam, and Arab League Secretary-General Amr Moussa.

Solana also met with the leader of the Organisation of the Islamic Conference (OIC), Ekmeleddin Ihsanoglu. Following their discussion, Solana "expressed our sincere regret that religious feelings have been hurt", and vowed "to reach out... to make sure that people's hearts and minds are not hurt again."

Only a few years earlier, Mr. Solana, then Secretary General of NATO, in a speech [27] stated that "the root cause of conflicts in Europe and beyond can be traced directly to the absence of democracy and openness. The absence of the pressure valve of democratic discourse can lead these societies to explode into violence." The irony that he himself is now trying to curtail the democratic discourse in Europe through the promotion of Islamic censorship apparently did not occur to him.

Meanwhile, the tentacles of the vast, inflated EU bureaucracy insinuate themselves into regulations on every conceivable subject. Some of the examples of the bureaucracy are ridiculous; some are funny. But there is a sinister side to the European bureaucracy:

- The promotion of an official, "EU federal ideology" advocating multiculturalism;
- The denunciation as "xenophobes" of all those who want to preserve their democracy at the nation state level; and
- Calling those who would limit Third World immigration "racists."

A report from the EU's racism watchdog said that more must be done to combat racism and "Islamophobia." One method of accomplishing this is the promotion of a lexicon 28[]

which shuns purportedly offensive and culturally insensitive terms. This lexicon would set down guidelines for EU officials and politicians prohibiting what they may say. "Certainly 'Islamic terrorism' is something we will not use ... we talk about 'terrorists who abusively invoke Islam'," an EU official said.

Early in 2006, the EU's human rights commissioner Alvaro Gil-Robles's criticised a plan to revamp Christianity as a school subject [29] in elementary schools in Denmark. Gil-Robles said doing so went against European values. "Religion as a school subject should be a general course that attempts to **give students insight into the three monotheistic religions** [my emphasis]," he said. The "three monotheistic religions" means Christianity, Judaism and Islam.

As I see it, there are several possible ways of dealing with the issue of education about religion.

1. Teach the traditional religions within a particular country, which in Europe means Christianity and Judaism.
2. Teach all the major world religions.
3. Leave religion out of the curriculum.

What the European Union does, however, is to **treat Islam as a traditional, European religion on par with Christianity and Judaism. This is a crucial component of Eurabian thinking** and practice. Notice how EU authorities in this case directly interfered to force a once-independent nation state to include more teachings of Islam in its school curriculum in order to instill their children with a proper dose of Eurabian indoctrination. Notice also that they didn't ask for more teaching of Buddhism or Hinduism. Only Islam is being pushed.

In another case, the European Commission rebuffed a call by the Polish president for an EU-wide debate on reinstating the death penalty [30]. "The death penalty is not compatible with European values," a Commission spokesman said. Again, the issue here is not your opinion regarding the death penalty. The real issue is that the metasticising EU has already defined for you what constitutes "European values." Thus, major issues are simply beyond public debate. This innocent-sounding phrase "European values" cloaks a federal, Eurabian ideology enforced across the entire European Union without regard to the popular will.

Perhaps the most shameful and embarrassing aspect of the history of Eurabia is how the supposedly critical and independent European media has allowed itself to be corrupted or deceived by the Eurabians. Most of the documents about the Euro-Arab Dialogue place particular emphasis on working with the media, and the Eurabians have played the European media like a Stradivarius. Aided by a pre-existing anti-Americanism and anti-Semitism, European media have been willing to demonise the United States and Israel while remaining largely silent on the topic Eurabia.

In May 2006, a big conference [31] was held in Vienna involving media figures (journalists) from all over Europe, who met with partners from the Arab world as a part of the Euro-Arab Dialogue.

European officials responded publicly with "regret" to Israel's ambassador to Austria Dan Ashbel's decision to boycott the conference on racism in the media because of concern in Jerusalem that anti-Semitism was getting short shrift at the meeting. Speaking for the conference - entitled "Racism, Xenophobia and the Media: Towards Respect and Understanding of all Religions and Cultures" - an official claimed that anti-Semitism was not taken off the agenda. This official countered that the meeting was "primarily a dialogue between the media representatives of all the Euro-Med partners on the

problems that beset their profession. These include xenophobia, racism, anti-Semitism and **Islamophobia** [*my emphasis*]."

Writer Bruce Bawer [32] thinks that many Europeans recognise that multiculturalism is leading their societies to disaster. But they've heard all their lives from officially approved authorities that any concern about multiculturalism and its consequences is tantamount to racism:

"There's a widespread resignation [33] to the fact that multiculturalists control the media, academy, state agencies, and so on. They know very well that if you want to get ahead in European society, you don't take on multicultural orthodoxy. The political establishment seems solidly planted, unmovable, unchangeable. There may be a widespread rage, in short, but it's largely an impotent rage. Europeans today have been bred to be passive, to leave things to their leaders, whose wisdom they've been taught all their lives to take for granted. To shake off a lifetime of this kind of indoctrination is not easy."

According to Bat Ye'or, fear of awakening opposition to EU policy toward the Arab Mediterranean countries led to the repression of all discussion of the economic problems and difficulties of integration caused by massive immigration. Any criticism of Muslim immigration is basically brushed off as being "just like the Jews were talked about in Nazi Germany," a ridiculous but effective statement.

Bat Ye'or agrees with Bawer's analysis "concerning the totalitarian web cohesion of 'teachers, professors, the media, politicians, government agency workers, talking heads on TV, the representatives of state-funded "independent" organisations like SOS Racism' to indoctrinate the politically correct. This perfectly expresses the political directives given by the European Commission to coordinate and control in all EU member-states the political, intellectual, religious, media, teaching and publishing apparatus since the 1970s so as to harmonise with its Mediterranean strategy based on multiculturalism."

Professional harassment, boycott and defamation punish those who dare to openly challenge the Politically Correct discourse. According to Bat Ye'or, this has led to the development of a type of "resistance press" as if Europe were under the "occupation" of its own elected governments. This free press on the Internet and in blogs has brought some changes, including the rejection of the European Constitution in 2005. Despite overwhelming support for the Constitution by the governments in France and the Netherlands and a massive media campaign by political leaders in both countries, voters rejected it. Blogs played a significant part [34] in achieving this.

Only a few months later, EU authorities lined up together with authoritarian regimes [35] such as Iran, Saudi Arabia, Cuba and the Chinese Communist Party in favor of "more international control with" (read: censorship of) the Internet.

According to Richard North of the EU Referendum blog [36], "The most dangerous form of propaganda is that which does not appear to be propaganda. And it is that form at which the BBC [the British Broadcasting Corporation] excels. Perhaps the biggest sin of all is that of omission. By simply not informing us of key issues, they go by default, unchallenged until it is too late to do anything about them."

Vladimir Bukovsky is a former Soviet dissident, author and human rights activist who spent a total of twelve years in Soviet prisons. Now living in England, he warns against some of the same anti-democratic impulses in the West, especially in the EU, which he views as an heir to the Soviet Union. In 2002, he joined in on protests against the BBC's compulsory TV licence [37]. "The British people are being forced to pay money to a corporation which suppresses free speech - publicising views they don't necessarily agree

with." He has blasted the BBC for their "bias and propaganda," especially in stories related to the EU or the Middle East.

Conservative MP, Michael Gove and political commentator Mark Dooley also complain about lopsided coverage [38]: "Take, for example, the BBC's coverage of the late Yasser Arafat. In one profile broadcast in 2002, he was lauded as an "icon" and a "hero," but no mention was made of his terror squads, corruption, or his brutal suppression of dissident Palestinians. Similarly, when Israel assassinated the spiritual leader of Hamas, Sheikh Ahmed Yassin, in 2004, one BBC reporter described him as "polite, charming and witty, a deeply religious man." This despite the fact that under Yassin's guidance, Hamas murdered hundreds."

Polish writer Nina Witoszek [39], now living in Norway, warns that people who have lived under Communist regimes are struck by a strange feeling of *dejà vu* in Western Europe:

"Before formulating a sentence, you put on a censorship autopilot which asks: Who am I insulting now? Am I too pro-Israeli, or maybe anti-Feminist, or - God forbid - anti-Islamic? Am I "progressive" enough? Soon we shall all write in a decaffeinated language: We shall obediently repeat all the benign mantras such as "dialogue," "pluralism," "reconciliation" and "equality." Norway has never been a totalitarian country, but many people now feel the taste of oppression and of being muzzled. I know many wise Norwegians - and even more wise foreigners - who no longer have the energy to waste time on contributing to a castrated, paranoid democracy. We prefer safety above freedom. This is the first step towards a voluntary bondage."

She quotes fellow writer from Poland Czeslaw Milosz, who won the Nobel Prize in Literature in 1980 for books such as *The Captive Mind*, where he explained the seductiveness of totalitarian ideology.

One essay by Milosz is titled "Ketman." [40] "Ketman" or "kitman" is an Islamic term brought to Milosz's attention by Arthur Gobineau's book *Religions and Philosophies of Central Asia*. He had noticed that the dissidents in Persia, long accustomed to tyranny, had evolved a style of their own. The need for survival often involved more than just keeping your mouth shut, but of actively lying in every way necessary. This strategy of dissimulation and deceit, which is especially pronounced by Shia Muslims but also used by Sunnis, is primarily used to deceive non-Muslims, but can also be used against other Muslims under duress.

According to Milosz, a very similar strategy was used in Communist countries. Similar to Islam, those practicing dissimulation felt a sense of superiority towards those who were stupid enough to state their real opinions openly. In Communist societies, dissimulation was just as much a technique of adaptation to an authoritarian regime as a conscious, theatrical form of art that became increasingly refined.

It is frightening to hear people who have grown up in former Communist countries say that they see this same totalitarian impulse at work in Western Europe now. According to them, we in the West are at least as brainwashed by multiculturalism and Political Correctness [41] as they ever were with communism. It is frightening because I believe they are right. Have we witnessed the fall of the Iron Curtain in Eastern Europe only to see an Iron Veil descend on Western Europe? An Iron Veil of EU bureaucracy and Eurabian treachery, of Political Correctness, Multicultural media censorship and the ever-present threat of Muslim violence and terrorism that is gradually extinguishing free speech. The momentum of bureaucratic treachery is accelerating.

Native Europeans and indeed some non-Muslim immigrants are quietly leaving in growing numbers, gradually turning the continent into a net exporter of refugees rather than an

importer of them. When large parts of Europe are being overrun by barbarians - actively aided and abetted by our own trusted leaders - and when people are banned from opposing this onslaught, is Western Europe still a meaningful part of the Free World? Have the countries of Eastern Europe gone from one "Evil Empire" to another? Are they - and we - back in the EUSSR?

Vaclav Klaus, the conservative President of the Czech Republic, has complained that: "Every time I try to remove some piece of Soviet-era regulation, I am told that whatever it is I am trying to scrap is a requirement of the European Commission." In an interview with Paul Belien of the Brussels Journal [42] in February 2006, Vladimir Bukovksy warned that the European Union is on its way to becoming another Soviet Union. Mr Bukovsky called the EU a "monster" that must be destroyed, the sooner the better, before it develops into a fully-fledged totalitarian state.

"The ultimate purpose of the Soviet Union was to create a new historic entity, the Soviet people, all around the globe. The same is true in the EU today. They are trying to create a new people. They call this people "Europeans", whatever that means. According to Communist doctrine as well as to many forms of Socialist thinking, the state, the national state, is supposed to wither away. In Russia, however, the opposite happened. Instead of withering away the Soviet state became a very powerful state, but the nationalities were obliterated. But when the time of the Soviet collapse came these suppressed feelings of national identity came bouncing back and they nearly destroyed the country. It was so frightening."

Timothy Garton Ash is considered a leading expert on Europe's future. Bruce Bawer views Garton Ash as typical of Europe's political élite. Ash mistrusts national patriotism but adores the EU. He writes about the need for a factitious European patriotism ("flags, symbols, a European anthem we can sing") to encourage "emotional identification with European institutions." And just why does Europe need the EU? Garton Ash's answer: "To prevent our falling back into the bad old ways of war and European barbarism." Among his suggestions is that Europe encourage "the formation of an Arab Union." He makes no mention of Arab democracy. Imagining "Europe in 2025 at its possible best," he pictures it as a "partnership" with Arab countries and Russia that would extend "from Marrakesh, via Cairo, Jerusalem, Baghdad, and Tbilisi, all the way to Vladivostok."

The European Commission proposed the controversial idea of a singing event in all member states to celebrate the European Union's 50th "birthday," the 50th anniversary of the 1957 Treaty of Rome. Commissioner Margot Wallstrom was lobbying for big-style birthday celebrations to "highlight the benefits that European integration has brought to its citizens." Diplomats said the idea had sparked feelings of disgust among new, formerly Communist member states such as Poland, Hungary and the Czech Republic, which were reminded of "Stalinist times" when people were forced by the state to sing. Brussels decided on a more modest celebration, also intended to spend around €300,000 on the appointment of 50 citizen "ambassadors," dubbed the "Faces of Europe," who are supposed to "tell their story" throughout the year on what the EU means to them in their daily life, as well as a series of activities for school children and youngsters. Germany will go ahead with its own idea to let thousands of its bakeries bake 54 sorts of cakes with recipes from all 27 member states.

Commissioner Wallstrom [43] in 2005 argued that politicians who resisted pooling national sovereignty risked a return to Nazi horrors of the 1930s and 1940s. Her fellow commissioners also issued a joint declaration, stating that EU citizens should pay tribute to the dead of the Second World War by voting Yes to the EU Constitution. The commissioners gave the EU sole credit for ending the Cold War, making no mention of the role of NATO or the United States.

Is the EU an instrument to end wars? In October 2006, Michel Thoomis, the secretary general of the French Action Police trade union, warned of a civil war [44] in France created by Muslim immigrants:

"We are in a state of civil war, orchestrated by radical Islamists. This is not a question of urban violence any more, it is an intifada, with stones and Molotov cocktails. You no longer see two or three youths confronting police, you see whole tower blocks emptying into the streets to set their 'comrades' free when they are arrested."

These Muslim immigrants were allowed in by the very same European elites who now want European citizens to celebrate their work through cakes and songs. While civil society is disintegrating in Western Europe due to Islamic pressures, EU authorities are working to increase Muslim immigration, while congratulating themselves for bringing peace to the continent. What peace? Where?

The Peace of Westphalia [45] in 1648 ended the Thirty Years' War, the last major religious war in Europe, and helped lay the foundations for modern nation states. Before nation states, we thus had a pattern of borderless religious wars and civil wars. This is what we have returned to, full circle, only this time a borderless Jihad is triggering civil wars in Europe. While the EU may help prevent wars between nation states with old grudges, such as Germany and France, it may also actively cause other kinds of wars. It accomplishes this by increasing Multicultural tensions and a dangerous sense of estrangement between citizens and those who are supposed to be their leaders.

Wars have existed for thousands of years before the advent of the modern nation state. It is far more likely that weakening nation states will end our democratic system, a system which is closely tied to the existence of sovereign nation states, than that it will end wars.

When asked whether the member countries of the EU joined the union voluntarily, and whether the resulting integration reflects the democratic will of Europeans, Vladimir Bukovksy replied, "No, they did not. Look at Denmark which voted against the Maastricht treaty twice. Look at Ireland [which voted against the Nice treaty]. Look at many other countries, they are under enormous pressure. It is almost blackmail. It is a trick for idiots. The people have to vote in referendums until the people vote the way that is wanted. Then they have to stop voting. Why stop? Let us continue voting. The European Union is what Americans would call a shotgun marriage."

In 1992, Bukovksy had unprecedented access to Politburo and other Soviet secret documents, as described in his book, *Judgement in Moscow*. In January 1989, during a meeting between Soviet leader Gorbachev, former Japanese Prime Minister Nakasone, former French President Valéry Giscard d'Estaing, American banker Rockefeller and former US Secretary of State Henry Kissinger, Giscard d'Estaing supposedly stated:

"Europe is going to be a federal state and you have to prepare yourself for that. You have to work out with us, and the European leaders, how you would react to that."

This was in the 1980s, when most of the media still dismissed as scaremongering any talk of a political union that would subdue the nation states. Fifteen years later, Valéry Giscard d'Estaing became the chief drafter of the truly awful EU Constitution, an impenetrable brick of a book, hundreds of pages long, and lacking any of the checks and balances so crucial to the American Constitution. Giscard has argued that the rejection of the Constitution in the French and Dutch referenda in 2005 "was a mistake which will have to be corrected" and insisted that "In the end, the text will be adopted."

Giscard has also said that "it was a mistake to use the referendum process" because "it is not possible for anyone to understand [46] the full text." Does it instill confidence among the citizens of Europe that we are supposed to be under the authority of a "Constitution" that is too complex for most non-bureaucrats to understand? According to Spain's justice minister [47] Juan Fernando Lopez Aguilar "you don't need to read the European constitution to know that it is good."

Jean-Luc Dehaene, former Belgian Prime Minister, said that "We know that nine out of ten people will not have read the Constitution and will vote on the basis of what politicians and journalists say. More than that, if the answer is No, the vote will probably have to be done again, because it absolutely has to be Yes."

Journalist Nidra Poller [48], however, is more skeptical. Commenting on the debate prior to the EU Constitution referendum in France, she noted a submissive attitude among EU leaders towards Muslim demands: "The Euro-Mediterranean 'Dialogue' is a masterpiece of abject surrender." The European Union functions as an intermediate stage of an ominous project that calls for a meltdown of traditional European culture, to be replaced by a new, Eurabian cocktail. And she asks: "When subversive appeasement hides behind the veil of 'Dialogue,' what unspeakable ambitions might be dissembled by the noble word 'Constitution'?"

The European Union gave the Palestinians \$342.8 million in aid in 2005 [49] - or, more accurately, \$612.15 million when assistance from the 25 EU governments is included. Even the United States has repeatedly donated millions of American tax dollars to the Palestinian Authority, though not at EU levels. In July 2005, as a response to the Islamic terrorist attacks on London a few days earlier, leaders of the G8, the group of influential industrialised nations, offered the PA some \$9 billion [50], dubbed an "alternative to the hatred."

The West's largesse continued despite a demographic study in 2005 which revealed that the number showing the Palestinian population in the West Bank and Gaza had been inflated [51] by 50% by the government.

Almost all of the new infrastructure [52] in the Palestinian territories from the beginning of the Oslo Peace Process in the 1990s - schools, hospitals, airports - were arranged and paid for by Brussels. As Jihad was once again unleashed with the second Intifada in 2000, Israel stopped its transfer of payments to the Palestinians. So the EU stepped in with another 10 million Euros a month in direct budgetary assistance to the Palestinian Authority. EU Commissioner for External Affairs Chris Patten [53] stated in 2002 that "there is no case for stating that EU money has financed terrorism, has financed the purchase of weapons, or any similar activities."

However, a report by the Foundation for the Defence of Democracies [54] later found that: "There is indisputable evidence that PA money has been used to fund terrorist activities." This was confirmed by Fuad Shubaki, who used to serve as the finance chief in the Palestinian security forces. According to him, former Palestinian Authority chairman Yasser Arafat [55] ordered millions of dollars, taken from international aid funds, tax money transferred by Israel and from Arab countries, to be used to purchase weapons and ammunition, including the 50 tons of armaments on board the ship Karine A. The transaction was coordinated between the PA, Hizballah in Lebanon and the Iranian Revolutionary Guards.

In May 2006, Mahmoud Abbas - President of the Palestinian Authority after Arafat's death in November 2004 and a leading politician in Fatah - talked to the European Parliament about the peace process. At the same time, the al-Aksa Martyrs Brigades, the armed wing of Fatah, threatened to strike [56] at US and European economic and civilian

interests in response to international sanctions on the PA. Financial support evokes no gratitude in the Palestinians. However, they will threaten you with violence if aid is not forthcoming. This is plainly extortion.

This shakedown corresponds to the Muslims' view of the Jizya, the tributary tax paid by non-Muslims in exchange for not being killed. Documents from the Euro-Arab Dialogue frequently mention about "financial assistance" from the EU to Arab countries. Bat Ye'or points out that some of this Jizya tax is extracted from Europeans without their awareness.

In November 2005, the EU's official financial watchdog [57] refused to approve the EU's accounts for the 11th year in a row because they were so full of fraud and errors. The European Court of Auditors refused to give a statement of assurance on the EU's \$160.3 billion budget for 2004. "The vast majority of the payment budget was again materially affected by errors of legality and regularity," it said. It specifically refused to approve the budgets for the EU's foreign policy and aid programs, many of which are geared towards Arab countries. Half the project budgets approved by the European Commission were inadequately monitored.

The European Commission is considered the EU's "government," and thus the government of nearly half a billion people. But it can release accounts with massive flaws for over a decade straight because it is largely unaccountable to anybody and was intended to be that way.

Muslims use deception to advance Jihad until it is almost too late for the infidels to stop them. The EU federalists and Eurabians have taken a page out of the Islamic playbook, and have been approaching their goals by stealth for decades, buried beneath a mass of detail and technocratic newspeak all but incomprehensible to non-bureaucrats.

In a frank moment, Jean-Claude Juncker [58], Luxembourg's prime minister, once described the EU's "system" in this way:

"We decide on something, leave it lying around and wait and see what happens," he explained. "If no one kicks up a fuss, because most people don't understand what has been decided, we continue step by step until there is no turning back."

In The Economist, columnist Charlemagne writes:

"What Mr Juncker and those who think like him are trying to do is, in essence, to **drown opposition to European federation in a mass of technical detail, to bore people into submission. As a strategy, it has gone a long way.** [My emphasis] The greatest single transfer of sovereignty from Europe's nations to the European Union took place, in 1985, as part of the project to create a single European market. Even [British Conservative PM] Margaret Thatcher, not usually slow to spot a trick, later claimed that she had not fully appreciated the ramifications of what she was then signing up to."

Writer Christopher Booker has called this the EU's "culture of deceit" [59]:

"What in fact has been taking place has been a transfer of power (...) to Brussels on a scale amounting to the greatest constitutional revolution in our history. But much of this has remained buried from view because our politicians like to preserve the illusion that they are still in charge. The result is that remarkably few people now have any proper understanding of how the political system which rules our lives actually works."

I have used the term "neo-Feudalism" to describe the EU. There are definitely certain elite groups in Europe who think that everything that's wrong with Europe is because of "populism" - what others call democracy. The motive force behind the EU aims to cede national sovereignty to a new ruling class of bureaucrats, a new aristocracy. This is a throwback to the pre-democratic age. Karl Zinsmeister notes [60] that:

"The EU apparatus is exceedingly closed and secretive. Relatively few of the confederation's important decisions are currently made by democratically accountable officials. On front after front, bureaucratic mandarins are deciding how everyday Europeans will live. ... Many Europeans, in a way Americans find impossible to understand, are willing to let their elites lead them by the nose. There is a kind of peasant mentality under which their "betters" are allowed to make the important national judgments for them."

MP Gisela Stuart was a member of the Praesidium which drafted the proposed EU Constitution. She sums up her experiences thus:

"The Convention brought together a self-selected group of the European political elite, many of whom have their eyes on a career at a European level, which is dependent on more and more integration, and who see national parliaments and governments as an obstacle ... Not once in the sixteen months I spent on the Convention did representatives question whether deeper integration is what the people of Europe want, whether it serves their best interests or whether it provides the best basis for a sustainable structure for an expanding Union."

In 2005, an unprecedented joint declaration by the leaders of all the British political groups in Brussels called for an end the "medieval" practice of European legislation being decided behind closed doors. Critics claim that the Council of Ministers, the EU's supreme law-making body, which decides two thirds of all Britain's laws, "is the only legislature outside the Communist dictatorships of North Korea and Cuba to pass laws in secret."

According to British Conservative politician Daniel Hannan, this is how the EU was designed. "Its founding fathers understood from the first that their audacious plan to merge the ancient nations of Europe into a single polity would never succeed if each successive transfer of power had to be referred back to the voters for approval. So they cunningly devised a structure where supreme power was in the hands of appointed functionaries, immune to public opinion. Indeed, the EU's structure is not so much undemocratic as anti-democratic."

The European Union has been compared to the Roman Empire, but such comparisons are not very apt. Rome was the military superpower of its time, while the EU is but a military midget. However, there is one intriguing commonality: Julius Caesar was murdered because he wanted to crown himself king. This was not a popular move among the powerful elite in the Senate, who reminded Caesar that Rome had become a Republic precisely because they had rebelled against the "tyrant" kings of old.

Caesar's successor Octavian, better known today as Caesar Augustus, is considered both the first and one of the most important Roman Emperors. He downplayed his own position by preferring the title princeps, usually translated as "first citizen". He also preserved the outward form of the Roman Republic, paid lip service to the old elite, and veiled the changes to make them seem less upsetting to the public. He may have been a monarch, but he never called himself one.

Some might see a parallel in the present-day EU. When up to three-quarters of our national laws originate in Brussels, what is then the point of holding national elections? Just as in Octavian's Rome, the real power has been moved elsewhere, but the old order is draped over reality as a democratic fig leaf in order not to upset the common people. The EU operates largely by stealth; its edicts are implemented through traditional parliaments, which are increasingly reduced to decorative appendages.

The funny aspect of this is that those who are against the EU are labelled xenophobes, nationalists or simply anti-democratic forces. The EU is an organisation where unelected bureaucrats dismantle democracy, yet denounce their critics as anti-democratic forces.

In order to create this new entity, the old nation states must be deliberately crushed. Massive numbers of non-European immigrants are introduced, and the resulting situation is termed a "Multicultural society". This demolition is followed by the demand that our entire society be changed accordingly.

Since Europeans feel less "European" than they experience themselves as French, Italian, Dutch, etc., national allegiances have to be broken down. At the same time, an external rival must be created. The closest model is Bismarck's unification of Germany. The numerous German states rallied to Prussia's side against the French in the Franco-Prussian War in 1870, thus paving the way for a new, powerful German federation.

The EU federalists strive to build a united European state through a shared animosity against the USA, while constructing a Eurabian entity of Europe and the Arab world via their common hostility towards Israel. One tactic is the deliberate use of the media to whip up anger against these countries and to demonise them.

However, Bismarck's German states were united by a common language. Even if a "new us" could be constructed from dozens of nations - which is highly questionable - melding various ethnic groups into a cohesive nation takes centuries. Without a shared identity, without a European demos, how can the EU be anything but authoritarian? Perhaps the EU elites believe that a large mass of people lacking a distinct cultural identity would be easier to control?

The problem is that the nation state itself has been declared evil or obsolete, not collectivism, anti-individualism or totalitarianism. But there is a crucial distinction between nationalism and patriotism, which George Orwell saw clearly:

"Nationalism is not to be confused with patriotism. By 'patriotism' I mean devotion to a particular place and a particular way of life, which one believes to be the best in the world but has no wish to force on other people. Patriotism is of its nature defensive, both militarily and culturally. Nationalism, on the other hand, is inseparable from the desire for power."

Totalitarian regimes can be national, such as Nazi Germany, but they can also be supranational, such as the Soviet Union, which sought to suppress all pre-existing national loyalties.

How was a project as big as the creation of Eurabia pulled off? I have thought a lot about this question, and come to the conclusion that it succeeded precisely because of its size. St. Augustine tells the story of a pirate captured by Alexander the Great. "How dare you molest the sea?" asked Alexander. "How dare you molest the whole world?" the pirate replied. "Because I do it with a little ship only, I am called a thief; you, doing it with a great navy, are called an emperor."

It's a matter of scale. If a small group of people sideline the democratic process in one country and start imposing their own laws on the public, it's called a coup d'état. If they do so on an entire continent, it's called the European Union.

Adolf Hitler's autobiography *Mein Kampf* described a propaganda technique known as "the Big Lie". The EU has adopted this strategy, which consists of telling a lie so "colossal" that it would be impossible to believe anyone "could have the impudence to distort the truth so infamously." This has been combined with the technique, perfected by Propaganda Minister Joseph Goebbels in Nazi Germany, of repeating a point until it is taken to be the truth.

Here are some Big Lies:

- Diversity is always good;
- Multiculturalism is inevitable, as is continued EU integration;
- Those opposing it are ignorant racists standing against the tide of history;
- Muslim immigration is "good for the economy" and is necessary for funding the welfare state in the future, despite the fact that it drains away enormous resources.

The creation of Eurabia ranks as one of the greatest betrayals in the history of Western civilisation. Does that mean that all EU federalists or those who participate in the various instruments of the Euro-Arab Dialogue are evil? No, reality isn't that simple. As Hugh Fitzgerald points out, "A whole class of people has gotten rich from Arab money and bribes; lawyers, public relations men, and diplomats, journalists, university teachers and assorted officials."

However, while ignorance, corruption and the self-serving search for personal power explains some of the behaviour of the Eurabian elites, it cannot explain the behaviour of ALL those thousands of people who have been involved in these networks. Some of them must have convinced themselves that what they were doing was for a just cause, if for no other reason than because human vanity demands that we justify our actions by covering them with a veneer of goodness.

In the science fiction movie *Serenity* [61], the two great superpowers, the United States and China, have merged into the Alliance, which has moved humanity to a new star system. On the little-known planet Miranda, a gas called Pax was added to the air processors. It was intended to calm the population, weed out aggression. It worked. The people stopped fighting. They also stopped doing everything else, including breeding and physical self-preservation. A small minority of the population had the opposite reaction to this pacification. Their aggression increased beyond madness, and they killed most of the others. Tens of millions of people quietly let themselves be wiped out.

Movie director Joss Whedon is careful to point out that the Alliance isn't some evil empire, but rather a force that is largely benevolent. They meant it for the best, to create a better world, a world without sin. However, according to Whedon, "Whenever you create Utopia, you find something ugly working underneath it."

Former Europeans who fought against Jihad fought for a number of things: Their religion, their culture and their nation. EU federalists and Eurabians are deliberately suppressing all of these instincts in their quest to create a New Man and weed out aggression. However, because they have wrongly identified the nation state as the root cause of all evil, they are suppressing not just aggressive nationalism, but defensive patriotism. And since some of the Muslims have actually become even more aggressive in response to what they perceive as our nihilism, the Eurabians have suicidally disarmed their own people, literally and metaphorically, and put them up for slaughter.

Many Communists, at least in the beginning, really believed in their ideology. The result was mass slaughter; tens of millions of people were killed in the quest for a world without oppression or exploitation. The road to Hell is paved with good intentions. Regardless of how good your intentions may be, you cannot use millions of people as guinea pigs in massive social experiments without also causing massive harm.

Perhaps one of the reasons why this has been allowed to happen in Western Europe and the European Union is because we never fully understood or attempted to confront the reasons for the abysmal failure of Communism in Eastern Europe and the Soviet Union following the Cold War. The concept of massive social experiments to create a New Man was allowed to survive. It mutated and then migrated West. Jean Monnet, who set in motion the process of European integration, reflected on how the European civil service constituted a 'laboratory' in which a new kind of 'European Man' would be born. But the New European Man, just like the New Soviet Man before him, is all but certain to fail.

Can the European Union be reformed? I doubt it. The EU is bound together by a self-serving class of bureaucrats who want to expand their budgets and their power, despite the harm they do. These functionaries will use traditional methods of deception to counteract any calls for reforms so they can retain control.

It is instructive to watch the reactions of the EU elites to the popular rejections in France and Holland of the EU Constitution in 2005. They put together a "wise" group [62] of European politicians, led by Giuliano Amato, Italian Interior Minister in "super-Eurabian" Romano Prodi's government, to come up with possible solutions to this impasse. Suggestions discussed included dropping the name "constitution" in favor of "treaty."

The same Amato, who is a former Italian Prime Minister and also the Vice-President of the EU Convention which drafted the Constitution, has earlier stated [63] that:

"In Europe one needs to act 'as if' - as if what was wanted was little, in order to obtain much, as if states were to remain sovereign to convince them to concede sovereignty ... The Commission in Brussels, for example, should act as if it were a technical instrument, in order to be able to be treated as a government. And so on by disguise and subterfuge [my emphasis]."

That a man who has openly bragged about how EU federalist goals are advanced by "disguise and subterfuge" leads the attempts to "renew" the EU Constitution tells ordinary Europeans everything we need to know about the EU. If the EU elites have deliberately deceived us for decades to achieve their goals, why should we suddenly trust them now? Fool me once, shame on you. Fool me twice, shame on me. These people have fooled us enough.

"I think that the European Union, like the Soviet Union, cannot be democratised," says Vladimir Bukovksy. "There will be a collapse of the European Union pretty much like the Soviet Union collapsed. But do not forget that when these things collapse they leave such devastation that it takes a generation to recover.(...) Look to the huge number of immigrants from Third World countries now living in Europe. This was promoted by the European Union. What will happen with them if there is an economic collapse? We will probably have, like in the Soviet Union at the end, so much ethnic strife that the mind boggles."

In their book about the EU, Richard North and Christopher Booker conclude: "The project Monnet had set on its way was a vast, ramshackle, self-deluding monster: partly suffocating in its own bureaucracy; partly a corrupt racket (...) The one thing above all the project could never be, because by definition it had never been intended to be, was

in the remotest sense democratic." They believe the EU is doomed and will "leave a terrible devastation behind it, a wasteland from which it would take many years for the peoples of Europe to emerge."

I understand concerns that the destruction of the EU could cause "instability" in Europe. It will. But we will probably end up with "instability" anyway, given the number of Muslims the EU has let in. The choice is between a period of painful years in which most of Europe prevails, and death, where Europe simply ceases to exist as a Western cultural entity.

Some would hope that we could keep the "positive" aspects of the EU and not "throw out the baby with the bath water." I beg to differ.

The EU is all bath water, no baby. There never was a baby, just a truckload of overpaid babysitters.

Multiculturalism separates people into "tribes" below the nation state level. This is precisely the situation we had in Europe in the Middle Ages. Likewise, the idea that we should "respect" other cultures by not criticising them means turning the clock back several centuries to the pre-Enlightenment era. Multiculturalism is merely a medieval ideology, and will generate medieval results.

Although the EU will fail in creating a pan-European identity, it has already partly succeeded in weakening the traditional nation states. Across Western Europe, Muslim immigrants tend to settle in major cities [64], with the native population retreating into the countryside. This destruction of the coherence of society is triggering a return to tribalism, as people no longer trust the nation state to protect them.

The process has been explained by Ernest Baert [65]: "Over many centuries, Western Europe has replaced the tribe or clan by the nation state." The result was that "European citizens tend to have equal trust in all other citizens of the same nation state outside their immediate family and circle of friends." This "high-trust society" was a necessary precondition not only for the success of a capitalist economy in Europe, but also for the rise of democracy.

A different worldview prevails in the Muslim world or in Africa. There, individuals have no choice but to fall back on their clan for protection. So what effect will the introduction of massive numbers of individuals from "low-trust societies" have on our own culture? Baert is pessimistic:

"There is little doubt that we live in the dying days of the multicultural fantasy. It will end in misery and may lead to the loss of Europe as a part of Western civilisation. Our children and grandchildren will look back to our days and wonder why so many so easily accepted what patently contradicted history and common sense."

While ordinary Europeans live in fear of Muslim violence in their own cities and trust in their own leaders is plummeting, EU elites meet in cocktail parties and congratulate each other for bringing peace to Europe.

The European Union promised a Brave New World where wars and ethnic rivalries were a thing of the past. Will it deliver the Middle Ages? Maybe that's what Utopias tend to do.

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2.2 The Eurabia Code – 2008 Updates

By Fjordman

What has happened since 2006 is that European leaders are increasingly open about the idea of enlarging the EU to include the Arab world, although they do of course not present this as surrendering the continent to Islam. This hasn't been a total secret previously – in 2002 Louis Michel, the then Belgian minister of foreign affairs and today a member of the European Commission, told the Belgian parliament[2] that the EU will eventually encompass North Africa and the Middle East as well as Europe – but why go public with this now? My theory is that EU leaders consider their people to be defeated and irrelevant. After the implementation of the Lisbon Treaty/European Constitution[3], the people no longer have a say and can safely be ignored. They have held us in contempt for years and no longer care to hide this. We are sheep and constitute no threat while they must continue appeasing the Muslims.

Open plans for a "Mediterranean Union[4]" or "Union for the Mediterranean," which will include all EU member states, Mauritania, Morocco, Algeria, Tunisia, Libya, Egypt, Jordan, the Palestinian Authority, Lebanon, Syria and Turkey, was launched in mid-2008, under some concern among Arabs that such a Union might normalise their relationship with Israel[5]. This came with plans for the creation of a "north-south co-presidency" and a permanent secretariat as well as the definition of a "short-list" of priority projects for the region. The European Commission proposes the creation of a co-presidency between the EU and a Mediterranean (read: Muslim) country, chosen with consensus for a two-year term. Brussels is drawing the institutional profile of what will be called "Barcelona Process – A Union for the Mediterranean." Notice how they tie this explicitly to the Eurabian Barcelona Process described by Bat Ye'or. Despite this, even after the Mediterranean Union was launched, I heard claims that any talk about Eurabia was a "dangerous Islamophobic conspiracy theory."

In a letter[6] appearing in the respected Italian newspaper *Corriere della Sera*, former Italian President Francesco Cossiga in 2008 revealed that the government of Italy in the 1970s agreed to allow Arab terrorist groups freedom of movement in the country in exchange for immunity from attacks. The government of the late Prime Minister Aldo Moro reached a "secret non-belligerence pact between the Italian state and Palestinian resistance organisations, including terrorist groups." According to the former president, it was Moro himself who designed the terms of the agreement with the foreign Arab terrorists. "The terms of the agreement were that the Palestinian organisations could even maintain armed bases of operation in the country, and they had freedom of entry and exit without being subject to normal police controls, because they were 'handled' by the secret services." As Interior Minister, Cossiga said that he learned PLO members in Italy had diplomatic immunity as representatives of the Arab League. "The Palestinian organisations could even maintain armed bases of operation in the country."

This was the formal birth of Eurabia, when Western European governments, giving in to pressure from Arab terrorists and oil-producing states, abandoned their traditional pro-Israeli position and gradually aligned themselves with the Arab-Islamic world. There is absolutely no reason to assume[7] that the Italians were the only ones to make such "deals." In addition to cultural and political cooperation, European governments have agreed to pay Arabs, Palestinians in particular, large sums in "protection money" to reduce the terrorist threat. This can only be seen as *jizya*, and the practice has later spread to the entire European Union, which pays the Palestinians tens of millions if not hundreds of millions of Euros annually.

The MEDA programme[8], the principal financial instrument for the implementation of the Euro-Mediterranean Partnership, between 2000-2006 spent €5,350 million on its various programs, according to the EU's official website. During the period 1995-1999, some

86% of the resources allocated to MEDA were channelled to Algeria, Egypt, Jordan, Lebanon, Morocco, Syria, Tunisia, Turkey and the Palestinian Authority.

From 2007, MEDA was replaced by the European Neighbourhood and Partnership Instrument[9], which over the period 2007 to 2013 is projected to spend €11 billion on, among other things, promoting cooperation between European and Arab countries in the sectors of energy and transport; in higher education and mobility of teachers, researchers and students; Multicultural dialogue through people-to-people contacts, including links with communities of immigrants living in EU countries as well as cooperation between civil societies, cultural institutions and exchanges of young people. The European Commission, the EU's powerful government with extensive legislative powers, shall coordinate cooperation with non-governmental organisations (NGOs), universities, churches, religious associations and the media in matters related to this project; all according to documents available on the Internet, yet almost unknown to the general public since the mainstream media rarely mention them.

I got some critical comments to my original *Eurabia Code*, among others a claim that the Algiers Declaration from 2006, which is mentioned in the text, is not signed by any official EU body. However, the Anna Lind Euro-Mediterranean Foundation for the dialogue between cultures, which organised this, is linked to from the official EU website as a part of the EU's external relations programs and the Euro-Mediterranean Partnership. Some of the organisations that participate in this may technically be independent organisations, but there is no doubt that the European Commission constitutes the driving force behind these networks. Moreover, if you read these documents closely, you will find that they mention "harmonisation of the education systems" between Europe and the Arab world. This requires the involvement of the authorities at the highest level.

In September 2008, a brief statement[10] in a few media outlets in Denmark (I've seen remarkably little mention of this far-reaching proposal in the mainstream media in most European countries) said that Muslims living in the EU will in future be able to divorce according to sharia law. This is the belief of the Commission, which recommends that a couple be able to choose which country's law they will follow if they divorce – as long as they have some kind of connection to the country they choose. Danish People's Party spokesman Morten Messerschmidt was greatly concerned about the proposal: "It's a completely lamebrain idea, the possibility that the Commission will use inhumane sharia laws in the EU," he said.

What people don't understand is that this is a part of long-term deals that have already been agreed upon by EU leaders. Virtually all Western European leaders have already surrendered. There is no longer a question of whether or not sharia will be officially accepted as law (as it has been for Muslims living in Britain); it is only a question of how to implement this.

Meanwhile, a proposed European Arrest Warrant[11] lists a number of crimes, including terrorism, armed robbery, rape, and racism and xenophobia, which are punishable throughout the EU. The European Arrest Warrant requires that anyone who is charged by a member state under the listed group of offenses (which could cover just about anything) may be arrested by the authorities of the issuing state within any interference of the other member state. The accused must then be transited for trial to the issuing state within ten days, without any interference, judicial or otherwise, by the executing state.

Racism includes "Islamophobia[12]," according to EU documents, which means that "Islamophobia" could soon be treated as a crime as serious as rape and armed robbery across the European continent. At the same time, EU leaders are busy enlarging the EU to include North Africa and the Middle East, thus flooding Europe with tens of millions of additional Muslims. Not far into the future, we can imagine a situation where the

authorities can arrest a person in, say, Denmark or Italy, who has published a cartoon that could be considered offensive to Islam. He will then be handed over to the authorities in Algeria, Egypt or Jordan.

Remember that blasphemy against Islam carries the death penalty according to sharia. Multiculturalism in Europe is about to reach its openly totalitarian phase. Those who think this is a joke can look at the Dutch cartoonist Gregorius Nekschot[13] who was arrested in 2008 for cartoons that "insulted" Muslims. Several documents that are publicly available (but little known by the general public because they are never referred to by the mainstream media) state that the EU should "harmonise" the education and legal systems with the Arab "partner countries" within the coming decade. This is being negotiated as we speak, behind our backs.

European Commission president José Manuel Barroso earlier expressed unease[14] with the prospect of a second Dutch Lisbon Treaty/European Constitution referendum. "Referendums make the process of approval of European treaties much more complicated and less predictable," he said, asking "every member state" considering a referendum to "think twice." Mr Barroso in his previous job as Portuguese Prime Minister in 2004 backed a referendum on the EU constitution in his own country – but since then his thinking has changed. "I was in favour of a referendum as a prime minister, but it does make our lives with 27 member states in the EU more difficult. If a referendum had been held on the creation of the European Community or the introduction of the euro, do you think these would have passed?"

As journalist Nick Fagge stated in the British newspaper the *Daily Express*[15] in October 2008:

"More than 50 million African workers are to be invited to Europe in a far-reaching secretive migration deal, the Daily Express can reveal today. A controversial taxpayer-funded 'job centre' opened in Mali this week is just the first step towards promoting 'free movement of people in Africa and the EU'. Brussels economists claim Britain and other EU states will 'need' 56 million immigrant workers between them by 2050 to make up for the 'demographic decline' due to falling birth rates and rising death rates across Europe. The report, by the EU statistical agency Eurostat, warns that vast numbers of migrants could be needed to meet the shortfall in two years if Europe is to have a hope of funding the pension and health needs of its growing elderly population. It states: ...'Having sufficient people of working age is vital for the economy and for tax revenue.' The report, by French MEP Françoise Castex, calls for immigrants to be given legal rights and access to social welfare provision such as benefits. Ms Castex said: 'It is urgent that member states have a calm approach to immigration. To say 'yes', we need immigration ...is not a new development, we must accept it.'"

Let's sum up our findings so far: The EU has accepted that the Union should be enlarged to include the Muslim Middle East and North Africa. The EU has accepted that tens of millions of immigrants from predominantly Muslim countries in northern Africa should be allowed to settle in Europe in the years ahead. This is supposedly "good for the economy." It is planning to implement sharia laws for the millions of Muslims it is inviting to settle in Europe. It has passed stronger anti-racism laws while making it clear that "Islamophobia" constitutes a form of racism, and is cooperating with Islamic countries on rewriting school textbooks to provide a "positive" image of Islam to European children. Finally, the EU is developing an Arrest Warrant which stipulates that those charged with serious crimes, for instance racism, can be arrested without undue interference of the nation state they happen to live in. In essence, **the EU is formally surrendering an entire continent to Islam while destroying established national cultures, and is prepared to harass those who disagree with this policy. This constitutes the greatest organised betrayal in Western history, perhaps in human history, yet is hailed as a victory for "tolerance."**

José Manuel Barroso, the leader of the unaccountable government for half a billion people, has stated[16] that the EU is an empire. Maybe we think it's ridiculous to see the EU as an empire, but his statement shows that some people in leading positions do think like this. It would make sense to remember that all empires in history have been created through war. If the EU is an empire, this means that a war is being waged against somebody. And it is: A cultural and demographic war waged by mass immigration against native Europeans. Whereas empires are normally created by waging a war against other peoples, the EU is the first empire in history created by leaders allowing other peoples to wage a war against their own.

The European Union – or the Eurabian Empire if you will – is a naked power grab by the elites in order to dismantle the nations there are supposed to serve. Instead of being mere servants of the people in smaller countries, they aspire to become members of an unaccountable elite ruling a vast empire as they see fit. This is why they continue to promote mass immigration as if nothing has happened even if people get blown up, raped, mugged and murdered in their own cities. They don't care. They are generals on a warpath. Ordinary citizens are simply cannon fodder, pawns to be sacrificed in the conquest of their glorious, new empire. Mass immigration is used to crush all nation states simultaneously so that the natives have no real alternatives to flee to, and no countries can come to the aid of others against the advancing Islamisation.

Finally, we should remember one thing: All of this started with the appeasement of Arab bullies like Arafat in the 1970s, who used oil or terrorism or both as weapons. Europeans should work to get rid of the culture of betrayal, but then we also need to get rid of the culture of appeasement that brought us in this mess in the first place. No money for the Palestinians; not one cent. If they need money, they can ask the Saudis. And no more appeasement of or deals with Islamic terrorists. It was "dialogue," the Euro-Arab Dialogue, that created these problems. No more "dialogue." The only way to deal with a bully is to punch him in the nose, and make him back down. That's the only appropriate way to deal with Jihadists.

Added documentation, Feb 2010

AB, email from David Hamilton

The following documents are copies of the minutes to meetings held between former Prime Minister Edward Heath and French President Georges Pompidou in 1971.

The meetings were held in secret and the minutes were classified until former Prime Minister Margaret Thatcher was able to have them released under the Freedom of Information Act in 2008/2009.

They contain exhaustive text which will take the reader into the minds of two men who decided the fate of British and French politics between them without reference to the British and French people. The people were never made aware of their plans which led to the steady erosion of British and French sovereignty under consecutive staged treaties that would span 40 years, culminate in The Lisbon Treaty, and would later evidence the total breakdown and disorder of British and French society along with its economic, political, and military powers, and its foreign affairs.

So deep was the conspiracy between Heath and Pompidou, and soon thereafter PM Harold Wilson along with figures then and since of the establishment, that it is inconceivable that their plans were not at any time revealed to Her Majesty Queen

Elizabeth. However, the outcome of the discussions did not only affect France and Britain's policies in the decades to come. The policies were adopted as default by other Western European countries with lesser ideological and cultural confidence and significance. France and Britain were the cultural and political locomotives in Western Europe and it is generally well known that other Western European countries mimicked them and continue to mimick them down to the last detail.

The following documents will prove how the two most powerful European leaders laid the foundation for multiculturalism and Islamisation in Western Europe and did absolutely everything they could to prevent the peoples of Europe from learning the truth about this conspiracy for the next 40 years:

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2. <http://www.scribd.com/doc/25965641/710521-Pompidou-Heath-Summit-Session-3-1000-1300>
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Source:

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1. <http://www.brusselsjournal.com/node/3590>
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2.3 Ten Reasons to Get Rid of the European Union

1. The EU Promotes Crime and Instability

The EU does not protect the peace in Europe. On the contrary, it undermines stability in the continent by dismantling border controls at a time of the greatest population movements in human history, with many migrants coming from politically unstable countries whose instability spills over to European states. Through its senseless immigration policies, the EU could become partly responsible for triggering civil wars in several European countries. Maybe it will be remembered as the "peace project" which brought war.

The European Union has created a borderless region from Greece to France and from Portugal to Finland, yet the citizens of these countries still pay most of their taxes to nation states whose borders are no longer upheld. It is ridiculous to pay up to half of your income to an entity that no longer controls its own territory or legislation. Unless national borders are re-established, the citizens of EU member states no longer have any obligation to pay taxes.

The EU promotes a ridiculous amount of laws and regulations, yet street crime largely goes unpunished and is growing increasingly common. Laws are used to punish the law-abiding while real criminals rule the streets, although this flaw is admittedly shared with many national governments. The EU makes a mockery out of the social contract every single day. As the authorities from Berlin via Amsterdam to London and Rome fail to uphold law and order, citizens have not just the right, but the duty to arm themselves in order to protect their property and the lives of their loved ones.

It is quite possible that we could indeed benefit from some form of European cooperation in defence of a shared civilisation, but not in the form of the EU as it is today. The EU is not about cooperation for protecting the best interests of Europeans; it is about turning the entire continent into a Multicultural theme park while the natives get culturally deconstructed and demographically crushed. The EU is a large-scale social experiment conducted on hundreds of millions of people. It is not about economics of scale, it is about stupidity of scale.

The EU does not give Europeans a "voice" on the international arena. It's a bureaucratic monster at best, a dangerous Utopian project at worst. It makes our enemies take us less seriously, not more. It is not about giving anybody a voice; it is about silencing the voices we already have, by depriving us of any say regarding our future and the destinies of our peoples.

2. The EU Weakens Europe's Cultural Defences

The EU is systematically surrendering the continent to our worst enemies. When French, Dutch and Irish voters rejected the EU Constitution, the EU elites moved on as if nothing had happened. When the Islamic world says that the EU should work to eradicate "Islamophobia," they immediately consent to do this. When an organisation ignores the interests of its own people yet implements the interests of that people's enemies, that organisation has become an actively hostile entity run by a corrupt class of abject traitors. This is what the EU is today.

The EU is deliberately destroying the cultural traditions of member states by flooding them with immigrants and eradicating native traditions. This is a gross violation of the rights of the indigenous peoples across an entire continent. Europe has some of the richest cultural traditions on the planet. To replace this with sharia barbarism is a crime against humanity. The European Union is currently the principal (though not the only)

motor behind the Islamisation of Europe, perhaps the greatest betrayal in this civilisation's history. Appeasement of Islam and Muslims is so deeply immersed into the structural DNA of the EU that the only way to stop the Islamisation of the continent is to get rid of the EU. All of it.

3. The EU Promotes a Bloated Bureaucracy

A study released by the organisation Open Europe[1] in August 2008 found that the EU employs an "army" of bureaucrats, and that the actual number of individuals required to run the EU is close to 170,000 — more than 7 times the 23,000 figure sometimes cited by the Commission.

According to them, "The legislative process of the EU is an extremely complex and opaque system, making it very difficult to identify how many people are actually involved in formulating, implementing and overseeing legislation. However, research by Open Europe, using limited available information, shows that just to draft and work out how to implement legislation the EU requires a bureaucratic staff of around 62,026 people. This figure reveals where the EU's real legislative work is actually done: in committees, behind closed doors and out of the public eye. Most of the work takes place away from the core institutions within Expert Groups, Council Groups, and what are known as Comitology committees."

Notice how this closed and secretive process of drafting legislation for half a billion people resembles that of a dictatorship. The EU follows a strategy of hide in plain sight and conceals the real power behind layers of bureaucratic complexities. This strategy was also followed with the drafting of the ridiculously long European Constitution.

If somebody presented you with a contract of hundreds of pages of more or less incomprehensible technical language which was to govern all aspects of your life and that of your children and grandchildren, and that person told you to just take his word for it that it is good and could you please sign on the dotted line, would you have accepted it? That is essentially what the EU has done regarding the fate of an entire continent, not just a single family. When some annoying people, such as the Dutch and the Irish, were unkind enough not to consent blindly to their new serfdom, the EU decided that they were bound by the contract they just rejected, anyway. It's arrogance on a monumental scale, if not plain treason.

The EU is not yet a totalitarian entity, but it holds all the tools it needs to in order to become one. It has managed to corrupt the national elites to sell out the freedom of their peoples by inviting them to take part in the world's largest racket, paid for by European taxpayers. The growing pan-European nanny state now interferes with every aspect of social and economic life, governed by an unaccountable and often hostile minority of social engineers who wish to impose their way of thinking on the majority.

4. Excessive Regulation and Centralisation is bad for Freedom and for Prosperity

Europe once became a dynamic continent thanks to competition at all levels. It is now virtually impossible to find a sector of society that is untouched by the often excessive EU regulations. The EU functions as a huge superstate centrally directed by statist obsessed by regulations. They have learnt little from history, where central planning has been an almost universal failure. Here is what Nathan Rosenberg and L.E. Birdzell Jr. say in *How The West Grew Rich: The Economic Transformation Of The Industrial World*:

"Initially, the West's achievement of autonomy stemmed from a relaxation, or a weakening, of political and religious controls, giving other departments of social life the

opportunity to experiment with change. Growth is, of course, a form of change, and growth is impossible when change is not permitted. Any *successful* change requires a large measure of freedom to experiment. A grant of that kind of freedom costs a society's rulers their feeling of control, as if they were conceding to others the power to determine the society's future. The great majority of societies, past and present, have not allowed it. Nor have they escaped from poverty."

Moreover, "Western technology developed in the special context of a high degree of autonomy among the political, religious, scientific, and economic spheres of social life. Is this high degree of autonomy indispensable to the successful application of technology to economic welfare? Few Western scientists would disagree with the proposition that a high degree of autonomy of the scientific sphere from political or religious control is essential to scientific advance. It is almost as clear that a similar autonomy, in much the same degree, is essential to the economic process of translating scientific advances into goods and services. The technological capability of a society is bound to be degraded if control of either scientific inquiry or innovation is located at points of political or religious authority that combine an interest in controlling the outcome of technological development with the power to restrict or direct experiment. In all well-ordered societies, political authority is dedicated to stability, security, and the status quo. It is thus singularly ill-qualified to direct or channel activity intended to produce instability, insecurity, and change."

The European Union cannot be anything but anti-liberty because it concentrates far too much power in a centralised bureaucratic system that is almost impossible for outsiders to understand. As the Austrian economist Friedrich Hayek warned in *The Road to Serfdom*:

"To imagine that the economic life of a vast area comprising many different people can be directed or planned by democratic procedure betrays a complete lack of awareness of the problems such planning would raise. Planning on an international scale, even more than is true on a national scale, cannot be anything but a naked rule of force, an imposition by a small group on all the rest of that sort of standard and employment which the planners think suitable for the rest."

5. The Lack of a Real Separation of Powers in the EU Invites Abuse of Power

We should study the work of the great eighteenth century French thinker Montesquieu, who admired the British political system. He advocated that the executive, legislative and judicial branches of government should be assigned to different bodies, where each of them would not be powerful enough to impose its will on society. This is because "constant experience shows us that every man invested with power is apt to abuse it, and to carry his authority as far as it will go." This separation of powers is almost totally absent in the European Union, where there is weak to non-existent separation between the legislative, the executive and the judicial branches, and where all of them function without the consent of the public. In short, a small number of people can draft and implement laws without consulting the people, and these take precedence over the laws passed by elected assemblies. This is a blueprint for a dictatorship.

In 2007, former German president Roman Herzog warned that parliamentary democracy was under threat from the EU. Between 1999 and 2004, 84 percent of the legal acts in Germany — and the majority in all EU member states — stemmed from Brussels. According to Herzog, "EU policies suffer to an alarming degree from a lack of democracy and a de facto suspension of the separation of powers." Despite this, the EU was largely a non-issue during the 2005 German elections. One gets the feeling that the real issues of substance are not subject to public debate. National elections have become an increasingly empty ritual. The important issues have already been settled beforehand

behind closed doors.

Free citizens should obey laws that are passed with the best long-term interests of their nation and people in mind. Most of the laws within the EU's area are no longer passed by elected national representatives, but by unaccountable EU bureaucrats, some of whom could potentially have been bought and paid by our Islamic enemies with Arab oil money. As such, the citizens of these nations no longer have any obligation to obey these laws.

As Montesquieu warned, "When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner." He also stated that "Useless laws weaken the necessary laws." The current problem with the EU is not just the content of laws and the way they are drafted and passed, but also their sheer volume. Law-abiding citizens are turned into criminals by laws regulating speech and behaviour, while real criminals rule the streets in our cities. This situation will either lead to a police state, to a total breakdown in law and order, or both.

6. The Lack of Transparency Leaves the EU Vulnerable to Hostile Infiltration

In order to have a system with government under public control, you need accountability and transparency. The EU fails miserably on both accounts. The reason why European leaders could commit a betrayal as large as the creation of Eurabia is not only because EU authorities are not formally subjected to the popular will, but just as much because they have made the decision-making process incredibly complicated and moved real power out of the public view.

There is every reason to believe that some of those claiming to be our representatives have been bribed and/or blackmailed by Muslim countries and other enemies to implement agendas hostile to our interests. No system is perfect, but a closed and non-transparent system such as the EU is particularly vulnerable to infiltration from outsiders and hostile foreign interests.

The "anti-discrimination laws" we now see in Western Europe are an indication that the democratic system no longer works as intended. These laws come from a small group of self-appointed leaders who respond to pressure from the Islamic world, not from their own people. The European political elites increasingly risk being seen as collaborators and puppets for our enemies because that's in many cases how they act.

7. The EU Leads to Less Freedom of Speech

The EU does nothing to promote freedom in Europe, but rather spends a great deal of time trying to stamp out what's left of it. The EU, in cooperation with Islamic countries, is rewriting school textbooks across the European continent to present a more "positive" image of Islam. The EU increasingly views the media and the education system simply as a prolonged arm of the state. This is the hallmark of a totalitarian state, which is what the EUSSR is gradually becoming. One gets the feeling that the EU's concept of a "united Europe" means one nation, one people — and one allowed opinion. It is tempting to say one allowed religion as well: Islam.

According to British writer Daniel Hannan[2], "Eurocrats instinctively dislike spontaneous activity. To them, 'unregulated' is almost synonymous with 'illegal'. The bureaucratic mindset demands uniformity, licensing, order. Eurocrats are especially upset because many bloggers, being of an anarchic disposition, are anti-Brussels. In the French, Dutch and Irish referendums, the MSM [mainstream media] were uniformly pro-treaty, whereas

internet activity was overwhelmingly sceptical. Bruno Waterfield recently reported on a secret Commission report about the danger posed by online libertarians: 'Apart from official websites, the internet has largely been a space left to anti-European feeling. Given the ability to reach an audience at a much lower cost, and given the simplicity of the No campaign messages, it has proven to be easily malleable during the campaign and pre-campaign period.' The EU's solution? Why, to regulate blogs!"

At the time of writing, it looks like the most radical proposals to regulate the blogosphere and independent websites have been watered down for now, but there is no doubt that the EU will make new attempts to censor the Internet, especially since the organisation has successfully bribed much of the traditional media. The EU has encouraged pan-European laws against "racism and hate speech." Every single action the EU has taken vis-à-vis these subjects have led to more restrictions of free speech, online and offline. There is no reason not to expect that trend to continue, especially since the EU tries consistently to placate Muslims and other immigrant groups in every way possible. The EU's attempts to crush dissent and silence criticism of its ideas will become increasingly aggressive and hard to ignore.

8. The EU Fails to Consult its Citizens and Insults Them When Doing So

The Irish referendum in 2008 on the proposed EU Constitution/ Lisbon Treaty is a powerful testimony to the evil nature of the European Union. Before the referendum, a number of EU leaders made it perfectly clear that the Lisbon Treaty was virtually identical to the European Constitution which had been rejected by Dutch and French voters in 2005, and which should then presumably have been dead.

Former French President Valéry Giscard d'Estaing (the chief drafter of the Constitution) said[3]: "the proposals in the original constitutional treaty are practically unchanged. They have simply been dispersed through old treaties in the form of amendments. Why this subtle change? Above all, to head off any threat of referenda by avoiding any form of constitutional vocabulary." D'Estaing also said[4]: "Public opinion will be led to adopt, without knowing it, the proposals that we dare not present to them directly... All the earlier proposals will be in the new text, but will be hidden and disguised in some way." Spanish PM José Luis Rodríguez Zapatero said[5]: "We have not let a single substantial point of the Constitutional Treaty go..." Italian President Giorgio Napolitano said[6]: "Those who are anti-EU are terrorists. It is psychological terrorism to suggest the specter of a European superstate."

Irish Prime Minister Brian Cowen admitted that he had not read the Lisbon Treaty in full, but nonetheless assured his people that it was good and that Irishmen should vote "yes" based on this assurance. He said that voters were being asked to give the EU a "more effective and efficient decision-making process."

If a dictator decides to ignore the opinion of everybody else and implement policies as he sees fit without consulting anybody, this could be seen as a "more efficient" decision-making process from a certain point of view. Is it this kind of "efficiency" the EU is promoting? Mr. Cowen doesn't say, but it's tempting to speculate that the answer is "yes." According to the words and actions of the EU elites, the will of the people is merely an annoying speed bump which slows down the implementation of their supremely enlightened policies.

After[7] the referendum, when it was clear that the Irish would have none of this trick, the Irish EU Commissioner Charlie McCreevy[8] revealed that he had not read the Lisbon Treaty himself: "I would predict that there won't be 250 people in the whole of the 4.2 million population of Ireland that have read the treaties cover-to-cover. I further predict that there is not 10 percent of that 250 that will understand every section and

subsection," he said. "But is there anything different about that?" said the Commissioner, adding: "Does anyone read the finance act?" referring to the lengthy documents he drew up when he was finance minister in Ireland.

Let us repeat this again. This man stated — probably correctly — that not more than a couple of dozen people among millions of citizens actually understood the document they were supposed to vote over, yet he saw nothing inherently wrong with this. The EU Constitution/ Lisbon Treaty would finalise the transfer of authority to a new pan-European superstate with almost unlimited powers to direct the affairs and lives of half a billion people in dozens of countries, from Finland to France and from Ireland to Poland. The Irish responded in the only sensible manner, but European leaders made it perfectly clear that they would press on with the project of dismantling European nation states regardless of popular resistance.

French President Sarkozy and German Chancellor Merkel issued a joint statement[9] saying they "hope that the other member states will continue the process of ratification." The German Foreign Minister Frank-Walter Steinmeier[10] said: "The ratification process must continue. I am still convinced that we need this treaty." The British Foreign Secretary David Miliband said[11] the UK would press on with ratification: "It's right that we continue with our own process."

The President of the European Parliament Hans-Gert Pöttering stated[12]: "The ratification process must continue" because "the reform of the European Union is important for citizens, for democracy and for transparency." In other words: The reason the EU is tossing aside the verdict of the Irish people, as well as the French and Dutch people and numerous others who never got the chance to voice their opinion at all, is for "democracy."

According to writer Martin Helme[13], it was always clear that the power elites were not going to accept an Irish "no." After the first shock they would simply continue carrying out plan A:

"One of the most disgusting and outrageous talking points already being peddled by the Eurocrats and their friends in the liberal mainstream media is that 862,415 Irish voters have no right to block the desired goal of some 450 million Europeans. This distortion of truth should never go unchallenged. First of all, those few million Irish were actually the only citizens in Europe who were asked for their opinion. The rest of the 446 or so millions were never consulted. How can any politician claim that their voters want the ratification of EU constitution/Lisbon Treaty when the entire political class emphatically insisted on not asking the people? In fact, in many countries politicians openly admit that their voters would have done the same as Irish did, i.e. vote against the rotten thing. So it is not the few million Irish voters blocking the will of hundreds of millions of other European voters but very clearly a mass of Irish voters against a few thousand politicians and bureaucrats who make up the European power elite. Secondly, what happened to those 20 million French and Dutch voters who said no to the same document three years ago?"

The European Commission in April 2008[14] presented a new plan aimed at increasing EU citizens' involvement in the decision-making process of the 27-nation bloc, as well as making it more popular. "We must consult citizens," said the Swedish Commissioner Margot Wallström then. She is famous for her remark in 2005[15] that Europeans needed to approve of the proposed EU constitution or risk a new Holocaust. Three years after the Constitution was first rejected, and still with no Holocaust in sight, the EU no longer pretends to care about the will of the people. When Eurocrats talk about "consulting" citizens, they mean insulting them.

In April 2008, a demonstration[16] comprising people from all walks of life and from most political parties convened in front of the famous and beautiful Staatsoper (State Opera) in the center of Vienna to demonstrate against the ratification of the Lisbon Treaty in the Austrian Parliament, which later occurred without holding a referendum. Opinion polls showed that a majority of Austrians were convinced, as they should be, that policy is determined almost exclusively by Brussels. They see[17] local politicians as largely deprived of any power, and many of them were reluctant to grant even more power to the unaccountable EU.

Opinion polls from mid-2008[18] showed that a strong majority of the Dutch were still against the Lisbon Treaty, which is virtually identical to the Constitution that Dutch voters rejected by 62 to 38 percent in the 2005 referendum. Nevertheless, the Netherlands is going ahead with the ratification of the Treaty even after the Irish rejected it, said Premier Jan Peter Balkenende. The political elites are determined to continue a process which will essentially dismantle their country and reduce it to just another province in an emerging Eurabian superstate, and openly ignore their own people in order to implement this.

As Helme states, "Governments have willfully and knowingly gone against the will of the people, trashed their own constitutions, corrupted their courts to go along with it (thus trashing the rule of law) and started to govern without the consent of the people or the rule of law....This is the path that leads to revolution. Good! As Thomas Jefferson said 'The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.' I have a feeling that more and more people around Europe are ready for it. How about the politicians?"

9. The EU Undermines Political Legitimacy and Connections between Rulers and the Ruled

Proponents of the European Union claim that it is a "peace project." But the EU is not about peace, it is about war: A demographic and cultural war waged against an entire continent, from the Black Sea to the North Sea, in order to destroy European nation states and build an empire run by self-appointed bureaucrats. This is supported by national politicians in order to enhance their personal power, by creating a larger political entity than their individual nation states and by ridding themselves of the constraints of a democratic society. The EU corrupts national political elites into betraying the people they are supposed to serve and protect.

Anthony Coughlan[19], a senior lecturer at Trinity College in Dublin, Ireland, states the following in an essay at the EU Observer:

"At a national level when a minister wants to get something done, he or she must have the backing of the prime minister, must have the agreement of the minister for finance if it means spending money, and above all must have majority support in the national parliament, and implicitly amongst voters in the country. Shift the policy area in question to the supranational level of Brussels however, where laws are made primarily by the 27-member Council of Ministers, and the minister in question becomes a member of an oligarchy, a committee of lawmakers, the most powerful in history, making laws for 500 million Europeans, and irremovable as a group regardless of what it does. National parliaments and citizens lose power with every EU treaty, for they no longer have the final say in the policy areas concerned. Individual ministers on the other hand obtain an intoxicating increase in personal power, as they are transformed from members of the executive arm of government at national level, subordinate to a national legislature, into EU-wide legislators at the supranational."

EU ministers see themselves as architects of a superpower in the making, and can free

themselves from scrutiny of their actions by elected national parliaments. According to Coughlan, EU integration represents “a gradual coup by government executives against legislatures, and by politicians against the citizens who elect them.” This process sucks the reality of power from “traditional government institutions, while leaving these still formally intact. They still keep their old names — parliament, government, supreme court — so that their citizens do not get too alarmed, but their classical functions have been transformed.”

The European Union is basically an attempt by the elites in European nations to cooperate on usurping power, bypassing and abolishing the democratic system, a slow-motion coup d'état. Ideas such as “promoting peace” or “promoting free trade” are used as a pretext for this, a bone thrown to fool the gullible masses and veil what is essentially a naked power grab.

The European Union is deeply flawed in its basic construction and cannot function as anything other than an increasingly totalitarian pan-European dictatorship, run by a self-appointed oligarchy. Indeed, there is reason to fear that it was designed that way. Power is concentrated heavily in institutions that are above the formal restraints of public consent and above the informal restraints of public scrutiny and insight. EU authorities can do more or less whatever they want to, as they do in relations to the Arab and Islamic world.

10. The EU Spreads a Culture of Lies and Corruption

After Irish voters had clearly rejected the Lisbon Treaty (the slightly changed, but otherwise recycled version of the European Constitution which had been rejected by French and Dutch voters earlier), Prime Minister Anders Fogh Rasmussen of Denmark said[20] Ireland should be given less than nine months to work out its problems with the Lisbon Treaty prior to the EU's parliamentary elections in 2009. Rasmussen said that the Irish “no” vote to the Constitution should not stop further work by the Union toward getting the treaty ratified. European leaders, including Danish ones, have generally preferred ratification of the EU Constitution without popular referendums because they know there is powerful resistance to it in many countries. It is meaningless to have referendums if they only come when the elites want them to, and these elites can ignore them if they dislike the results.

Mr. Rasmussen[21] is a great example of how the European Union slowly destroys the democratic system and is deliberately designed to do so. He is supposed to follow the will of and interests of his people, but his actual loyalty lies with the rest of the EU oligarchy. He's by no means the worst person among EU leaders; this isn't about his personal flaws, it's about the EU and how it eventually corrupts even otherwise decent individuals. A similar thing happened in Portugal, where the PM responded to calls from the leaders of Germany and France, not his own electorate.

The EU is a slow-motion coup d'état conducted against dozens of countries simultaneously. It is designed to empty all organs subjected to the popular will of any real power and transfer it into the hands of an unelected oligarchy. In fact, it's worse than a coup d'état because this traditionally implied that a group of people seized control over a country. The EU doesn't just want to seize control over nation states; it wants to abolish them. The EU is organised treason.

The EU elites react as one when faced with challenges to their power base from ordinary people. MEPs in the European Parliament as well as participants at every level of the EU system get very well-paid jobs for taking part in it, which means that their pragmatic interests lie with maintaining it. Their loyalty has been bought — with the tax money of European citizens — and transferred from their people, where it theoretically should be,

to the EU. The EU is their pension plan, so to speak. When you challenge the EU, you thus constitute a direct threat to their personal financial interests, and they will respond accordingly.

Just like the Soviet Union, the European Union promotes a culture of lies and corruption which starts at the top and filters down to society as a whole. The EU system corrupts virtually everybody who comes close to it. It cannot be reformed, it can only be dismantled.

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2.4 Why the EU Needs to be Destroyed, and Soon

by Fjordman

I know many Americans, and Europeans, too, have more or less written off Western Europe as lost to Islam already. I would be lying if I said that I didn't think this too sometimes, but I do see encouraging signs of a real shift of public opinion beneath the surface. Judging from information such as the extremely high number of Germans hostile to Islam, I still believe, or at least hope, that Europe can be saved. But this hope hinges on the complete and utter destruction of the European Union.

The EU must die, or Europe will die. It's that simple.

Bat Ye'or in her book *Eurabia: The Euro-Arab Axis* is right in pointing out that ordinary Europeans have never voted for this merger with the Islamic world through massive Muslim immigration and multiculturalism. This is closely tied to the rise of the European Union, which has transferred power away from the people and the democratic process to behind-the-scenes deals made by corrupt, Eurabian officials and bureaucrats. Several observers have noted that there is a serious disconnect between the European elites and ordinary citizens. This has been made possible largely because of the EU.

I have heard the term "neo-Feudalism" being used of the EU. There are definitely certain elite groups in Europe who have never really accepted the loss of power to "the mob," and think that everything that's wrong with Europe is because of "populism," what others call democracy. These are also the people who created Eurabia and "forgot" to consult the public about these plans. The EU should be viewed that way, as a de facto, slow-motion abolition of European democracy, disguised as something else. The real force behind the EU is to cede national sovereignty to a new ruling class of bureaucrats, a new aristocracy and a throwback to the pre-democratic age.

I'm really worried about a complete collapse of the democratic system here. It has already been weakened by the EU, the UN etc. for a long time, and now we also have direct physical threats by Muslims to freedom of speech. Ordinary Europeans are no longer in control of our own fates. Sweden has for instance in *reality ceased being a democratic country*[1], in my view. We need to recapture this, or Europe is finished.

In an interview with *Paul Belien of the Brussels Journal in February 2006*[2], former Soviet Dissident Vladimir Bukovksy warned that the European Union is on its way to becoming another Soviet Union, an EUSSR as some people call it. In a speech he delivered in Brussels, Belgium, Mr Bukovsky called the EU a "monster" that must be destroyed, the sooner the better, before it develops into a fully-fledged totalitarian state.

"I am referring to structures, to certain ideologies being instilled, to the plans, the direction, the inevitable expansion, the obliteration of nations, which was the purpose of the Soviet Union. Most people do not understand this. They do not know it, but we do because we were raised in the Soviet Union where we had to study the Soviet ideology in school and at university. The ultimate purpose of the Soviet Union was to create a new historic entity, the Soviet people, all around the globe. The same is true in the EU today. They are trying to create a new people. They call this people "Europeans", whatever that means. According to Communist doctrine as well as to many forms of Socialist thinking, the state, the national state, is supposed to wither away. In Russia, however, the opposite happened. Instead of withering away the Soviet state became a very powerful state, but the nationalities were obliterated. But when the time of the Soviet collapse came these suppressed feelings of national identity came bouncing back and they nearly destroyed the country. It was so frightening."

Bukovksy replied negatively to Belien's question whether the member countries of the EU

didn't join the union voluntarily, and that the integration thus reflects the democratic will of Europeans. "No, they did not. Look at Denmark which voted against the Maastricht treaty twice. Look at Ireland [which voted against the Nice treaty]. Look at many other countries, they are under enormous pressure. It is almost blackmail. It is a trick for idiots. The people have to vote in referendums until the people vote the way that is wanted. Then they have to stop voting. Why stop? Let us continue voting. The European Union is what Americans would call a shotgun marriage."

In 1992, Bukovksy had unprecedented access to Politburo and other Soviet secret documents. According to him, some of these documents "show very clearly" that the idea of turning the European common market into a federal state was encouraged in agreements between the left-wing parties of Europe and Moscow as a joint project which Soviet leader Mikhail Gorbachev in 1988-89 called our "common European home" "Of course, it is a milder version of the Soviet Union. I am not saying that it has a Gulag."

"The idea was very simple. It first came up in 1985-86, when the Italian Communists visited Gorbachev, followed by the German Social-Democrats. They all complained that the changes in the world, particularly after [British Prime Minister Margaret] Thatcher introduced privatisation and economic liberalisation, were threatening to wipe out the achievement (as they called it) of generations of Socialists and Social-Democrats – threatening to reverse it completely. Therefore the only way to withstand this onslaught of wild capitalism (as they called it) was to try to introduce the same socialist goals in all countries at once. Prior to that, the left-wing parties and the Soviet Union had opposed European integration very much because they perceived it as a means to block their socialist goals." From 1985 onwards, "the Soviets came to an agreement with the left-wing parties that if they worked together they could hijack the whole European project and turn it upside down. Instead of an open market they would turn it into a federal state."

In January 1989, during a meeting between Gorbachev, former Japanese Prime Minister Nakasone, former French President Valéry Giscard d'Estaing, American banker Rockefeller and former US Secretary of State Henry Kissinger, Giscard d'Estaing is supposed to have stated that: "Europe is going to be a federal state and you have to prepare yourself for that. You have to work out with us, and the European leaders, how you would react to that, how would you allow the other Eastern European countries to interact with it or how to become a part of it, you have to be prepared." As Vladimir Bukovksy points out, this was 1989, at a time when the [1992] Maastricht treaty had not even been drafted. "How the hell did Giscard d'Estaing know what was going to happen in 15 years time? And surprise, surprise, how did he become the author of the European constitution [in 2002-03]? It does smell of conspiracy, doesn't it?"

Yes, it does smell of conspiracy. This was in the 1980s, when most of the media still dismissed talk of a political union to subdue the nation states as scaremongering. Valéry Giscard d'Estaing, former French President and chief drafter of *the awful EU Constitution*[3], an impenetrable brick of a book of hundreds of pages without any of the checks and balances of the American Constitution, has argued that the rejection of the Constitution in the French and Dutch referendums in 2005 "was a mistake which will have to be corrected." "The Constitution will have to be given its second chance." He said the French people voted No out of an "error of judgement" and "ignorance", and insisted that "In the end, the text will be adopted." "It was a mistake to use the referendum process, but when you make a mistake you can correct it." Mr Giscard d'Estaing indicated that the treaty could be put to French voters in a second referendum, or be ratified by the French parliament. "People have the right to change their opinion. The people might consider *they made a mistake*[4]," he said on a possible new referendum. Anybody who still questions whether Eurabia, the deliberate merger between Europe and the Arab-Islamic world described by Bat Ye'or, is "just a conspiracy theory" should read these statements by Giscard d'Estaing. Why should we be surprised if leading EU officials make

behind-the-scenes agreements that affect the future of the entire continent, yet say nothing about this in public or flat out lie about their agenda? This is how the EU has been working for decades, indeed from the very beginning.

From its inception, European integration has been a French-led enterprise. The fact that the French political elite still want to maintain their leadership over Europe was amply demonstrated during the Iraq war. *President Chirac*[5] famously said in 2003 after Poland, Hungary and the Czech Republic backed the US position "They missed a good opportunity to shut up," adding "These countries have been not very well behaved and rather reckless of the danger of aligning themselves too rapidly with the American position." Jean Monnet, French economist who was never elected to public office, is regarded by many as the architect of European integration. Monnet was a well-connected pragmatist who worked behind the scenes towards the gradual creation of European unity. Richard North, publisher of the blog *EU Referendum*[6] and co-author of the book *The Great Deception: Can the European Union Survive?* together with Christopher Booker, describes how Jean Monnet for years, at least from the 1920s, had dreamed of building a "United States of Europe." Although what Monnet really had in mind was the creation of a European entity with all the attributes of a state, an "anodyne phrasing was deliberately chosen with a view to making it difficult to dilute by converting it into just another intergovernmental body. It was also couched in this fashion so that it would not scare off national governments by emphasising that its purpose was to override their sovereignty." In their analysis of the EU's history, the authors claim that the EU was not born out of WW2, as many people seem to think. It had been planned at least a generation before that.

The Schuman Declaration of 9 May 1950, widely presented as *the beginning of the efforts towards a European Union*[7] and commemorated in "Europe Day," contains phrases which state that it is "a first step in the federation of Europe", and that "this proposal will lead to the realisation of the first concrete foundation of a European federation". As critics of the EU have noted, these political objectives are usually omitted when the Declaration is referred to, and most people do not even know of their existence. A federation is of course a State and "yet for decades now the champions of EC/EU integration have been swearing blind that they have no knowledge of any such plans. EEC/EC/EU has steadily acquired ever more features of a supranational Federation: flag, anthem, Parliament, Supreme Court, currency, laws." The EU founders "were careful only to show their citizens the benign features of their project. It had been designed to be implemented incrementally, as an ongoing process, so that no single phase of the project would arouse sufficient opposition as to stop or derail it." Booker and North calls the European Union "a slow-motion coup d'état: the most spectacular coup d'état in history," designed to gradually and carefully sideline the democratic process and subdue the older nation states of Europe without saying so in public.

In 2005, an unprecedented joint declaration by the leaders of all British political groups in Brussels called for PM Tony Blair to push for an *end the "medieval" practice*[8] of European legislation being decided behind closed doors. Critics claim that the Council of Ministers, the EU's supreme law-making body, which decides two thirds of all Britain's laws (and the majority of laws in all Western European countries), "is the only legislature outside the Communist dictatorships of North Korea and Cuba to pass laws in secret." As one of the signers put it: "We still have this medieval way of making decisions in the EU; people hide behind other member states, and blame them. It increases people's sense of cynicism, but what we need is some straight talking." According to British Conservative politician *Daniel Hannan*[9], this is how the EU was designed. "Its founding fathers understood from the first that their audacious plan to merge the ancient nations of Europe into a single polity would never succeed if each successive transfer of power had to be referred back to the voters for approval. So they cunningly devised a structure where supreme power was in the hands of appointed functionaries, immune to public opinion." "Indeed, the EU's structure is not so much undemocratic as anti-democratic."

Vladimir Bukovksy, too, warns that it looks like we are living in a period of rapid, systematic and very consistent dismantlement of democracy. "Look at this Legislative and Regulatory Reform Bill. It makes ministers into legislators who can introduce new laws without bothering to tell Parliament or anyone." "Today's situation is really grim. Major political parties have been completely taken in by the new EU project. None of them really opposes it. They have become very corrupt. Who is going to defend our freedoms?" He doesn't have much faith in institutions such as the elected, but largely powerless European Parliament, to curtail these developments. "The European Parliament is elected on the basis of proportional representation, which is not true representation. And what does it vote on? The percentage of fat in yoghurt, that kind of thing. It is ridiculous." "It is no accident that the European Parliament, for example, reminds me of the Supreme Soviet. It looks like the Supreme Soviet because it was designed like it. Similarly, when you look at the European Commission it looks like the Politburo," which was the real centre of power in the USSR, unaccountable to anyone, not directly elected by anyone at all.

Another former citizen of the USSR, *Vilius Brazenas*[10], has noted some of these similarities between EU and Soviet institutions, too. "When former Soviet dictator Mikhail Gorbachev visited Britain in 2000, he accurately described the European Union as "the new European Soviet." He said this with obvious approval, since he sees the evolving EU as fulfilling his vision of a "common European home" stretching "from the Atlantic to the Urals," as he described it in his 1987 book *Perestroika*. Mr. Gorbachev is a lifelong Communist." "It is highly significant that a top-level Marxist-Leninist such as Mikhail Gorbachev could find such affinity with Western leaders about a "common European home" and then, 13 years later, approvingly note that that common home was moving ever closer to the Soviet model." "Booker and North write that Belgian Prime Minister Paul-Henri Spaak, known in Europe as "Mr. Socialist," was responsible for convincing his fellow EU founding fathers that "the most effective way to disguise their project's political purpose was to conceal it behind a pretense that it was concerned only with economic co-operation, based on dismantling trade barriers: a 'common market.'"

Meanwhile, the vast and inflated EU bureaucracy puts its tentacles into regulating every conceivable subject in Europe in great detail, not just the percentage of fat in yoghurt. Beer drinkers in Germany were frothing at the mouth during the summer of 2005 over EU plans to make Bavarian barmaids cover up. The aim of the proposed EU directive was to protect them from the sun's harmful rays. But the so-called "*tan ban*"[11] was condemned as absurd by breweries, politicians — and the barmaids. It was eventually withdrawn. In Sweden, most clothes sold in shops contain labels with *washing instructions*[12]. But the labels were viewed at the EU level as a hindrance to free trade, as it was prejudicial to foreign clothes sold in Sweden that don't have the labels. A poll commissioned by the Swedish Consumer Agency showed that eight out of ten Swedes read the washing instructions before they wash new clothes, and six out of ten read them before they buy clothes.

These are examples of the more ridiculous or funny aspects of the EU machinery. But there is also a much more sinister side to it: The promotion of an official, "*Eurabian*" *federal ideology promoting multiculturalism*[13], denouncing all those wanting to preserve their democracy at the nation state level as "xenophobes" and those wanting to limit Third World immigration as "racists." A report from the EU's racism watchdog said Europe must do more to combat racism and "*Islamophobia*.[14]" New anti-discrimination laws to combat Islamophobia are to be enacted, as they already have been in Norway, where Norwegians need to *mount proof of their own innocence*[15] if Muslim immigrants accuse them of discrimination in any form, including discriminatory speech. The EU also wants to promote an *official lexicon*[16] shunning offensive and culturally insensitive terms such as "Islamic terrorism."

EU foreign policy chief *Javier Solana*[17], after the ripples caused in early 2006 by the Muhammad cartoons published in Danish newspaper *Jyllands-Posten*, travelled to the Middle East and made joint statements with Islamic leaders that "freedom of the press entails responsibility and discretion and should respect the beliefs and tenets of all religions." Solana said that he had discussed means to ensure that "religious symbols can be protected". Such steps could materialise through various mechanisms, "and maybe inside the new human rights commission created in the UN", he said. He held talks with Sheikh Mohammed Sayed Tantawi of Al Azhar University, the highest seat of learning in Sunni Islam, and Arab League Secretary-General Amr Moussa. In a meeting with the leader of the Organisation of the Islamic Conference (OIC), Ekmeleddin Ihsanoglu, Solana said that "I expressed our sincere regret that *religious feelings have been hurt*[18]", vowing "to reach out... to make sure that people's hearts and minds are not hurt again." Dutch daily *De Telegraaf* quoted the Dutch state secretary for European Affairs Atzo Nicolai as characterising the appeasing tone used by Mr Solana as "shocking." Only a few years earlier, Mr. Solana, then Secretary General of NATO, *in a speech stated*[19] that "the root cause of conflicts in Europe and beyond can be traced directly to the absence of democracy and openness. The absence of the pressure valve of democratic discourse can lead these societies to explode into violence." The irony that he himself later was trying to curtail the democratic discourse in Europe through the promotion of Islamic censorship and speech codes apparently did not strike him.

Journalist Nidra Poller[20], commenting on the debate prior to the EU Constitution referendum in France, noted other incidents of this deliberate, submissive attitude among EU leaders towards Muslim demands. "The Euro-Mediterranean "Dialogue" is a masterpiece of abject surrender. The European Union functions therein as an intermediate stage of an ominous Eurabian project that calls for a meltdown of European culture and its recasting in a monumental paradise of cultural relativism... that closely resembles the Muslim *oumma*. Isn't this a more accurate vision of what the Union is preparing for its docile citizens? When subversive appeasement hides behind the veil of "Dialogue," what unspeakable ambitions might be dissembled by the noble word "Constitution"?"

Intelligent people have been warning against this development for years. British philosopher Roger Scruton, in books such as *The West and the Rest: Globalisation and the Terrorist Threat*[21] and *England and the Need for Nations*[22], warns that: "We in Europe stand at a turning point in our history. Our parliaments and legal systems still have territorial sovereignty. They still correspond to historical patterns of settlement that have enabled the French, the Germans, the Spaniards, the British and the Italians to say 'we' and to know whom they mean by it. The opportunity remains to recuperate the legislative powers and the executive procedures that formed the nation states of Europe. At the same time, the process has been set in motion that would expropriate the remaining sovereignty of our parliaments and courts, that would annihilate the boundaries between our jurisdictions, that would dissolve the nationalities of Europe in a historically meaningless collectivity, united neither by language, nor by religion, nor by customs, nor by inherited sovereignty and law." "The case against the nation state has not been properly made, and the case for the transnational alternative has not been made at all. I believe therefore that we are on the brink of decisions that could prove disastrous for Europe and for the world, and that we have only a few years in which to take stock of our inheritance and to reassume it."

Czech President Vaclav Klaus[23], an admirer of Ronald Reagan and Margaret Thatcher, has said that the EU enlargement with ten new member states, mostly former Communist countries in Central and Eastern Europe, "increased the EU's democratic deficit." He warned that "The EU has continued – at an accelerated speed – to expand the number of pages of its legislation which now deals with almost every aspect of human life and human activities." Mr Klaus also stressed that the nation-state "is an unsubstitutable guarantor of democracy (opposite to all kinds of 'Reichs,' empires and

conglomerates of states)."

According to Vladimir Bukovksy, "the most likely outcome is that there will be an economic collapse in Europe, which in due time is bound to happen with this growth of expenses and taxes. The inability to create a competitive environment, the overregulation of the economy, the bureaucratisation, it is going to lead to economic collapse." "I have no doubt about it. There will be a collapse of the European Union pretty much like the Soviet Union collapsed. But do not forget that when these things collapse they leave such devastation that it takes a generation to recover. Just think what will happen if it comes to an economic crisis. The recrimination between nations will be huge. It might come to blows. Look to the huge number of immigrants from Third World countries now living in Europe. This was promoted by the European Union. What will happen with them if there is an economic collapse? We will probably have, like in the Soviet Union at the end, so much ethnic strife that the mind boggles." "I think that the European Union, like the Soviet Union, cannot be democratised. Gorbachev tried to democratise it and it blew up. This kind of structures cannot be democratised."

Richard North[24] writes that "If, against all the odds, the Constitution does go ahead, it would be like locking down the lid on a pressure cooker and sealing off the safety valve. The break-up might take a little longer, but it will be explosive when it comes." In the book he co-authored with Christopher Booker, the authors conclude: "Behind the lofty ideals of supranationalism in short, evoking an image of Commissioners sitting like Plato's Guardians, guiding the affairs of Europe on some rarefied plane far above the petty egotisms and rivalries of mere nation states, the project Monnet had set on its way was a vast, ramshackle, self-deluding monster: partly suffocating in its own bureaucracy; partly a corrupt racket, providing endless opportunities for individuals and collectives to outwit and exploit their fellow men; partly a mighty engine for promoting the national interests of those countries who knew how to 'work the system', among whom the Irish and the Spanish had done better than most, but of whom France was the unrivalled master. The one thing above all the project could never be, because by definition it had never been intended to be, was in the remotest sense democratic." They believe this is why the EU is doomed and why it will "leave a *terrible devastation*[25] behind it, a wasteland from which it would take many years for the peoples of Europe to emerge."

I understand concerns that the destruction of the EU could cause "instability" in Europe. It will. But we will probably end up with some "instability" anyway, given the number of Muslims here that the Eurabians have helped in. Besides, if "stability" means a steady course towards Eurabia, I'll take some instability any day. I can't see that we have any choice. The truth is that Europe has got itself into a bad fix, again, and will have some turbulent and painful years and decades ahead regardless of what we do at this point. The choice is between some pain where Europe prevails and pain where Europe simply ceases to exist as a Western, cultural entity.

Some would hope that we could "reform" the EU, keep the "positive" aspects of it and not "throw out the baby with the bath water." I beg to differ. I was naïve, too, once, and thought there were positive aspects to the EU. There aren't, or not nearly enough to keep any of it.

The EU is all bath water, no baby.

Which is why, as Bukovksy says, "the sooner we finish with the EU the better. The sooner it collapses the less damage it will have done to us and to other countries. But we have to be quick because the Eurocrats are moving very fast. It will be difficult to defeat them. Today it is still simple. If one million people march on Brussels today these guys will run away to the Bahamas."

The creation of Eurabia is the greatest act of treason in the history of Western civilisation

for two thousand years, since the age of Brutus and Judas. In Dante Alighieri's The Divine Comedy, Brutus and Judas Iscariot were placed in the harshest section of Hell, even below Muhammad. If Dante were alive today, he'd probably make some room for Valéry Giscard d'Estaing and his Eurabian cronies in the Hot Place. The EU elites see themselves as Julius Caesar or Octavian, but end up being Brutus. They want to recreate the Roman Empire on both sides of the Mediterranean, bound together by some vague references to a "shared Greek heritage." Instead, they are creating a civilisational breakdown across much of Western Europe as the barbarians are overrunning the continent. The EU wants to recreate the Roman Empire and ends up creating the second fall of Rome.

Eurabia can only be derailed by destroying the organisation that created it in the first place: **The European Union.**

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2.5 Boycott the United Nations!

By Fjordman

The United Nations Secretary-General Ban Ki-moon condemned [1] Wilder's movie *Fitna* as "offensively anti-Islamic," and said that "There is no justification for hate speech or incitement to violence." Does that mean that the UN is now going to ban the Koran, which does both? As Robert Spencer commented, "What exactly is 'hate speech' about quoting Qur'an verses and then showing Muslim preachers using those verses to exhort people to commit acts of violence, as well as violent acts committed by Muslims inspired by those verses and others?"

Earlier in March [2], the U.N. Human Rights Council, which is dominated by Muslim countries, passed a resolution saying it is deeply concerned about the defamation of religions and urging governments to prohibit it. The only religion specified is Islam. The document was put forward by the Organisation of the Islamic Conference, the largest voting bloc at the UN, sponsored by Saudi money.

I have been saying for a long time that trying to export "democracy" to Islamic countries is pointless. Islam can be compatible with "democracy" in the limited sense of voting rights and majority rule, but this has never automatically implied individual liberty. (See my online booklet *Is Islam Compatible With Democracy?* [3])

It's a sick joke that American soldiers are bleeding literally and American taxpayers financially to export "democracy" to Iraq while Muslims are exporting Sharia to us. Freedom is free speech, that's the simplest, and maybe the truest, definition of it. Muslims are trying to use the UN to limit free speech across the world, which basically means putting the entire world under Islamic rule.

My view of the United Nations [4] is quite clear: It is at best irrelevant. *At best.*

Increasingly, it is turning into an outright enemy, an enemy funded by us but used to attack us. I don't know about anybody else, but I'm goddam tired of sponsoring enemies, at home and abroad. I'm all for boycotting the UN and making it truly irrelevant by bleeding it dry for funds and ultimately withdrawing from it.

Even if we are in a weak phase, which we are, we are still a civilisation of vastly superior resources. Muslims have lots of oil and lots of babies and lots of aggression, but that's all they have. Otherwise, they're a spectacular failure. We need them for very little. They need us for virtually everything. Their greatest flaw is their arrogance. Muslims are arrogant losers.

We should exploit that. We should separate ourselves from the Islamic world as much as possible. They will suffer far more from this than we will. We can start by boycotting the UN, which is now little more than a tool for global sharia, and the Arab Muslims of the West Bank and Gaza, who reinvented themselves as "Palestinians" and started whining at the UN after the Israelis kicked their collective behinds in 1967.

I notice former Malaysian Prime Minister Mahathir Mohamad [5] calls upon Muslims worldwide to boycott Dutch products. I'm all for boycotts of and by Muslims. The more, the merrier. In case somebody forgot, Mr. Mahathir held the notorious speech at the OIC conference in 2003, where he said that the Jews rule the world by proxy and that Muslims must unite to achieve a final victory over them. Not everybody remembers that he also boasted about the age when "Europeans had to kneel at the feet of Muslim scholars in order to access their own scholastic heritage."

Somebody should remind him that the so-called "golden age" of Islam was a result of a

still-majority or near-majority non-Muslim population. As soon as that majority declined, due to harassment and discrimination, the Islamic world never recovered. Malaysia is sometimes portrayed as an economically successful Muslim nation, but that is because it only recently became majority Muslim and still has a large Chinese, Indian and other non-Muslim minority. Since Islam is becoming more aggressive and Muslims increase discrimination of non-Muslims, infidels will leave, and Malaysia will gradually be reduced to just another failed sharia state.

We should all be happy if Muslims boycott us. When they feel so unwelcome that they stop coming to our countries, we will be making progress.

Recommendations for the West - 1[6]

The best way to deal with the Islamic world is to have as little to do with it as possible. We should ban Muslim immigration. This could be done in creative and indirect ways, such as banning immigration from nations with citizens known to be engaged in terrorist activities. We should remove all Muslim non-citizens currently in the West. We should also change our laws to ensure that Muslim citizens who advocate sharia, preach Jihad, the inequality of "infidels" and of women should have their citizenship revoked and be deported back to their country of origin.

We need to create an environment where the practice of Islam is made difficult. Muslim citizens should be forced to either accept our secular ways or leave if they desire sharia. Much of this can be done in a non-discriminatory way, by simply refusing to allow special pleading to Muslims. Do not allow the Islamic public call to prayer as it is offensive to other faiths. All children, boys and girls should take part in all sporting and social activities of the school and the community. The veil should be banned in all public institutions, thus also contributing to breaking the traditional subjugation of women. Companies and public buildings should not be forced to build prayer rooms for Muslims. Enact laws to eliminate the abuse of family reunification laws. Do not permit major investments by Muslims in Western media or universities.

Right now, Muslims can enjoy the best of both worlds: Following medieval religious laws while enjoying the fruits of 21st century civilisation. We need to drive home the utter failure of the Islamic model by making sure that Muslims should no longer be able to count on permanent Western or infidel aid in their overpopulated, self-primitivised states, whose very unviability they are prevented from recognising by this constant infusion of aid.

I'm advocating isolating the Islamic world, not the West. Even if we cannot allow all non-Muslims to freely settle in our lands, this does not mean that they have to be our enemies. Jihad is being waged against the entire non-Muslim world, not just the West. We should stop trying to "win the hearts and minds" of Muslims and start reaching out to non-Muslims.

For Europe, the most important thing to do right now is to dismantle the European Union in its present form, and regain national control over our borders and our legislation. The EU is so deeply flawed as an organisation, and so heavily infiltrated by Eurabian and pro-Islamic thinking that it simply cannot be reformed. And let's end the stupid support for the Palestinians that the Eurabians have encouraged, and start supporting our cultural cousin, Israel.

Why the Future May Not Belong to Islam[7]

Seaborne believes that many people are underestimating the strength of Islam. Perhaps, but some observers, including Mark Steyn and Mr. Seaborne himself, may be overestimating it. They overlook the fact that Islam has many weaknesses, too. Don't underestimate your enemy. Muslims should be credited for making clever use of our weaknesses, but this "we're all doomed and have already lost" theme is overblown.

We should implement a policy of containment of the Islamic world. I'm not saying that containment is all that we will ever need to do, but it is the very minimum that is acceptable. Perhaps the spread of nuclear weapons technology, the darkest side of globalisation, will trigger a large-scale war with the Islamic world at some point. The only way to avoid this is to take steps, including military ones, to deprive Muslims of such technology.

We should restrain their ability to hurt us physically. We can't prevent it completely, but we should limit it as much as possible. Muslims try to wear us down through terrorism. They should be worn down through mockery and criticism. We should also make clear that for every Islamic terror attack we will increase these efforts, which Muslims fear more than our weapons. It's the new balance of terror.

Dr Koenraad Elst, one of Belgium's best orientalists, thinks "Islam is in decline, despite its impressive demographic and military surge" — which according to Dr Elst is merely a "last upheaval." He acknowledges, however, that this decline can take some time (at least in terms of the individual human life span) and that it is possible that Islam will succeed in becoming the majority religion in Europe before collapsing.

Dalrymple is probably correct when he says that Islam is an "all or nothing" religion which cannot be secularised. The future may not belong to Islam, as Mark Steyn suggests. It is conceivable that Islam in some generations will cease to be a global force of any significance, but in the meantime it will be a constant source of danger to its neighbours, from Europe through India to Southeast Asia. The good news is that Islam may not be able to achieve the world dominance it desires. The bad news is that it may be able to achieve a world war. We can only cage it as much as possible and try to prevent this from happening.

Farewell to the United Nations?[8]

Historian David Littman is a representative to the United Nations (Geneva) of the Association for World Education. He has spent years tracking the rise of Islamic influence at the UN. According to him, "In recent years, representatives of some Muslim states have demanded, and often received, special treatment at the United Nations." "As a result, non-diplomatic terms such as 'blasphemy' and 'defamation of Islam' have seeped into the United Nations system, leading to a situation in which non-Muslim governments accept certain rules of conduct in conformity with Islamic law (the Shari'a) and acquiesce to a self-imposed silence regarding topics touching on Islam."

I do not have all the answers to how such a post-UN world will be like. The most important principle at this point is to isolate and contain the Islamic world. We simply cannot allow our enemies to have direct influence over our policies, which they partly do have through the UN. Is it unrealistic to talk about the collapse of the EU and the UN? I don't know. The UN was created in the aftermath of WW2. It survived the Cold War, but now we are rapidly entering into a new world war. My bet is that we will see huge changes in world affairs in the near future, at least as large as those which laid the foundations for the UN to begin with. Whatever usefulness the UN may have had was lost

decades ago. It is today of little use to us, but of significant use to our enemies. The time has come to say farewell to the United Nations.

Source:

<http://gatesofvienna.blogspot.com/2008/03/boycott-united-nations.html>

1. <http://www.jihadwatch.org/dhimmiwatch/archives/020483.php>
2. <http://www.jihadwatch.org/dhimmiwatch/archives/020474.php>
3. <http://gatesofvienna.blogspot.com/2007/04/is-islam-compatible-with-democracy.html>
4. <http://www.brusselsjournal.com/node/1224>
5. <http://www.jihadwatch.org/archives/020490.php>
6. <http://gatesofvienna.blogspot.com/2006/10/recommendations-for-west.html>
7. <http://www.globalpolitician.com/22560-islam>
8. <http://www.brusselsjournal.com/node/1224>

Recommendations for the West - 2

By Fjordman

The West at the beginning of the 21st century suffers from a lack of cultural confidence, and is in some ways engaged in an internal struggle over the very meaning of Western civilisation. This ideological "war within the West" has helped paved the way for the physical "war against the West" that is waged by Muslim Jihadists, who quite correctly view our creed of multiculturalism and our acceptance of Muslim immigration as signs of weakness and that the West has lost contact with its civilisational roots.

Perhaps we will need to resolve the war within the West before we can win the war against the West. When Westerners such as Polish king Jan III Sobieski led their troops to victory over the Turks in the 1683 Battle of Vienna, they fought for a number of reasons: Their country, their culture and their religion, among other things. People don't just need to live, they need something to live for, and fight for. We are against Islam. What are we for?

I would suggest that one thing we should fight for is national sovereignty and the right to preserve our own culture and pass it on to future generations. We are fighting for the right to define our own laws and national policies, not to be held hostage by Leftist Utopians, unaccountable NGOs, transnational progressives or self-appointed guardians of the truth.

Multiculturalism is wrong because not all cultures are equal. However, it is also championed by groups with a hidden agenda. Multiculturalism serves as a tool for ruling elites to fool people, to keep them from knowing that they have lost, or deliberately vacated, control over national borders. Leftists who dislike Western civilisation use multiculturalism to undermine it, a hate ideology disguised as tolerance. Multiculturalism equals the unilateral destruction of Western culture, the only unilateral action the West is allowed to take, according to some.

There are also some libertarian right-wingers and Big Business supporters who see man only as the sum of his economic functions, as cheap labour and consumers, homo economicus. They believe not only in free markets but in free migration, and tend to downplay the impact of culture. They are Islam's useful idiots in the fight against the West.

Although Leftists tend to be more aggressive, perhaps the dividing line in the internal struggle in the West is less between Left and Right, and more between those who value national sovereignty and Western culture and those who do not. End the nonsense of

"celebrating our differences." We should be celebrating our sameness and what binds us together. We should clean up our history books and school curricula, which have been infected with anti-Western sentiments.

Upholding national borders has become more important in the age of globalisation, terrorism and mass-migration, not less. No nation regardless of political system can survive the loss of its territorial integrity, but democratic states especially so. Those who don't want to uphold national borders are actually tearing down the very foundations of our democratic system, which is based on nation states. The fight for national sovereignty is thus the fight for democracy itself, since nobody has so far made any convincing model of a supranational democracy.

We now have a political class who spend much of their time travelling around the world. They no longer feel as attached to the people they are supposed to represent as they did in the past. This is perhaps inevitable, but it feeds a growing sense of detachment between ordinary people and their supposed leaders. We need to remind our political leaders that we pay national taxes because they are supposed to uphold our national borders. If they can't do so, the social contract is breached, and we should no longer be required to pay our taxes. National taxes, national borders could become a new rallying cry.

The West is declining as a percentage of world population, and in danger of being overwhelmed by immigration from poorer countries with booming populations. Westerners need to adjust our self-image to being less dominant in the 21st century. As such, we also need to ditch Messianic altruism: The West must first of all save itself. We have no obligation to "save" the Islamic world, and do not have the financial strength nor the demographic numbers to do so even if we wanted to. We are not all-powerful and are not in the position to help all of the Third World out of poverty, certainly not by allowing all of them to move here.

We should take a break from massive immigration, also non-Muslim immigration, for at least a generation, in order to absorb and assimilate the persons we already have in our countries. The West is becoming so overwhelmed by immigration that this may trigger civil wars in several Western nations in the near future. We already have massive Third World ghettos in our major cities. Future immigration needs to be more strictly controlled and ONLY non-Muslim.

This immigration break should be used to demonstrate clearly that the West will no longer serve as the dumping ground for excess population growth in other countries. We have cultures and countries that we'd like to preserve, too, and cannot and should not be expected to accept unlimited number of migrants from other countries. But above all, the West, and indeed the non-Muslim world, should make our countries Islam-unfriendly and implement a policy of containment of Dar al-Islam. This is the most civilised thing we can do in order to save ourselves, but also to limit the loss of life among both Muslims and non-Muslims.

The best way to deal with the Islamic world is to have as little to do with it as possible. We should ban Muslim immigration. This could be done in creative and indirect ways, such as banning immigration from nations with citizens known to be engaged in terrorist activities. We should remove all Muslim non-citizens currently in the West. We should also change our laws to ensure that Muslim citizens who advocate sharia, preach Jihad, the inequality of "infidels" and of women should have their citizenship revoked and be deported back to their country of origin.

We need to create an environment where the practice of Islam is made difficult. Muslim citizens should be forced to either accept our secular ways or leave if they desire sharia. Much of this can be done in a non-discriminatory way, by simply refusing to allow special

pleading to Muslims. Do not allow the Islamic public call to prayer as it is offensive to other faiths. All children, boys and girls should take part in all sporting and social activities of the school and the community. The veil should be banned in all public institutions, thus also contributing to breaking the traditional subjugation of women. Companies and public buildings should not be forced to build prayer rooms for Muslims. Enact laws to eliminate the abuse of family reunification laws. Do not permit major investments by Muslims in Western media or universities.

As columnist Diana West of the Washington Times points out, we should shift from a pro-democracy offensive to an anti-sharia defensive. Calling this the War on Terror was a mistake. Baron Bodissey of the Gates of Vienna blog suggests the slogan "Take Back the Culture," thus focusing on our internal struggle for Western culture. Another possibility is "War against Apartheid." Given sharia's inequality between men and women, Muslims and non-Muslims, it is de facto a religious apartheid system. Calling this struggle a self-defence against apartheid would make it more difficult for Western Leftists to dismiss it.

People should be educated about the realities of Jihad and sharia. Educating non-Muslims about Islam is probably more important than educating Muslims, but we should do both. Authorities or groups of dedicated individuals should engage in efforts to explain the real nature of Islam, emphasising the division that Islam teaches between Believer and Infidel, the permanent state of war between Dar al-Islam and Dar al-Harb and the uses of taqiyya and kitman as religious deception.

As Hugh Fitzgerald of Jihad Watch says, we should explain why Islam encourages despotism (because allegiance is owed the ruler as long as he is a Muslim), economic paralysis, intellectual failure (the cult of authority, the hostility to free and skeptical inquiry) in Islamic countries. Let Muslims themselves begin slowly to understand that all of their political, economic, social, intellectual, and moral failures are a result of Islamic teachings.

Fitzgerald also suggests exploiting the many fissures within the Islamic world: Divide and conquer. Divide and demoralise. Islam has universalist claims but it talks about Arabs as the "best of peoples," and has been a vehicle for Arab supremacy, to promote Arab conquest of wealthier non-Arab populations. In addition to divisions between Arabs and non-Arab Muslims, we have the sectarian divide between Shias and Sunnis, and the economic division between the fabulously rich oil-and-natural-gas Arab states and the poor Muslim countries.

Both the sectarian and economic divisions within Islam are best exploited by Infidels doing nothing. If the Western world stops giving Egypt, Pakistan, Jordan, and the Palestinians "aid," which has in reality become a disguised form of Jizyah, this will clear the psychological air. And it will force the poorer Arabs and other Muslims to go to the rich Arabs for support.

Right now, Muslims can enjoy the best of both worlds: Following medieval religious laws while enjoying the fruits of 21st century civilisation. We need to drive home the utter failure of the Islamic model by making sure that Muslims should no longer be able to count on permanent Western or infidel aid in their overpopulated, self-primitivised states, whose very unviability they are prevented from recognising by this constant infusion of aid.

We also need to deprive Arabs and Muslims as much as possible of Western Jizya in other forms, which means ending foreign aid, but also institute a Manhattan Project for alternative sources of energy, in order to become independent of Arab oil.

And as Mr. Fitzgerald asks: "What would the rich Arabs do if the Western world decided to seize their property in the West as the assets of enemy aliens, just as was done to the

property owned not only by the German government, but by individual Germans, during World War II? And what would they do if they were to be permanently deprived of easy access to Western medical care?"

We also need to reject the "You turn into what you fight" argument. The British, the Americans and the Canadians didn't become Nazis while fighting Nazi Germany, did they? The truth is, we will become like Muslims if we don't fight them and keep them out of our countries, since they will subdue us and Islamise us by force. The West isn't feared because we are "oppressors," we are despised because we are perceived as being decadent and weak.

Yes, we should implement a policy of containment of the Islamic world, but for this to work we will sometimes have to take military action to crush Arab pretensions to grandeur. The Buddhists of Central Asia undoubtedly held the "moral high ground" in relations to Muslims. They are all dead now. At the very least, we must be prepared to back up our ideological defences with force on certain occasions. Holding a higher moral standard isn't going to defeat an Iranian President with nukes, threatening another Holocaust.

Writer Raymond Kraft explains Western softness very well: The Islamic movement "has turned the civility of the United States and Europe into a weapon and turned it against us. It has weaponised niceness, it has weaponised compassion, it has weaponised the fundamental decency of Western Civilisation. We have become too civilised to defeat our enemies, perhaps too civilised to survive."

Kraft thinks we are naïve in believing that the deeds of Hezbollah, Hamas, Al Qaeda, the whole Islamic Jihad, are done by a bunch of "non-state actors." In real life they're agents of nation states (Iran, Syria, Saudi Arabia, sometimes Russia or China) who want to weaken the West by a proxy war.

The Chinese and the Russians do not want to fight an open war with the Americans, but they would be hugely pleased to see the United States cut down to size a bit, until it is about as much a threat to anybody as the European Union is now, "so the Chinese and Russians can run the global show as they see fit, ration the oil, and pocket the profits."

There is, however, a big difference: The Islamic world always has been our enemy and always will be. China and Russia do not have to be our enemies, although our relations will be complicated because of their size and their own Great Power ambitions. We can, at best, persuade them that directly opposing us isn't going to pay off.

I have heard several objections to the containment option. Some claim that it is too harsh and thus won't be implemented; others say that it is insufficient and won't work in the long run.

It's true that in the current political situation, expulsion of sharia-sponsoring Muslims isn't going to happen. But the current political situation isn't going to last.

We will get civil wars in several Western countries because of this immigration, and given the increasing clashes with Muslim immigrants in France, in England and in other countries one could argue that we are seeing early signs of this already now. This will finally demonstrate how serious the situation is, and force other Western nations to ban Muslim immigration and pressure Muslim citizens to assimilate or leave.

I have heard comments that it isn't practically doable to contain the Islamic world behind some artificial Maginot Line. When the Mongols could simply go around the Great Wall of China during the Middle Ages, it will be impossible to contain anybody in the 21st century with modern communication technology.

I understand this objection. No, it won't be easy, but we have to at least try. Containment is the very minimum that is acceptable. Perhaps the spread of nuclear technology will indeed trigger a large-scale war with the Islamic world at some point. The only way to avoid this is to take steps, including military ones, to deprive Muslims of such technology. The Jihad is being waged with military, political, demographic and diplomatic means. The defence against Jihad has to be equally diverse.

I have also been criticised because my talk about containment and the need to limit even non-Muslim immigration smacks of the siege mentality of a friendless West. First of all, the policy of stricter immigration control isn't based on isolationism, it's based on realism. We're in the middle of the largest population boom and the largest migration waves in human history. The simple fact is that far more people want to live in the West than we can possibly let in.

Technological globalisation has made it easier for people to travel to other countries, but also easier for them to stay in touch with their original homeland as if they never left. We have to deal with this fact by slowing the immigration rates to assimilation levels, or our societies, and certainly our democratic system, will slowly break down.

Moreover, I'm advocating isolating the Islamic world, not the West. Even if we cannot allow all non-Muslims to freely settle in our lands, this does not mean that they have to be our enemies. Jihad is being waged against the entire non-Muslim world, not just the West. We should stop trying to "win the hearts and minds" of Muslims and start reaching out to non-Muslims.

The United Nations is heavily infiltrated by Islamic groups. We should starve it for funds and ridicule it at any given opportunity. As an alternative to the UN, we could create an organisation where only democratic states could become members. Another possibility is an expansion of NATO. The most important principle at this point is to contain the Islamic world. We simply cannot allow our enemies to have influence over our policies, which they partly do through the UN.

What the West should do is to enter into strategic alliances with non-Western states that share some of our political ideals and goals. This includes non-Muslim nations such as Japan and India, perhaps also Thailand, the Philippines and others. We will, however, still need some understanding with Russia and China and some mechanism for consultations with both. Perhaps, instead of any new and formalised organisation, the most influential countries will simply form ad hoc alliances to deal with issues as they arise.

The situation in the Old West in Europe is right now more serious than in the New West, the United States, Canada, Australia and New Zealand.

For Europe, the most important thing to do right now is to dismantle the European Union in its present form, and regain national control over our borders and our legislation. The EU is so deeply flawed as an organisation, and so heavily infiltrated by Eurabian and pro-Islamic thinking that it simply cannot be reformed. And let's end the stupid support for the Palestinians that the Eurabians have encouraged, and start supporting our cultural cousin, Israel.

Europeans also need to ditch the welfare state, which is probably doomed anyway. The welfare state wasn't all bad, but the welfare state economies cannot compete in a world of billions of capitalists in low-cost countries. Besides, the welfare state creates a false sense of security in a dog-eat-dog world, and it breeds a passivity that is very dangerous in the fight against Jihad. It may also indirectly contribute to the low birth rates in many European countries.

We should use the money instead to strengthen our border controls and rebuild credible militaries. Western Europeans have lived under Pax Americana for so long that we have forgotten how to defend ourselves. This needs to change, and soon.

Europeans should adopt legislation similar to the First Amendment in the American Constitution, securing the right to free speech. The reason why European authorities are becoming increasingly totalitarian in their censorship efforts is to conceal the fact that they are no longer willing or able to uphold even the most basic security of their citizenry, far less our national borders. Europe needs free speech more than ever.

We need to strike a balance between defeatism and denial. Yes, the situation in Europe is now very serious, but it is not totally lost. Not yet. The Danish Cartoon Jihad has demonstrated that their Islamic arrogance encourages Muslims to become too aggressive, too early, and thus overplay their hand. Our main problem is ourselves. Europe's elites have lost contact with the people, and the people have lost contact with reality. Western Europe is now a collection of several layers of different Utopias: multiculturalism, welfarism, radical feminism and transnationalism that will all soon come crashing down. The important question is how we're going to deal with this.

Yes, we have been betrayed by our own leaders, but that's still only part of the problem. People tend to get the governments they deserve. Maybe we get weak leaders because we are weak, or because they can exploit weaknesses in our mentality to get us where they want to; above all anti-Americanism, anti-Semitism, our excessive desire for consensus and suppression of dissent, the anti-individualistic legacy from Socialism and the passivity bred by welfare state bureaucracy. Muslims are stuck with their problems and their corrupt leaders and blame everybody else for their own failures because they can never admit they are caused by deep flaws in their culture. We shouldn't make the same mistake. Europeans export wine; Arabs export whine. That's the way it should be.

It is highly likely that the coming generation will determine whether Europe will continue to exist as a Western cultural entity. However, just as Islam isn't the cause of Europe's weakness but rather a secondary infection, it is conceivable that the Islamic threat could have the unforeseen and ironic effect of saving Europe from herself. Europe will bleed but she won't die.

As the quote goes in the Hollywood classic "The Third Man":

"...in Italy for 30 years under the Borgias they had warfare, terror, murder, and bloodshed, but they produced Michelangelo, Leonardo da Vinci, and the Renaissance. In Switzerland they had brotherly love — they had 500 years of democracy and peace, and what did that produce? The cuckoo clock."

Some would say that's a tad unfair to the Swiss. Switzerland has been at the forefront of many technological developments for a long time, and we could probably learn from their example with frequent referendums and direct democracy. But it's true that European renewals can be messy stuff.

Muslims always claim that Islamic influences triggered the Renaissance. That's not true. But maybe it will be this time. Perhaps this life-and-death struggle with Islam is precisely the slap in the face that we need to regroup and revitalise our civilisation. Is there still enough strength left in Europe to repel an Islamic invasion once more? If so, Muslims could indeed be responsible for triggering a Western Renaissance, the Second Renaissance.

It remains to be seen whether this will actually happen, or whether it is wishful thinking. Europe will unfortunately experience some warfare either way. Will this produce a Michelangelo or a Muhammad? Only time will tell.

Source:

<http://www.globalpolitician.com/22568-west>

2.6 The European Court of Human Rights (ECtHR) in Strasbourg is a cultural Marxist controlled political entity

The European Court of Human Rights (ECtHR) in Strasbourg is an international judicial body established in 1950 to monitor respect of human rights by states.

This court has however to a larger degree developed into an unrecognizable beast whose main task is to deconstruct European traditions, culture and identity because it is considered offensive towards all non-Europeans and especially Muslims. Since we still want to preserve our culture and heritage I see no other alternative than to reform (limiting the current mandate considerably, or replace the cultural Marxist judges with cultural conservative ones) or completely eliminate the court altogether. Until this is done it should not apply in any way or form. The court rulings and principles are very often "ordered" by cultural Marxists to either be used against cultural conservatives directly or to systematically and gradually destroy European culture, traditions, our identities and to limit the sovereignty of nation states.

One example is the crucifix case in Italy in 2009. They ordered all crosses to be removed from all public class rooms because the ECtHR had concluded that the cross was an offensive symbol. But suddenly they meet resistance. An overwhelming majority in Italy opposed this ruling. Instead, many leaders ordered more crosses to be distributed and placed on government offices. Not because they had suddenly become more religious but because the cross is the most important cultural and historical symbol. The cross is Europe.

What this case and similar cases show is that the ECtHR have become an institution designed to protect and serve the foundations of European political correctness/cultural Marxism/multiculturalism. The ECtHR in Strasbourg is therefore a racist and genocidal political entity that only serves to create and offer ideological justification to given multicultural doctrines under camouflage of being "humanistic". It is no more than a tool, an ideological sledge hammer used by cultural Marxists.

As of now the ECtHR in Strasbourg propagates multiculturalism and the deconstruction of European cultures and identities. It is therefore an anti-European political hate-entity that seeks to undermine the very people who created it. The ECtHR in Strasbourg must be reformed. Until it is, it should be considered as a hostile political entity propagating cultural Marxism.

2.7 Waiting for Churchill or Godot?

By Fjordman

I once had the pleasure of watching the absurdist theatre play called "*Waiting for Godot*," by Samuel Beckett. Two men called Vladimir and Estragon sit around waiting for a man named Godot. Mr. Godot never shows up, of course. It is years ago now, but for some reason, I remembered it recently when watching the political situation in Europe.

During the height of the Muhammad cartoons crisis, Fjordman was among the minority who thought this was good news for Europe and the West. Although it may sound absurd to Americans, those rather innocent cartoons may have done more to open the eyes of Europeans to the Islamic threat than the terror attacks of 9/11, the London and Madrid bombings combined. People who can burn down embassies because of something so silly quite simply don't have anything at all in common with us, and cannot function in our democratic societies. Muslims may have pushed too far, too early, and thus jolted some life back into even the near-comatose continent of Europe. I see some signs that this interpretation may have been correct, and that the tide is indeed changing. Recent opinion polls indicate that there is now a critical mass of ordinary Europeans who no longer buy the brainwashing about Islam being a peaceful religion.

In Germany, according to a study[1] commissioned by the Frankfurter Allgemeine Zeitung newspaper, 56 percent of Germans said they believed a "clash of cultures" already existed. 71 percent said they believed Islam to be "intolerant," some 91 per cent said they associated Islam with oppression of women. Asked if there should be a ban on the building of mosques in Germany as long as the building of churches in some Islamic states is forbidden, 56 per cent agreed. There was even considerable backing for ending Germany's constitutional right of freedom of religion with regard to Islam. Asked if strict limits should be imposed on the practice of Islam in Germany to protect the country, 40 per cent said they would support such moves. *In the Netherlands*[2], 63 per cent of respondents thought Islam was incompatible with modern European life. Even in Sweden, the purgatory of Political Correctness, opinion polls have revealed that *two out of three Swedes*[3] doubt whether Islam can be *combined with*[4] Swedish society. Recently, I have also for the first time seen visible cracks in the wall of censorship on public debate in Sweden. Change is in the air, all over Europe.

Europeans now gradually start to awaken from the spell of multiculturalism, Political Correctness and Muslim immigration, but they still don't know how deep the rabbit hole goes. Most of them still haven't heard of Eurabia, or the fact that the European Union, including many of their own, entrusted representatives, have actively encouraged massive Muslim immigration to the continent. Until they do this, it will be *more difficult to bring down the EU, and that is absolutely necessary in my view for Europe to prevail from this*[5]. No, the EU isn't the only problem Europe has, but it is by far the worst, and we don't have even a theoretical chance of fixing our other problems as long as the EU is in charge. It needs to be removed completely. The hour is late. Is it too late? Even if it's not too late, whatever can be done needs to be done soon.

So, what to do next? What are we waiting for? For some decent leader to step forward, perhaps? Well, where is he, or she? During the appeasement of the late 1930s, Churchill was already there, ready to step in when called for. The problem is, I just can't see anyone of his stature now. Tony Blair? Apart from the Iraq war, absolutely everything he has done related to Islam, both in the UK and abroad, has been wrong. In some ways, he is a worse appeaser than Chamberlain ever was. I doubt Gordon Brown will be better. Chirac is a corrupt crook, de Villepain is a pompous, Eurabian clown with a Napoleon complex, Sarkozy isn't too bad, but not good enough, and France is in too much trouble of her own to do anything for the rest of Europe. Besides, it was France who created Eurabia in the first place. Count them out. Spain has forgotten everything of her past and

has Zapatero, an appeasing Socialist weasel, as PM, brought to power by al-Qaeda. Italy recently ousted their right-wing government in favor of a Leftist, super-Eurocrat, Romano Prodi, as PM, and Communist ministers who want open doors for Muslims from North Africa to enter. Which actually leaves Germany's Angela Merkel as the least bad leader among the larger nations. But Ms. Merkel is no Thatcher, and certainly not a Churchill. Her support for the awful EU Constitution should be enough to discount her as a potential leader of a de-Eurabisation of Europe. The only Western European leader in power with something resembling a spine is Anders Fogh Rasmussen in Denmark, but Denmark is too small to lead this. I hope we are waiting for a Churchill to step forward, but I sometimes fear we are waiting for Godot.

We complain about weak leaders, but maybe we keep producing weak leaders because we, as a people, are weak? And if we finally find a Churchill, will the press rip him apart for whatever flaw they can find? Could the real Churchill have been elected today, or would the media eat him alive because of his heavy drinking and replace him with a slick boy scout? And if a strong leader steps forward, will he have a democratic mindset or will he have a darker agenda? Churchill certainly understood Islam. In his book "The River War," written as long ago as 1899, he wrote this about the followers of Muhammad:

"How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men. Individual Moslems may show splendid qualities - but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science, the science against which it had vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

Churchill's speeches were a great inspiration to the British during WW2, but also promised that "I have nothing to offer but blood, toil, tears, and sweat." Before the Battle of Britain, he delivered the immortal line, "We shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender." How would today's decadent and pleasure-loving Westerners react to a similar speech? I think Winston would have to re-write it to something along these lines: "We shall defend our continent, whatever the cost may be, we shall fight on the ice cream trucks, we shall fight on the cable TV cars, we shall fight in the Jacuzzis and the spas, we shall fight in the nail salons; we shall never surrender."

In addition to just plain decadence, there is a widespread ideological feeling in Europe that nothing is worth fighting for, certainly not through armed struggle. There are no Great Truths, everything is equal. If we want to understand where the notion of the futility of war in any situation entered the European mind, we should read the poems of Wilfred Owen, another Briton with a way of words. Maybe Europe's faith in itself died in Auschwitz, but it was severely wounded some decades before, in the trenches of the First World War. It was WW1 that radicalised Europe, triggered the Russian Revolution and the rise of Soviet Communism, and it was WW1 that filled Germany, including a young corporal named Adolf Hitler, with a desire for vengeance and much of the ammunition they needed for their rise to power in the 1930s.

Wilfred Owen was a second lieutenant that participated in the Battle of the Somme and was later sent to treatment for shell shock. His horrific poems about gas warfare and life in the trenches have earned him the status as the leading poet of WW1. Wilfred Owen was killed in action on 4th November 1918, only a week before the end of the war. One of his most famous poems is "*Anthem for Doomed Youth*[6]:"

What passing-bells for these who die as cattle?
-Only the monstrous anger of the guns.
Only the stuttering rifles' rapid rattle
Can patter out their hasty orisons.
No mockeries now for them; no prayers nor bells;
Nor any voice of mourning save the choirs,-
The shrill, demented choirs of wailing shells;
And bugles calling for them from sad shires.
What candles may be held to speed them all?
Not in the hands of boys but in their eyes
Shall shine the holy glimmers of good-byes.
The pallor of girls' brows shall be their pall;
Their flowers the tenderness of patient minds,
And each slow dusk a drawing-down of blinds.

I can understand why Wilfred Owen felt that war was futile, rotting away in the trenches for some cause he didn't even understand. But it isn't true that war is worse than everything. Sharia is worse than war. I have heard claims that European civilisation will not survive the century. A century is a very long time, remember that. Would anybody (except Churchill) in 1906, when Europe really was strong and powerful, have predicted that Europe would now be in the process of being overpowered by Algerians and Pakistanis? Things change. They can change for the worse, but they can also change for the better. If we do get another world war, which appears increasingly likely, this could finish off what remains of European civilisation for good. But it could also, theoretically, have the opposite effect, where the shock waves could create a different kind of Europe from the decadent, nihilistic Europe we see now. A Christian revitalisation, for instance. Yes, this could happen. Stranger things have happened before. Our ancestors, better men and women than us, held the line against Islam for more than one thousand years, sacrificing their blood for the continent. By doing so, they not only preserved the European heartland and thus Western civilisation itself, but quite possibly the world in general from unchallenged Islamic dominance. The stakes involved now are not less than they were then, probably greater.

Some people claim that Europe isn't worth fighting for, and that too many people here deserve what's coming. Yes, a significant number of them do. Yes, people such as EU foreign policy chief Javier Solana, with their Swiss bank accounts and their good relationship with Saudi Arabia and the Arab League, not to mention Valéry Giscard d'Estaing and his awful EU Constitution that will destroy democracy for half a billion people, deserve everything we can heap upon them. The problem is that the people who deserve most to be punished for this are the ones least likely to pay the price. The creators of Eurabia will be the first to flee the continent when the going gets tough, leaving those who have hardly heard of Eurabia and never approved of its creation to fight.

Edmund Burke thought that if a society can be seen as a contract, we must recognise that most parties to the contract are either dead or not yet born. I like that idea, which means that when you fight for a country, you don't just fight for the ones that are there now, but for those who lived there before and for those who will live there in the future. If we don't want to fight for what Europe is today then let us fight for what it once was, and maybe, just maybe, for what it may become once more. There was real greatness in

this continent once. It seems a long time ago now, but maybe we can get there again. European Parliament member *Hannu Takkula*[7] of Finland has said that never before had the fate of Israel and Europe been so inter-connected. "The same forces that hate Israel, also hate Europe," he said, adding that Europe must remain true to its Judeo-Christian roots by supporting Israel. The heritage of the Europe "was founded on three cities - Athens, Rome and Jerusalem" - said Takkula. Muslims are openly bragging about how they will soon conquer Rome, just as they did with Constantinople, the Eastern Rome, they are putting Jerusalem under siege and they are hijacking the cultural heritage of Athens by claiming that they "preserved it" and "passed it on" to the West. It's time for us to reclaim our past and thus reclaim our future.

Fjordman has been accused of being a pessimist. I'm not sure whether I am more pessimistic than others. There are many people who think Europe is already lost. I happen to be among the ones who have stated that this is only one of several possible outcomes. Europe is now at one of those famous crossroads where the course of history could go either way. Given the weakness of Europe and the rapid expansion of Islam, it would be foolish to discount the possibility that Muslims could win this. However, I happen to think that another possibility is that Islam not only will lose the battle for Europe, but could become destroyed as a global force during this century. Maybe in some strange way, Europe needs to go through a period of colonisation and de-colonisation herself, to get rid of her post-colonial guilt complex?

This war by Islam against Europe, the West and indeed mankind has been going on for more than 1300 years. This is the third major Jihad, the third Islamic attempt to subdue the heartland of the West. Although I cannot prove this, I have a very strong feeling that this will also be the last attempt. There will be no fourth Jihad. Either Muslims will win this time, or Islam itself will be handed a defeat and a blow so powerful that it may never recover from it. This is perhaps the longest, continuous war in human history. And it's about to be decided within the coming decades. I'm not sure how all of this will play out. What I do know is that it could all be decided on my watch, and I don't want to be the weak link in something my ancestors kept intact for 1300 years.

To quote Churchill: "This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning." Let us hope someone of his stature will soon appear. He will be needed.

Source:

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The name of the devil: cultural Marxism, multiculturalism, globalism, feminism, emotionalism, suicidal humanism, egalitarianism - a recipe for disaster

"Don't ever take a fence down until you know why it was put up."

Robert Frost

2.8 The Failure of Western Feminism

By Fjordman

I have written several essays before on the damaging effects of Western feminism. The massive wave of violence and especially rapes in Western cities now is a form of warfare against whites, and it's about time it is recognised as such. As this post from Gallia Watch[1] puts it:

As in war, the winners seize the indigenous women all the while protecting their own. The whole rhetoric that aims to debase the European woman or France ('I screw France like a whore' says rap group Sniper) is a part of the feminisation of Europeans, of the idea that Europe is a land to be conquered, a habitat open to all forms of pillage. Are not the notorious 'gang rapes' another example of collective violence to European women, just as Russian soldiers did when they seized German women in a devastated Berlin in 1945. It all holds together. A tribe that does not protect its women is behaving as if they have already lost the war. Many of us don't know this. But our enemies do.

As a Western man, I would be tempted to say that Western women have to some extent brought this upon themselves. They have been waging an ideological, psychological and economic war against European men for several generations now, believing that this would make you "free." The actual result is that you have less freedom of movement and security than ever, as a direct result of the immigrant policies supported by you and your buddies.

In the big scheme of things, the truth is that European men have treated women with greater respect than the men of almost any other major civilisation on earth. And I don't mean just in the modern age, I mean for many centuries. Yet we are the one group of men who are most demonised and attacked, whereas non-white men get treated with much greater respect. What white men see from this is that white Western women prefer men who treat them like crap, and disrespect men who treat them with respect. This isn't exactly a smart way to behave if you want to be treated with dignity.

The truth is that any nation is always protected from external aggression by the men. The women can play a supporting role in this, but never more than that. For all the talk about "girl power" and "women kicking ass" which you see on movies these days, if the men of your "tribe" are too weak or demoralised to protect you, you will be enslaved and crushed by the men from other "tribes" before you can say "Vagina Monologues". Which means that if you break down men's masculinity, their willingness and ability to defend themselves and their families, you destroy the country. That's exactly what Western women have done for the last forty years. So why are you surprised about the results? As you said, you can't fool Mother Nature. Well, you have tried to fool her for a long time, and you are now paying the price for this.

Western women have been subjected to systematic Marxist indoctrination meant to turn you into a weapon of mass destruction against your own civilisation, a strategy that has been remarkably successful. Here is a quote from Robert Spencer's book *Religion of Peace?*:

Attacks on Christian history and doctrine are an integral part of a larger effort to instill a sense of cultural shame in even non-Christian European and American youth — a shame that militates against their thinking the West is even worth defending. A white American student, 'Rachel,' unwittingly summed up this attitude when she told American Indian professor Dr. David Yeagley in 2001: 'Look, Dr. Yeagley, I don't see anything about my culture to be proud of. It's all nothing. My race is just nothing... Look at your culture. Look at American Indian tradition. Now I think that's really great. You have something to be proud of. My culture is nothing.' Yeagley mused: 'The Cheyenne people have a saying: A nation is never conquered until the hearts of its women are on the ground...When Rachel denounced her people, she did it with the serene self-confidence of a High Priestess reciting a liturgy. She said it without fear of criticism or censure. And she received none. The other students listened in silence, their eyes moving timidly back and forth between me and Rachel, as if unsure which of us constituted a higher authority... Who had conquered Rachel's people? What had led her to disrespect them? Why did she behave like a woman of a defeated tribe?'

Let me add a quote from the book *The Suicide of Reason: Radical Islam's Threat to the West*, by Lee Harris:

"Muslims are doing everything in their power to encourage their alpha boys to be tough, aggressive, and ruthless. We teach our boys to be good students, to aim at getting good jobs with large, safe corporations, to plan prudently for their retirement. They want their boys to become holy warriors. We are proud if our sons get into a good college; they are proud if their sons die as martyrs. To rid your society of high-testosterone alpha males may bring peace and quiet; but if you have an enemy that is building up an army of alpha boys trained to hate you fanatically and who have vowed to destroy you, you will be committing suicide. It may take years or decades before you realise what you have done, but by that time it will be far too late to reverse your course. The end of testosterone in the West alone will not culminate in the end of history, but it may well culminate in the end of the West."

Sources:

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2.9 How the Feminists' "War against Boys" Paved the Way for Islam

By Fjordman

Some commentators like to point out that many of the most passionate and bravest defenders of the West are women, citing Italian writer Oriana Fallaci[1] and others[2] as examples. But women like Ms. Fallaci, brave as they might be, are not representative of Western women. If you look closely, you will notice that, on average, Western women are actually more supportive of multiculturalism and massive immigration than are Western men.

I got many comments[3] on my posts about Muslim anti-female violence in Scandinavia. Several of my readers asked what Scandinavian men are doing about this. What

happened to those Vikings, anyway? Did they drink too much mead in Valhalla? Despite the romantic mystique surrounding them today, the Vikings were for the most part savage barbarians. However, I doubt they would have looked the other way while their daughters were harassed by Muslims. In some ways, this makes present-day Scandinavians worse barbarians than the Vikings ever were.

One of the reasons for this lack of response is a deliberate and pervasive censorship in the mainstream media, to conceal the full scale of the problem from the general public. However, I suspect that the most important reason has to do with the extreme anti-masculine strand of feminism that has permeated Scandinavia for decades. The male protective instinct doesn't take action because Scandinavian women have worked tirelessly to eradicate it, together with everything else that smacks of traditional masculinity. Because of this, feminism has greatly weakened Scandinavia, and perhaps Western civilisation as whole.

The only major political party in Norway that has voiced any serious opposition to the madness of Muslim immigration is the rightwing Progress Party. This is a party which receives about two thirds or even 70% male votes. At the opposite end of the scale we have the Socialist Left party, with two thirds or 70% female votes. The parties most critical of the current immigration are typically male parties, while those who praise the Multicultural society are dominated by feminists. And across the Atlantic, if only American women voted, the US President during 9/11 would be called Al Gore, not George Bush.

The standard explanation in my country for this gender gap in voting patterns is that men are more "xenophobic and selfish" than women, who are more open-minded and possess a greater ability to show solidarity with outsiders. That's one possibility. Another one is that men traditionally have had the responsibility for protecting the "tribe" and spotting an enemy, a necessity in a dog-eat-dog world. Women are more naïve, and less willing to rationally think through the long-term consequences of avoiding confrontation or dealing with unpleasant realities now.

Didn't feminists always claim that the world would be a better place with women in the driver's seat, because they wouldn't sacrifice their own children? Well, isn't that exactly what they are doing now? Smiling and voting for parties that keep the doors open to Muslim immigration, the same Muslims who will be attacking their children tomorrow?

Another possibility is that Western feminists fail to confront Muslim immigration for ideological reasons. Many of them are silent on Islamic oppression of women because they have also embraced "Third-Worldism" and anti-Western sentiments. I see some evidence in support of this thesis.

American writer Phyllis Chesler has sharply criticised her sisters in books such as *The Death of Feminism*. She feels that too many feminists have abandoned their commitment to freedom and "become cowardly herd animals and grim totalitarian thinkers," thus failing to confront Islamic terrorism. She paints a portrait of current U.S. University campuses as steeped in "a new and diabolical McCarthyism" spearheaded by leftist rhetoric.

Chesler has a point. Judging from the rhetoric of many feminists, all the oppression in the world comes from Western men, who are oppressing both women and non-Western men. Muslim immigrants are "fellow victims" of this bias. At best, they may be patriarchal pigs, but no worse than Western men. Many Western universities have courses filled with hate against men that would be unthinkable the other way around. That's why Scandinavian feminists don't call for Scandinavian men to show a more traditional masculinity and protect them against aggression from Muslim men. Most Norwegian feminists are also passionate anti-racists who will oppose any steps to limit Muslim immigration as "racism and xenophobia."

Totalitarian feminists in Norway are threatening to shut down private companies that refuse to recruit at least 40 percent women to their boards[4] by 2007, a Soviet-style regulation of the economy in the name of gender equality. I have read comments from Socialist politicians and leftist commentators in certain newspapers, such as the pro-Multicultural and feminist — critics would say Female Supremacist — newspaper Dagbladet, arguing that we should have quotas for Muslim immigrants, too.

What started out as radical feminism has thus gradually become egalitarianism, the fight against “discrimination” of any kind, the idea that all groups of people should have an equal share of everything and that it is the state’s responsibility to ensure that this takes place. A prime example of this is Norway’s Ombud for Gender Equality, which in 2006 became The Equality and Anti-discrimination Ombud[5]. The Ombud’s duties are “to promote equality and combat discrimination on the basis of gender, ethnic origin, sexual orientation, disability and age.”

Western feminists have cultivated a culture of victimhood in the West, where you gain political power through your status in the victim hierarchy. In many ways, this is what Political Correctness is all about. They have also demanded, and largely got, a re-writing of the history books to address an alleged historic bias; their world view has entered the school curriculum, gained a virtual hegemony in the media and managed to portray their critics as “bigots.” They have even succeeded in changing the very language we use, to make it less offensive. Radical feminists are the vanguard of PC.

When Muslims, who above all else like to present themselves as victims, enter Western nations, they find that much of their work has already been done for them. They can use a pre-established tradition of claiming to be victims, demanding state intervention and maybe quotas to address this, as well as a complete re-writing of history and public campaigns against bigotry and hate speech. Western feminists have thus paved the way for the forces that will dismantle Western feminism, and end up in bed, sometimes quite literally, with the people who want to enslave them.

Swedish Marxist politician Gudrun Schyman has suggested a bill[6] that would collectively tax Swedish men for violence against women. In a 2002 speech, the same Schyman famously posited that Swedish men were just like the Taliban. A male columnist in newspaper Aftonbladet responded by saying that Schyman was right[7]: All men are like the Taliban.

The irony is that in an Islamic state similar to the one the Taliban established in Afghanistan, certain groups of people, in this case non-Muslims, pay a special punishment tax simply because of who they are, not because of what they earn. Radical feminists such as Ms. Schyman are thus closer to the Taliban than Western men, although I’m pretty sure that irony would be completely missed on them.

Schyman’s battle cry is “Death to the nuclear family!” I have heard the same slogan repeated by young Norwegian feminists in recent years. Schyman seethed that today’s family unit is “built on a foundation of traditional gender roles in which women are subordinate to men. The hierarchy of gender, for which violence against women is the ultimate expression, has been cemented.” “Conservatives want to strengthen the family. I find this of grave concern.”

In the year 2000, Swedish feminist Joanna Rytel and the action group Unf**ked Pussy entered the stage during the live broadcast of the Miss Sweden contest. She also wrote an article called “I Will Never Give Birth to a White Man[8],” for a major Swedish daily, Aftonbladet, in 2004. Rytel explained why she hates white men — they are selfish, exploitative, vain, and sex-crazed — and just to make things clear, she added, “no white men, please... I just puke on them, thank you very much.”

Misandry, the hatred of men, isn't necessarily less prevalent than misogyny, the hatred of women. The difference is that the former is much more socially acceptable.

If all oppression comes from Western men, it becomes logical to try weakening them as much as possible. If you do, a paradise of peace and equality awaits us at the other side of the rainbow. Well congratulations to Western European women. You've succeeded in harassing and ridiculing your own sons into suppressing many of their masculine instincts. To your surprise, you didn't enter a feminist Nirvana, but paved the way for an unfolding Islamic hell.

It is correct, as feminists claim, that a hyper-feminine society is not as destructive as a hyper-masculine society. The catch with a too soft society is that it is unsustainable. It will get squashed as soon as it is confronted by more traditional, aggressive ones. Instead of "having it all," Western women risk losing everything. What are liberal feminists going to do when faced with aggressive gang of Muslim youngsters? Burn their bras and throw the pocket edition of the Vagina Monologues at them?

Perhaps women can succeed in turning their men into doormats, but it will be on the cost of doing so to their nation and to their civilisation as well. According to Italian American feminist Camille Paglia, "If civilisation had been left in female hands, we would still be living in grass huts." That may be an exaggeration, but male energy is definitely a driving force in any dynamic culture.

Muslim anti-female violence in the West is a symptom of the breakdown of the feminist Utopia. Freedoms need to be enforced by violence or the credible threat of violence, or they are meaningless. Even though women can take steps to protect themselves, the primary responsibility for protection will probably always belong to men. Women will thus only have as much freedom as their men are willing and capable of guaranteeing them. It is a major flaw in many feminist theories that they fail to acknowledge this.

The difference between women's rights and women's illusions is defined by a Smith and Wesson, not by a Betty Friedan or a Virginia Wolf.

Writer Lars Hedegaard in Denmark does not buy into the theory that women approve of Muslim immigration out of irrational naivety or ideological conviction. He thinks they simply want it, as he writes in a column entitled "The dream of submission." He does notice, as I do, that women are more likely than men to support parties that are open for more Muslim immigration.

Why is this, considering that there is hardly a single Muslim majority area in the world where women enjoy the same rights as men? And Hedegaard asks a provocative question: Are women more stupid and less enlightened than men, since they in such great numbers are paving the way for their own submission? He comes up with an equally provocative answer: "When women are paving the way for sharia, this is presumably because women want sharia." They don't want freedom because they feel attracted to subservience and subjugation.

The English author Fay Weldon has noted that "For women, there is something sexually very alluring about submission." And as Hedegaard dryly notes, if submission is what many women seek, the feminised Danish men are boring compared to desert sheikhs who won't allow you to go outside without permission. Muslims like to point out that there are more women than men in the West who convert to Islam, and this is in fact partly true. Islam means "submission." Is there something about submission that is more appealing to some women than it is to most men? Do women yield more easily to power?

In a newspaper article about Swedish women converting to Islam[9], the attraction of the Islamic family life seems to be a common feature among women converts. Several of them state that in Islam, the man is more rational and logical, while the woman is more emotional and caring. This means that the woman should be the one to take care of the children and do the housekeeping, while the man should be the one to work and provide for the family. Many of the women feel that their lives lack a sense of purpose, but Christianity does not seem like a relevant alternative to them.

The fixation with looks in our modern society and the tougher living conditions for women, who are supposed to both have a career and do the housekeeping, play a part, too. Which is curious, considering the fact that it was women themselves, encouraged by modern talk show hostesses such as Oprah Winfrey, who talked about "having it all"; it wasn't the men. Men know that nobody can "have it all," you have to give up something to get something. Maybe women have discovered that working life wasn't all that it was cracked up to be? Men do, after all, universally die years before women all over the world.

The plot of novelist Dan Brown's *Da Vinci Code* is that the modern history of Christianity was a big, patriarchal plot to deprive women of the rights they supposedly enjoyed before this, during the age of "the sacred feminine" and the fertility goddesses who were always barefoot and pregnant. But if that's the case, why is it that women make up the majority of Europe's churchgoers? Why do women, out of their own free will, seek out these oppressive, patriarchal religions? Maybe French philosopher Ernest Renan was onto something when he called women "the devout sex." Do women need religion more than men?

Are some feminists simply testing out men's limits in the hope of finding some new balance between the sexes, or are they testing men to find out which men are strong enough to stand up to their demands, and thus which men can stand up to other men on their behalf? I heard one woman who was an ardent feminist in the 1970s later lament how many families they broke up and destroyed. She was surprised at the reaction, or lack of reaction, from men: "We were horrible. Why didn't you stop us?"

In psychiatry, female patients are seen more frequently with self-inflicted wounds or self-destructive behaviour than men, who tend to direct their aggression outwards. It is also a well-known fact that many women blame themselves for abusive husbands, and make excuses for their abusers' behaviour. Has the West adopted some of the negative traits of the female psyche? The newly feminised West gets attacked and assaulted by the Arab and Islamic world, and continues to blame itself, while at the same time be fascinated by its abusers. It is thus behaving in the same way as a self-loathing woman towards an abusive man.

Virginia Woolf in her book *A Room of One's Own* praises the genius of William Shakespeare[10]: "If ever a human being got his work expressed completely, it was Shakespeare. If ever a mind was incandescent, unimpeded, I thought, turning again to the bookcase, it was Shakespeare's mind." "Let me imagine, since facts are so hard to come by, what would have happened had Shakespeare had a wonderfully gifted sister, called Judith, let us say." "His extraordinarily gifted sister, let us suppose, remained at home. She was as adventurous, as imaginative, as agog to see the world as he was. But she was not sent to school. She had no chance of learning grammar and logic, let alone of reading Horace and Virgil." She "killed herself one winter's night and lies buried at some cross-roads where the omnibuses now stop outside the Elephant and Castle."

Feminists claim that the reason why women haven't been as numerous in politics and science as men is due to male oppression of women. Some of this is true. But it is not the whole story. Being male means having to prove something, to achieve something, in a greater way than it does for women. In addition to this, the responsibility for child

rearing will always fall more heavily on women than on men. A modern society may lessen these restraints, but it will never remove them completely. For these practical reasons, it is unlikely that women will ever be as numerous as men in politics or in the highest level in business.

Christina Hoff Sommers, the author of *The War Against Boys*, points out that^[11] “after almost 40 years of feminist agitation and gender-neutral pronouns, it is still men who are far more likely than women to run for political office, start companies, file for patents, and blow things up. Men continue to tell most of the jokes and write the vast majority of editorials and letters to editors. And — fatal to the dreams of feminists who long for social androgyny — men have hardly budged from their unwillingness to do an equal share of housework or childcare. Moreover, women seem to like manly men.”

She also notes that “One of the least visited memorials in Washington is a waterfront statue commemorating the men who died on the Titanic. Seventy-four percent of the women passengers survived the April 15, 1912, calamity, while 80 percent of the men perished. Why? Because the men followed the principle ‘women and children first.’” The monument, an 18-foot granite male figure with arms outstretched to the side, was erected by ‘the women of America’ in 1931 to show their gratitude. The inscription reads: “To the brave men who perished in the wreck of the Titanic. [...] They gave their lives that women and children might be saved.”

Simone de Beauvoir famously said, “One is not born, but becomes a woman.” She meant that they should reject all the inducements of nature, society, and conventional morality. Beauvoir condemned marriage and family as a “tragedy” for women, and compared childbearing and nurturing to slavery.

Strangely enough, after decades of feminism, many Western women are now lamenting the fact that Western men hesitate to get married. Here is columnist Molly Watson^[12]:

We’re also pretty clued up about why our generation is delaying having children — and it has nothing to do with being failed by employers or health planners. Nor, despite endless newspaper features on the subject, does it have much to do with business women putting careers before babies. In my experience, the root cause of the epidemic lies with a collective failure of nerve among men our age. [...] I don’t know a woman of my age whose version of living happily ever after fundamentally hinges on becoming editor, or senior partner, or surgeon, or leading counsel. But faced with a generation of emotionally immature men who seem to view marriage as the last thing they’ll do before they die, we have little option but to wait.

What happened to the slogan “A woman needs a man like a fish needs a bicycle”? I’d just like to remind Ms. Watson that it was in fact the women who started this whole “single is best” culture that now permeates much of the West. Since women initiate most divorces and a divorce can potentially mean financial ruin for a man, it shouldn’t really be too surprising that many men hesitate to get involved at all. As one man put it: “I don’t think I’ll get married again. I’ll just find a woman I don’t like and give her a house.” At the same time, women during the past few decades have made it a lot easier to have a girlfriend without getting married. So women make it riskier to get married and easier to stay unmarried, and then they wonder why men “won’t commit?” Maybe too many women didn’t think all this feminism stuff quite through before jumping on the bandwagon?

The latest wave of radical feminism has severely wounded the family structure of the Western world. It is impossible to raise the birth rates to replacement level before women are valued for raising children, and before men and women are willing to marry in the first place. Human beings are social creatures, not solitary ones. We are created to

live with partners. Marriage is not a “conspiracy to oppress women”, it’s the reason why we’re here. And it’s not a religious thing, either. According to strict, atheist Darwinism, the purpose of life is to reproduce.

A study from the United States[13] identified the main barriers to men tying the knot. Heading the list was their ability to get sex without marriage more easily than in the past. The second was that they can enjoy the benefits of having a wife by cohabiting rather than marrying. The report lends weight to remarks by Ross Cameron, the parliamentary secretary to the Minister for Family and Community Services, who chided Australian men, blaming Australia’s looming fertility crisis on men’s commitment phobia. “The principal reason young women say they don’t get around to having children is they can’t find a bloke they like who is willing to commit,” he said. “This commitment aversion in the Australian male is a real problem.”

Barbara Boyle Torrey and Nicholas Eberstadt write about[14] a significant divergence in fertility between Canada and the U.S.: “The levels of Canadian and American long-term trends in age of first marriage, first births, and common-law unions are consistent with the divergence in total fertility rates in the two countries. But the divergence in none of these proximate variables is large enough to explain the much larger divergence in fertility.” “Changing values in the U.S. and Canada may be contributing to the fertility divergence. The stronger notional role of men in U.S. families and the greater religiosity of Americans are positively associated with fertility, and the latter is also a strong predictor of negative attitudes toward abortion. Women in Canada enter common-law unions more often, wait longer than American women to marry, and have children later and less often.”

In Europe, Newsweek writes about[15] how packs of wolves are now making a comeback in regions of Central Europe: “A hundred years ago, a burgeoning, land-hungry population killed off the last of Germany’s wolves.” “Our postcard view of Europe, after all, is of a continent where every scrap of land has long been farmed, fenced off and settled. But the continent of the future may look rather different. “Big parts of Europe will renaturalise,” says Reiner Klingholz, head of the Berlin Institute for Population Development. Bears are back in Austria. In Swiss alpine valleys, farms have been receding and forests are growing back in. In parts of France and Germany, wildcats and ospreys have re-established their range.”

“In Italy, more than 60 percent of the country’s 2.6 million farmers are at least 65 years old. Once they die out, many of their farms will join the 6 million hectares (one third of Italian farmland) that has already been abandoned.” “With the EU alone needing about 1.6 million immigrants a year above its current level to keep the working-age population stable between now and 2050, a much more likely source of migrants would be Europe’s Muslim neighbours, whose young populations are set to almost double in that same time.”

It is numbers like these that have induced Phillip Longman to foresee “the Return of Patriarchy[16]” and proclaim that “conservatives will inherit the Earth:”

“Among states that voted for President George W. Bush in 2004, fertility rates are 12 percent higher than in states that voted for Sen. John Kerry.” “It turns out that Europeans who are most likely to identify themselves as “world citizens” are also those least likely to have children.” “The great difference in fertility rates between secular individualists and religious or cultural conservatives augurs a vast, demographically driven change in modern societies.” “Tomorrow’s children, therefore, will be for the most part descendants of a comparatively narrow and culturally conservative segment of society.”

"In addition to the greater fertility of conservative segments of society, the rollback of the welfare state forced by population aging and decline will give these elements an additional survival advantage." "People will find that they need more children to insure their golden years, and they will seek to bind their children to them through inculcating traditional religious values."

This last point is worth dwelling with. The elaborate welfare state model in Western Europe is frequently labelled as "the nanny state," but perhaps it could also be named "the husband state." Why? Well, in a traditional society, the role of men and husbands is to physically protect and financially provide for their women. In our modern society, part of this task has simply been "outsourced" to the state, which helps explain why women in general give a disproportionate support to high taxation and pro-welfare state parties. The state has simply become a substitute husband, upheld by taxation of their ex-husbands.

It should be mentioned that if this welfare state should for some reason cease to function[17], for instance due to economic and security pressures caused by Muslim immigration, Western women will suddenly discover that they are not quite as independent from men as they like to think. In this case, it is conceivable that we will see a return to the modern traditional "provide and protect" masculinity, as people, and women in particular, will need the support of the nuclear and extended family to manage.

Another issue is that although countries such as Norway and Sweden like to portray themselves as havens of gender equality, I have heard visitors to these countries comment that the sexes are probably further apart here than anywhere else in the world. And I readily believe that. Radical feminism has bred suspicion and hostility, not cooperation. And what's more, it has no in any way eradicated the basic sexual attraction between feminine women and masculine men. If people do not find this in their own country, they travel to another country or culture to find it, which in our age of globalisation is easier than ever. A striking number of Scandinavian men find their wives in East Asia, Latin America or other nations with a more traditional view of femininity, and a number of women find partners from more conservative countries, too. Not everyone, of course, but the trend is unmistakable and significant. Scandinavians celebrate "gender equality," and travel to the other side of the world to find somebody actually worth marrying.

To sum it up, it must be said that radical feminism has been one of the most important causes of the current weakness of Western civilisation, both culturally and demographically. Feminists, often with a Marxist world view, have been a crucial component in establishing the suffocating public censorship of Political Correctness in Western nations. They have also severely weakened the Western family structure, and contributed to making the West too soft and self-loathing to deal with aggression from Muslims.

Although feminism may have strayed away into extremism, that does not mean that all of its ideas are wrong. The women's movement will make lasting changes. Women have occupied positions considered unthinkable only a few decades ago. Some things are irreversible.

Women pretty much run men's private lives. Marriage used to be a trade: Female nurturing and support for male financial and social security. In a modern world, women may not need men's financial support quite as much as they did before, while men need women's emotional support just as much as we have always done. The balance of power has changed in favor of women, although this situation may not last forever. This does not have to be bad. Women still want a partner. But it requires men to be more focused on doing their best.

A study by scientists at the University of Copenhagen concludes that divorce is closely linked to poor health, especially among men[18]. The research indicates that the death rate for single or divorced males aged 40-50 is twice as high as for other groups. The research has taken into account whether there are other factors that could lead to an early death — such as a mental illness and having grown up under poor social conditions. “Considering the high amount of children growing up in broken homes we do believe that the study is very relevant. “It proves that divorce can have a serious consequence,” and that we may need a prevention strategy. John Aasted Halse, psychologist and author of numerous books about divorce, agrees.

The apparent contradiction between female dominance on the micro level and male dominance on the macro level cannot be easily explained within the context of a “weaker/stronger sex”. I will postulate that being male first of all is some kind of nervous energy, something you need to prove. This will have both positive and negative results. Male numerical dominance in science and politics, as well as in crime and war, is linked to this. Women do not have this urge to prove themselves as much as men do. In some ways, this is a strength. Hence I think the terms “The Restless Sex” for men and “The Self-Contained Sex” for women are more appropriate and explain the differences better.

Daniel Pipes keeps saying that the answer to radical Islam is moderate Islam. There may not be any such thing as a moderate Islam, but there just might be a moderate feminism, and a mature masculinity to match it. In the book *Manliness*, Harvey C. Mansfield offers what he calls a modest defence of manliness. As he says, “Manliness, however, seems to be about fifty-fifty good and bad.” Manliness can be noble and heroic, like the men on the Titanic who sacrificed their lives for “women and children first,” but it can also be foolish, stubborn, and violent. Many men will find it offensive to hear that Islamic violence and honour killings have anything to do with masculinity, but it does. Islam is a compressed version of all the darkest aspects of masculinity. We should reject it. Men, too, lose their freedom to think and say what they want in Islam, not just women.

However, even a moderate version of feminism could prove lethal to Islam. Islam survives on the extreme subjugation of women. Deprived of this, it will suffocate and die. It is true that the West still hasn’t found the formula for the perfect balance between men and women in the 21st century, but at least we are working on the issue. Islam is stuck in the 7th century. Some men lament the loss of a sense of masculinity in a modern world. Perhaps a meaningful one could be to make sure that our sisters and daughters grow up in a world where they have the right to education and a free life, and protect them against Islamic barbarism. It’s going to be needed.

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2.10 Feminism Leads to the Oppression of Women

Fjordman

According to Heather MacDonald[1], the feminist takeover of Harvard is imminent. The university is about to name as its new president radical feminist Drew Gilpin Faust, following Lawrence Summers's all-too-brief reign. Summers's recklessly honest speculations about women in science strengthened the feminist hold on faculty hiring and promotions. The Task Force won a \$50 million commitment to increase faculty "diversity efforts" at Harvard.

As University President, Lawrence Summers in 2005 gave a speech[2] where he dared to suggest that innate differences between men and women could explain why men hold more seats as top scientists than women. This is a plausible thesis. According to Dr Paul Irwing[3]

at Manchester University, there are twice as many men with an IQ of 120-plus as there are women, and 30 times as many with an IQ of 170-plus. There are other studies that indicate similar, disproportionate numbers of men among those with extremely high intelligence.

Besides, even though Summers may have been wrong, it is dangerous to embark on a road where important issues are not debated at all. One of the hallmarks of Western civilisation has been our thirst for asking questions about everything. Political Correctness is thus anti-Western both in its form and in its intent. It should be noted that in this case, feminists formed the vanguard of PC[4], the same ideology that has blinded our universities to the Islamic threat.

It makes it even worse when we know that other feminists in academia assert that the veil, or even the burka, represents "an alternative feminism." Dr. Wairimu Njambi is an Assistant Professor of "Women's Studies" at the Florida Atlantic University. Much of her scholarship is dedicated to advancing the notion that the cruel practice of female genital mutilation (FGM) is actually a triumph for Feminism and that it is hateful to suggest otherwise. According to Njambi "anti-FGM discourse perpetuates a colonialist assumption by universalising a particular western image of a 'normal' body and sexuality."

Harvard university recently received a \$20 million donation[5] from Prince Al-Waleed bin Talal bin Abdul Aziz Al-Saud, a member of the Saudi Royal Family, to finance Islamic studies. This will no doubt be used to influence the curriculum to make it friendlier and less "Islamophobic." Senior Western institutions for higher education such as Harvard are thus simultaneously serving as outlets for Saudi Islamic propaganda and for left-wing radical feminists. This may on the surface look like quite a paradox, but in different ways both groups discredit traditional Western culture by highlighting its "history of oppression and injustice," and they both stifle ideological dissent and suppress criticism of their holy doctrines. Perhaps feminists failed to listen to fellow Harvard Professor Charles Fried, who has warned[6] that "The greatest enemy of liberty has always been some vision of the good."

Feminism has hurt us by encouraging public accept for intellectual hypocrisy, which later paved the way for Islamic infiltration. The official mantra is that men and women are not just equal but identical, but at the same time that women are also somehow superior. Both of these claims cannot, logically speaking, be true at the same time, yet both are being made simultaneously. This gross double standard closely mirrors that of multiculturalism, where all cultures are equal but Western culture is inferior and evil.

This is a technique labelled Repressive Tolerance by the cultural Marxist Herbert Marcuse in 1965. Briefly speaking, those who are deemed to belong to "dominant" groups of

society should have their freedom of speech suppressed by progressives and radicals, and simply be denied access to discussion forums, in order to rectify the "institutional oppression" in society. Marcuse's ideas[7] had a huge impact in the 1960s and 70s. He also advocated free sex without any constraints as a method of freeing people from religious morality.

Prof. Bernard Lewis warned[8] in *The Jerusalem Post* that Islam could soon be the dominant force in a Europe "Europeans are losing their own self-confidence," he said. "They have no respect for their own culture" and have "surrendered" on every issue with regard to Islam in a mood of "self-abasement and political correctness." Although Mr. Lewis did not say so, this is to a significant extent the result of decades of demonisation by left-wing academics, including radical feminists. The goal of radical feminism was never about equality between the sexes, it was about the destruction of the nuclear family and of the power structures of society in general.

As Ellen Willis, self-proclaimed democratic socialist and founder of *Redstockings*, a radical feminist group from 1969, stated[9] to left-wing *The Nation* in 1981: "Feminism is not just an issue or a group of issues, it is the cutting edge of a revolution in cultural and moral values. [...] The objective of every feminist reform, from legal abortion [...] to child-care programs, is to undermine traditional family values." Feminist icon Simone de Beauvoir stated[10] that "no woman should be authorised to stay at home to raise her children [...] because if there is such a choice, too many women will make that one."

Well, after two generations of Second Wave Feminism, Ms. Willis and Ms. Beauvoir have had their way: The West has skyrocketing divorce rates and plummeting birth rates, leading to a cultural and demographic vacuum that makes us vulnerable to a take-over by... Islam. And feminists still aren't satisfied.

Toy researcher Anders Nelson at Sweden's Royal Institute of Technology has warned[11] that toys have become increasingly gender-segregated over the past fifteen years: "People often explain [their toy purchases] by saying that boys and girls want different things. But in order for children to be able to reflect on [the toys] they receive, adults have to open their eyes to [inherent gender] structures. To children, these [gender] roles are more unquestioned and instinctual." Mr. Nelson encouraged parents to give more gender neutral Christmas presents. In other words, no Barbie dolls for girls and no cars for boys. This is the result of a culture destroyed by Political Correctness.

Swedish Marxist politician Gudrun Schyman has suggested[12] a bill that would collectively tax Swedish men for violence against women. In a 2002 speech, the same Schyman famously posited that Swedish men were just like the Islamic Taliban regime in Afghanistan. A male columnist in national newspaper *Aftonbladet* responded by saying that Schyman was right: All men are like the Taliban.

Misandry, the hatred of men, isn't necessarily less prevalent than misogyny, the hatred of women. The difference is that the former is much more socially acceptable.

When young politician Kjetil Vevle showed up for a meeting[13] planning the demonstrations at that year's protests at the International Women's Day on 8 March in the city of Bergen, Norway, he was told that men didn't have voting rights at the meeting even though they were passionate feminists. The leaders didn't think there was any cause for complaints, as the men had generously been awarded the right to voice their opinion, just not the right to make decisions.

Although countries such as Norway and Sweden like to portray themselves as havens of gender equality[14], I have heard visitors comment that the sexes are probably further apart here than anywhere else in the world. Radical feminism has bred suspicion and hostility, not cooperation. And it has no in any way eradicated the basic sexual attraction

between feminine women and masculine men. If people do not find this in their own country, they travel to another country to find it, which is now easier than ever. A striking number of Scandinavian men find their wives in East Asia, Latin America or other nations with a more traditional view of femininity, and a number of women find partners from more conservative countries, too. Not everyone, of course, but the trend is unmistakable. Scandinavians celebrate "gender equality" and travel to the other side of the world to find somebody actually worth marrying.

Norway and Sweden are countries with extremely high divorce rates. Boys grow up in an atmosphere where masculinity is demonised, attend a school system where they are viewed as deficient girls and are told by the media that men are obsolete and will soon be rendered extinct anyway.

A feminist culture will eventually end up being squashed, because the men have either become too demoralised and weakened to protect their women, or because they have become so fed-up with incessant ridicule that they just don't care anymore. If Western men are pigs and "just like the Taliban" no matter what we do, why bother? Western women will then be squashed by more aggressive men from other cultures, which is exactly what is happening[15] in Western Europe now. The irony is that when women launched the Second Wave of Feminism in the 1960s and 70s, they were reasonably safe and, in my view, not very oppressed. When the long-term effects of feminism finally set in, Western women may very well end up being genuinely oppressed under the boot of Islam. Radical feminism thus leads to oppression of women.

I wonder whether Virginia Wolf saw this coming. Maybe if she were alive today, she would hail the Islamic veil as an "alternative road to feminism" and write a book called *A Burka of One's Own*. With some luck, it might even have earned her a Diversity Scholarship at Harvard.

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2.11 What is the Cause of Low Birth Rates?

By Fjordman

What causes low birth rates? I have debated this issue at some length with blogger "Conservative Swede". Among the reasons frequently cited are the welfare state, feminism and secularism. However, if you look closely at the statistics from various countries, the picture gets quite complex, and there doesn't appear to be an automatic correlation between low birth rates and any one of these factors.

The United States has the highest birth rates in the West, but this is largely due to ethnic minorities. If you compare white Americans to white Europeans, the American birth rate is somewhat higher than those of the Scandinavian nanny states, but still lower than replacement level. Scandinavian countries such as Norway and Sweden do have elaborate welfare states, high degrees of feminism and are not very religious, yet have some of the highest birth rates in the Western world (though still below replacement level.) They are certainly much higher than those in Catholic Poland, perhaps the most conservative religious country in Europe. And they are much higher than those of South Korea, which has more traditional sex roles and where Christianity is booming these days.

The gap between the Western world and the Islamic world[1] in birth rates is clearly caused by religious factors, but the differences between industrialised nations are far more difficult to explain. If the cause is not welfarism, feminism or secularism, then what is it?

Making mums: Can we feed the need to breed? Canada has a baby deficit. Will paying women to have more kids help?[2]

How strange, then, that just as the mummy industry is booming, we're in the grips of a baby bust. Canada's fertility rate has been in a free fall for decades. In recent years, though, it has hovered at an all-time low of roughly 1.5 children per woman (we need 2.1 if we're going to replace ourselves). Social analysts pin it on some jumble of female education and fiscal autonomy, secularisation, birth control, *Sex and the City*, a heightened desire for personal freedom, and increasing uncertainty about bringing a child into a world plagued by terrorism, global warming and Lindsay Lohan. In a hyper-individualistic, ultra-commodified culture like ours, motherhood, for better and worse, is less a fact of life than just another lifestyle choice.

All over the developed world, the same pattern is apparent. Russia, Britain, Ireland, Australia, Spain, Italy and dozens of other countries are contending with fertility rates well below replacement levels. Forty per cent of female university graduates in Germany are childless. In Japan, where the birth rate has sunk to a record low of 1.26, family planning groups are blaming the Internet, charging that fertile men and women are spending too much time online, and not enough having sex.

Making Kids Worthless: Social Security's Contribution to the Fertility Crisis[3]

Many people nowadays find it hard to see why anyone would have children for the sake of old-age security. Surely, they think, people have children just because they like it. Still, they often hear people say they would like to have more children, but they cannot afford it. Moreover, people in less developed countries seem to afford large families, even though their real incomes barely reach subsistence levels.

What can account for these seemingly conflicting observations? The fact that in the absence

of social security, the extended family is an informal social insurance mechanism that renders childbearing economically beneficial. But in countries with large social security systems, people no longer have an old-age security motive for fertility, precisely because social security has made fertility economically unwise.

Of course, social security is not the only reason for declining fertility rates. For one thing, the welfare state undermines the family in many other ways too, such as compulsory public education that seeks to replace family loyalty with allegiance to the state. Moreover, the old-age security motive for fertility should become weaker when other ways of providing for old age become available...

One can also look at differences among the developed Western countries. Among these countries, there are practically no differences in infant mortality rates, female labour force participation rates, and other standard explanations of the fertility decline. Yet total fertility rates differ widely — and exactly in the way predicted by the size of social security systems. The United States has a fertility rate of 2.09, whereas the European Union has an average of 1.47.

Also within Europe, where social security benefits are dangerously generous, there are differences among countries. Some of the most generous schemes are found in Germany, France, and the Mediterranean countries — as are the lowest fertility rates in the region. On the surface, it is surprising to find this in countries that used to be family-oriented and fervently Catholic. However, economic incentives shape behaviour, and behaviour shapes culture...

The best solution is also the simplest: get the state out of the way.

Death by secularism: Some statistical evidence[4]

Infertility is killing off the secular world, a number of writers have observed, including Phillip Longman, whose 1994 book *The Empty Cradle* I reviewed last year. In the former Soviet empire, where atheism reigned as state policy for generations, the United Nations forecasts extreme declines in population by 2050, ranging from 22% for the Russian Federation to nearly 50% for the Ukraine. Secular western Europe will lose 4% to 12% of its population, while the population of the churchgoing United States continues to grow. Is secularism at fault? The numbers do not suggest otherwise.

Humankind cannot abide the terror of mortality without the promise of immortality, I have argue in the past. In the absence of religion human society sinks into depressive torpor. Secular society therefore is an oxymoron, for the death of religion leads quickly enough to the death of society itself.

Why Europe chooses extinction[5]

Demographics is destiny. Never in recorded history have prosperous and peaceful nations chosen to disappear from the face of the earth. Yet that is what the Europeans have chosen to do. Back in 1348 Europe suffered the Black Death, a combination of bubonic plague and likely a form of mad cow disease, observes American Enterprise Institute scholar Ben Wattenberg. "The plague reduced the estimated European population by about a third. In the next 50 years, Europe's population will relive — in slow motion — that plague demography, losing about a fifth of its population by 2050 and more as the decades roll on."

Bring back that Old Time Religion[6]

[S]ecularism promotes a more short term and hedonistic attitude towards life. Since secular people have little faith in God or an after life, the tendency is for them to adopt the attitude of "Eat, drink and be merry, for tomorrow we die". Of course, not all secular people are like that. But in general, secularism promotes such attitudes.

Their time horizon is therefore their own lifetime. Religious people on the other hand are more long term. Their eyes are on eternity. If you go to Europe, you will come across many Cathedrals that took centuries to build. For example, Cologne Cathedral took more than 300 years to complete.

Why did the Medieval Christians start a project that none of them would live to see its completion? The answer is that they look to the hereafter. Their desire was to please God and go to heaven. They say that faith can move mountains. Here a mountain of stone was literally moved to build the great Cathedrals of Europe.

But what of the secular people in now post-Christian Europe? What are the economic consequences of people whose time frame is simply the rest of their lives?

For a start, they (in general) want to enjoy their lives to the hilt. For some, this could mean early retirement with loss of still productive workers to the economy. For others, it could mean fewer or no children for children means responsibility and a tax on their resources which could be used to indulge themselves. Statistics from America have shown that regular church goers tend to have more children than those that seldom attend church.

So the question becomes: do we make demands on individuals and possibly restrict individual liberty to encourage breeding, introduce new forms of incentives or do we invest billions in developing artificial wombs and contract the parenting out to a new population industry? Perhaps we should go back to third world conditions and values to increase fertility rates?

The main problem is the working women. I'm not against it. I'm all for it in fact. The thing is, there's a lot of women who want to have kids but can't because they'd reduce their income without reducing their outgoings, which is now increasingly a result of taxes and interest payments. So they work, and reason that they can have kids at a later age, not realising that the statistics for fertility after the age of 30 look dire at best.

Personally, I think the following incentive would prove to be successful:

The state invests in/buys/builds X amount of housing units (designed for a family with 3 children). All married couples who has three children will have a prerogative to one of these housing units immediately after the third child is born. They have the right to live in this housing unit until their youngest child is 18. If the couple breaks up the family forfeits their right to the housing unit and are forced to move out. This will both work as a great incentive for family unity and encourage people to have more than 2 children. It will also lessen the financial pressure on the mother to have a full time job while caring for 3 or more children. The housing units should be more attractive than the national standard (as the main point is to make them attractive enough) and could include free kindergartens located on the ground floor. If needed, more incentives can be added to the "housing unit incentive" for families with 3 or more children, until we reach an average birth rate of 2,1 or even up to 2,5 if desired. Obviously, a project of this magnitude would require visionary leaders which today's Western European countries lack.

The above solution isn't perfect, but it's a simple and effective method which would most likely increase that country's birth rate considerably (and contribute to family unity). However, a method like this would prove to be too effective and would therefore

undermine the current justification of multiculturalism (the core mantra: we need more Muslims to replace our aging populations!).

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2.12 The Fatherless Civilisation

By Fjordman

"An autopsy of history would show that all great nations commit suicide. "

Arnold Toynbee

American columnist Diana West recently released her book *The Death of the Grown-up*, where she traces the decline of Western civilisation to the permanent youth rebellions of the past two generations. The decade from the first half of the 1960s to the first half of the 1970s was clearly a major watershed in Western history, with the start of non-Western mass immigration in the USA, the birth of Eurabia in Western Europe and the rise of multiculturalism and radical Feminism.

The paradox is that the people who viciously attacked their own civilisation had enjoyed uninterrupted economic growth for decades, yet embraced Marxist-inspired ideologies and decided to undermine the very society which had allowed them to live privileged lives. Maybe this isn't as strange as it seems. Karl Marx himself was aided by the wealth of Friedrich Engels, the son of a successful industrialist.

This was also the age of decolonisation in Western Europe and desegregation in the USA, which created an atmosphere where Western civilisation was seen as evil. Whatever the cause, we have since been stuck in a pattern of eternal opposition to our own civilisation. Some of these problems may well have older roots, but they became institutionalised to an unprecedented degree during the 1960s.

According to Diana West[1], the organising thesis of her book "is that the unprecedented transfer of cultural authority from adults to adolescents over the past half century or so has dire implications for the survival of the Western world." Having redirected our natural development away from adulthood and maturity in order to strike the pop-influenced pose of eternally cool youth – ever-open, non-judgmental, self-absorbed, searching for (or just plain lacking) identity – we have fostered a society marked by these same traits. In short: Westerners live in a state of perpetual adolescence, but also with a corresponding perpetual identity crisis. West thinks maturity went out of style in the rebellious 1960s, "the biggest temper tantrum in the history of the world," which flouted authority figures of any kind.

She also believes that although the most radical break with the past took place during the 60s and 70s, the roots of Western youth culture are to be found in the 1950s with the birth of rock and roll music, Elvis Presley and actors such as James Dean. Pop group The Beatles embodied this in the early 60s, but changed radically in favor of drugs and the rejection of established wisdom as they approached 1970, a shift which was reflected in the entire culture.

Personally, one of my favourite movies from the 1980s was Back to the Future. In one of the scenes, actor Michael J. Fox travels in time from 1985 to 1955. Before he leaves 1985, he hears the slogan "Re-elect Mayor....Progress is his middle name." The same slogan is repeated in 1955, only with a different name. Politics is politics in any age. Writers Robert Zemeckis and Bob Gale have stated that they chose the year 1955 as the setting of the movie because this was the age of the birth of teen culture: This was when the teenager started to rule, and he has ruled ever since.

As West says[2], many things changed in the economic boom in the decades following the Second World War: "When you talk about the postwar period, the vast new affluence is a big factor in reorienting the culture to adolescent desire. You see a shift in cultural authority going to the young. Instead of kids who might take a job to be able to help with household expenses, all of a sudden that pocket money was going into the manufacture of a massive new culture. That conferred such importance to a period of adolescence that had never been there before." After generations of this celebration of youth, the adults have no confidence left: "Kids are planning expensive trips, going out unchaperoned, they are drinking, debauching, absolutely running amok, yet the parents say, 'I can't do anything about it.' Parents have abdicated responsibilities to give in to adolescent desire."

She believes that "Where womanhood stands today is deeply affected by the death of grown-up. I would say the sexualised female is part of the phenomenon I'm talking about, so I don't think they're immune to the death of the grown-up. Women are still emulating young fashion. Where sex is more available, there are no longer the same incentives building toward married life, which once was a big motivation toward the maturing process."

Is she right? Have we become a civilisation of Peter Pans refusing to grow up? Have we been cut off from the past by disparaging everything old as outmoded? I know blogger Conservative Swede, who likes Friedrich Nietzsche, thinks we suffer from "slave morality," but I sometimes wonder whether we suffer from child morality rather than slave morality. However, there are other forces at work here as well.

The welfare state encourages an infantilisation of society where people return to childhood by being provided for by others. This creates not just a culture obsessed with youth but with adolescent irresponsibility. Many people live in a constant state of rebellion against not just their parents but their nation, their culture and their civilisation.

Writer Theodore Dalrymple thinks[3] one reason for the epidemic of self-destructiveness in Western societies is the avoidance of boredom: "For people who have no transcendent purpose to their lives and cannot invent one through contributing to a cultural tradition (for example), in other words who have no religious belief and no intellectual interests to stimulate them, self-destruction and the creation of crises in their life is one way of warding off meaninglessness."

According to him, what we are seeing now[4] is "a society in which people demand to behave more or less as they wish, that is to say whimsically, in accordance with their kaleidoscopically changing desires, at the same time as being protected from the natural consequences of their own behaviour by agencies of the state. The result is a combination of Sodom and Gomorrah and a vast and impersonal bureaucracy of welfare."

The welfare state deprives you of the possibility of deriving self-respect from your work. This can hurt a person's self-respect, but more so for men than for women because masculine identity is closely tied to providing for others. Stripped of this, male self-respect declines and society with it. Dalrymple also worries about the end of fatherhood, and believes that the worst child abusers[5] are governments promoting the very circumstances in which child abuse and neglect are most likely to take place: "He who promotes single parenthood is indifferent to the fate of children." Fatherhood scarcely exists, except in the merest biological sense:

"I worked in a hospital in which had it not been for the children of Indian immigrants, the illegitimacy rate of children born there would have approached one hundred per cent. It became an almost indelicate question to ask of a young person who his or her father was; to me, it was still an astounding thing to be asked, 'Do you mean my father now, at the moment?' as if it could change at any time and had in fact changed several times before."

This is because "women are to have children merely because they want them, as is their government-given right, irrespective of their ability to bring them up, or who has to pay for them, or the consequences to the children themselves. Men are to be permanently infantilised, their income being in essence pocket money for them to spend on their enjoyments, having no serious responsibilities at all (beyond paying tax). Henceforth, the state will be father to the child, and the father will be child of the state."

As Swedish writer Per Bylund explains[6]: "Most of us were not raised by our parents at all. We were raised by the authorities in state daycare centers from the time of infancy; then pushed on to public schools, public high schools, and public universities; and later to employment in the public sector and more education via the powerful labour unions and their educational associations. The state is ever-present and is to many the only means of survival – and its welfare benefits the only possible way to gain independence."

Though Sweden is arguably an extreme case, author Melanie Phillips notices[7] the same trends in Britain, too: "Our culture is now deep into uncharted territory. Generations of family disintegration in turn are unravelling the fundamentals of civilised human behaviour. Committed fathers are crucial to their children's emotional development. As a result of the incalculable irresponsibility of our elites, however, fathers have been seen for the past three decades as expendable and disposable. Lone parenthood stopped being a source of shame and turned instead into a woman's inalienable right. The state has provided more and more inducements to women – through child benefit, council flats and other welfare provision – to have children without committed fathers. This has produced generations of women-only households, where emotionally needy girls so often become hopelessly inadequate mothers who abuse and neglect their own children – who, in turn, perpetuate the destructive pattern. This is culturally nothing less than suicidal."

I sometimes wonder whether the modern West, and Western Europe in particular, should be dubbed the Fatherless Civilisation. Fathers have been turned into a caricature and there is a striking demonisation of traditional male values. Any person attempting to enforce rules and authority, a traditional male preserve, is seen as a Fascist and ridiculed, starting with God the Father. We end up with a society of vague fathers who can be replaced at the whim of the mothers at any given moment. Even the mothers have largely abdicated, leaving the upbringing of children to schools, kindergartens and television. In fashion and lifestyle, mothers imitate their daughters, not vice versa.

The elaborate welfare state model in Western Europe is frequently labelled "the nanny state," but perhaps it could also be named "the husband state." Why? Well, in a traditional society, the role of men was to physically protect and financially provide for their women. In our modern society, part of this task has been "outsourced" to the state,

which helps explain why women in general give disproportionate support to high taxation and pro-welfare state parties. According to anthropologist Lionel Tiger, the ancient unit of a mother, a child and a father has morphed from monogamy into "bureaugamy," a mother, a child and a bureaucrat. The state has become a substitute husband. In fact, it doesn't replace just the husband, it replaces the entire nuclear and extended family, raises the children and cares for the elderly.

Øystein Djupedal, Minister of Education and Research from the Socialist Left Party and responsible for Norwegian education from kindergartens via high schools to PhD level, has stated[8]: "I think that it's simply a mistaken view of child-rearing to believe that parents are the best to raise children. 'Children need a village,' said Hillary Clinton. But we don't have that. The village of our time is the kindergarten." He later retracted this statement, saying that parents have the main responsibility for raising children, but that "kindergartens are a fantastic device for children, and it is good for children to spend time in kindergarten before [they] start school."

The problem is that some of his colleagues use the kindergarten as the blueprint for society as a whole, even for adults. In the fall of 2007, Norway's center-left government issued a warning to 140 companies that still hadn't fulfilled the state-mandated quota of 40 percent women on their boards of directors. Equality minister Karita Bekkemellem stated[9] that companies failing to meet the quota will face involuntary dissolution, despite the fact that many are within traditionally male-oriented branches like the offshore oil industry, shipping and finance. She called the law "historic and radical" and said it will be enforced.

Bekkemellem is thus punishing the naughty children who refuse to do as Mother State tells them to, even if these children happen to be private corporations. The state replaces the father in the sense that it provides for you financially, but it acts more like a mother in removing risks and turning society into a cozy, regulated kindergarten with ice cream and speech codes.

Blog reader Tim W. thinks[10] women tend to be more selfish than men vis-a-vis the opposite sex: "Men show concern for women and children while women.... well, they show concern for themselves and children. I'm not saying that individual women don't show concern for husbands or brothers, but as a group (or voting bloc) they have no particular interest in men's well-being. Women's problems are always a major concern but men's problems aren't. Every political candidate is expected to address women's concerns, but a candidate even acknowledging that men might have concerns worth addressing would be ostracised." What if men lived an average of five years and eight months longer than women? Well, if that were the case, we'd never hear the end of it: "Feminists and women candidates would walk around wearing buttons with 'five years, eight months' written on them to constantly remind themselves and the world about this horrendous inequity. That this would happen, and surely it would, says something about the differing natures of male and female voters."

Bernard Chapin interviewed Dr. John Lott[11] at Frontpage Magazine. According to Lott, "I think that women are generally more risk averse than men are and they see government as one way of providing insurance against life's vagaries. I also think that divorced women with kids particularly turn towards government for protection. Simply giving women the right to vote explained at least a third of the growth in government for about 45 years."

He thinks this "explains a lot of the government's growth in the US but also the rest of the world over the last century. When states gave women the right to vote, government spending and tax revenue, even after adjusting for inflation and population, went from not growing at all to more than doubling in ten years. As women gradually made up a greater and greater share of the electorate, the size of government kept on increasing.

This continued for 45 years as a lot of older women who hadn't been used to voting when suffrage first passed were gradually replaced by younger women. After you get to the 1960s, the continued growth in government is driven by higher divorce rates. Divorce causes women with children to turn much more to government programs." The liberalisation of abortion also led to more single parent families.

Diana West thinks what we saw in the counterculture of the 1960s was a leveling^[12] of all sorts of hierarchies, both of learning and of authority. From that emerged the leveling of culture and by extension multiculturalism. She also links this trend to the nanny state:

"In considering the strong links between an increasingly paternalistic nanny state and the death of the grown-up, I found that Tocqueville (of course) had long ago made the connections. He tried to imagine under what conditions despotism could come to the United States. He came up with a vision of the nation characterised, on the one hand, by an 'innumerable multitude of men, alike and equal, constantly circling around in pursuit of the petty and banal pleasures with which they glut their souls,' and, on the other, by the 'immense protective power' of the state. 'Banal pleasures' and 'immense state power' might have sounded downright science-fictional in the middle of the 19th century; by the start of the 21st century, it begins to sound all too familiar. Indeed, speaking of the all-powerful state, he wrote: 'It would resemble parental authority if, fatherlike, it tried to prepare its charges for a man's life, but, on the contrary, it only tries to keep them in perpetual childhood.' Perhaps the extent to which we, liberals and conservatives alike, have acquiesced to our state's parental authority shows how far along we, as a culture, have reached Tocqueville's state of 'perpetual childhood.'"

This problem is even worse in Western Europe, a region with more elaborate welfare states than the USA and which has lived under the American military umbrella for generations, thus further enhancing the tendency for adolescent behaviour.

The question, which was indirectly raised by Alexis de Tocqueville in the 1830s in his book *Democracy in America*, is this: If democracy of universal suffrage means that everybody's opinion is as good as everybody else's, will this sooner or later turn into a society where everybody's choices are also as good as everybody else's, which leads to cultural relativism? Tocqueville wrote at a time when only men had the vote. Will universal suffrage also lead to a situation where women vote themselves into possession of men's finances while reducing their authority and creating powerful state regulation of everything?

I don't know the answer to that. What I do know is that the current situation isn't sustainable. The absence of fatherhood has created a society full of social pathologies, and the lack of male self-confidence has made us easy prey for our enemies. If the West is to survive, we need to reassert a healthy dose of male authority. In order to do so we need to roll back the welfare state. Perhaps we need to roll back some of the excesses of Western Feminism^[13], too.

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2.13 The Western European cultural Marxist/multiculturalist intellectual elite – who are they?

Cultural Marxists, suicidal humanists or capitalist globalists are all multiculturalists. "Multiculturalist" is a label for individuals who support multiculturalism (what was earlier referred to as "social engineering"); the European hate ideology which was created to destroy our European cultures, national cohesion and Christendom (in other words Western civilisation itself). Most people still use the more known stereotypical labels such as: "socialists", collectivists, feminists, humanists, egalitarians, gay and disability activists, animal rights activists, environmentalists etc. However, not all from the given groups are to be considered cultural Marxists. The common factor for the definition of cultural Marxists is their support to multiculturalism, a political ideology which have allowed Islamic demographic warfare to be initiated.

The group referred to as cultural Marxists/multiculturalists consist of politicians, primarily from the alliance of European political parties known as "the MA 100" (political parties in Western Europe who support multiculturalism) and EU parliamentarians. They are elected and non-elected parliamentarians, their advisors and any public and/or corporate servant who has been and still are indirectly or directly implicated in justifying of propagating multiculturalism.

They consist of individuals from various professional groups (but not limited to): politicians, political advisors, leaders in various NGOs, journalists, teachers, university professors, various school/university board members, publicists, radio commentators, writers of fiction, cartoonists, and artists. It also includes many individuals from professional groups such as: technicians, scientists, doctors and even Church leaders. These intellectuals are the organs which modern society has developed for spreading knowledge and ideas, and it is their convictions and opinions which operate as the sieve through which all new conceptions must pass before they can reach the masses.

The most brilliant and successful teachers are today more likely than not to be cultural Marxists. This is not because they are more intelligent, but because a much higher proportion of cultural Marxists among the best minds devote themselves to those intellectual pursuits which in modern society give them a decisive influence on public opinion. Cultural Marxists thought owes its appeal to the young largely to its visionary character. The intellectual, by his whole disposition, is uninterested in technical details or practical difficulties. What appeal to him are the broad visions.

Cultural Marxism/multiculturalism has never and nowhere been at first a working-class movement. It is a construction of theorists" and intellectuals, "the second-hand dealers in ideas." The typical intellectual need not possess special knowledge of anything in particular, nor need he even be particularly intelligent, to perform his role as intermediary in the spreading of ideas.

The free society as we have known it carries in itself the forces of its own destruction, once freedom has been achieved it is taken for granted and ceases to be valued, and the free growth of ideas, which is the essence of a free society, will bring about the destruction of the foundations on which it depends.

Two examples of the most dangerous European cultural Marxists:

1. José Manuel Durão Barroso - European Commission president
2. Tony Blair – possibly the future European Commission president

Mr Barroso's background reveals his political outlook. During his college days he was one of the leaders of the underground Maoist MRPP (Reorganising Movement of the Proletariat Party, later PCTP/MRPP Communist Party of the Portuguese Workers/Revolutionary Movement of the Portuguese Proletariat).

Despite this, the Tories and the rest of their so-called "European Conservatives and Reformists" group voted for Mr Barroso, ignoring the fact that he is one of the greatest proponents of the Lisbon Treaty and the extension of the EU's power to take over almost all national rights such as foreign affairs, immigration, border control and defence.

To illustrate this further, let's take a look at a few of the recent news highlights:

2.14 Labour wants mass immigration to engineer multicultural UK, says former Blair and Straw adviser.

By Tom Whitehead, Home Affairs Editor - Published: 6:42PM BST 23 Oct 2009

Labour threw open Britain's borders to mass immigration to help socially engineer a "truly multicultural" country, a former Government adviser has revealed. The allegation was made after a former Labour adviser said the Government opened up UK borders partly to humiliate Right-wing opponents of immigration.

The huge increases in migrants over the last decade were partly due to a politically motivated attempt by ministers to radically change the country and "rub the Right's nose in diversity", according to Andrew Neather, a former adviser to Tony Blair, Jack Straw and David Blunkett.

He said Labour's relaxation of controls was a deliberate plan to "open up the UK to mass migration" but that ministers were nervous and reluctant to discuss such a move publicly for fear it would alienate its "core working class vote".

As a result, the public argument for immigration concentrated instead on the economic benefits and need for more migrants.

Critics said the revelations showed a "conspiracy" within Government to impose mass immigration for "cynical" political reasons.

Mr Neather was a speech writer who worked in Downing Street for Tony Blair and in the Home Office for Jack Straw and David Blunkett, in the early 2000s.



Writing in the *Evening Standard*, he revealed the "major shift" in immigration policy came after the publication of a policy paper from the Performance and Innovation Unit, a Downing Street think tank based in the Cabinet Office, in 2001.

He wrote a major speech for Barbara Roche, the then immigration minister, in 2000, which was largely based on drafts of the report.

He said the final published version of the report promoted the labour market case for immigration but unpublished versions contained additional reasons, he said.

He wrote: "Earlier drafts I saw also included a driving political purpose: that mass immigration was the way that the Government was going to make the UK truly multicultural.

"I remember coming away from some discussions with the clear sense that the policy was intended – even if this wasn't its main purpose – to rub the Right's nose in diversity and render their arguments out of date."

The "deliberate policy", from late 2000 until "at least February last year", when the new points based system was introduced, was to open up the UK to mass migration, he said.

Some 2.3 million migrants have been added to the population since then, according to Whitehall estimates quietly slipped out last month.

On Question Time on Thursday, Mr Straw was repeatedly quizzed about whether Labour's immigration policies had left the door open for the BNP.

In his column, Mr Neather said that as well as bringing in hundreds of thousands more migrants to plug labour market gaps, there was also a "driving political purpose" behind immigration policy.

He defended the policy, saying mass immigration has "enriched" Britain, and made London a more attractive and cosmopolitan place.

But he acknowledged that "nervous" ministers made no mention of the policy at the time for fear of alienating Labour voters.

"Part by accident, part by design, the Government had created its longed-for immigration boom.

"But ministers wouldn't talk about it. In part they probably realised the conservatism of their core voters: while ministers might have been passionately in favour of a more diverse society, it wasn't necessarily a debate they wanted to have in working men's clubs in Sheffield or Sunderland."

Sir Andrew Green, chairman of the Migrationwatch think tank, said: "Now at least the truth is out, and it's dynamite.

"Many have long suspected that mass immigration under Labour was not just a cock up but also a conspiracy. They were right.

"This Government has admitted three million immigrants for cynical political reasons concealed by dodgy economic camouflage."

The chairmen of the cross-party Group for Balanced Migration, MPs Frank Field and Nicholas Soames, said: "We welcome this statement by an ex-adviser, which the whole country knows to be true.

"It is the first beam of truth that has officially been shone on the immigration issue in Britain."

A Home Office spokesman said: "Our new flexible points based system gives us greater control on those coming to work or study from outside Europe, ensuring that only those that Britain need can come.

"Britain's borders are stronger than ever before and we are rolling out ID cards to foreign nationals, we have introduced civil penalties for those employing illegal workers and from the end of next year our electronic border system will monitor 95 per cent of journeys in and out of the UK.

"The British people can be confident that immigration is under control."

It also emerged that:

- Home Office Minister Barbara Roche, who pioneered the open-door policy, wanted to restore her Labour reputation after being attacked by Left-wingers for condemning begging by immigrants as 'vile'.
- Civil servant Jonathan Portes, who wrote the immigration report, was a speechwriter for Gordon Brown and is now a senior aide to Cabinet Secretary Sir Gus O'Donnell.
- Labour chiefs decided to brand Tory leaders William Hague and Michael Howard as racists to deter them from criticising the covert initiative.

A report, entitled Research, Development And Statistics Occasional Paper No67 - Migration: An Economic And Social Analysis, was published in January 2001 by the Home Office, then run by Mr Straw.

Most of its key statistics came from a PIU team led by Mr Portes. The report paints a rosy picture of mass immigration, stating: 'There is little evidence that native workers are harmed by migration. The broader fiscal impact is likely to be positive because a greater proportion of migrants are of working age and migrants have higher average wages than natives.'

It goes on: 'Most British regard immigration as having a positive effect on British culture.'

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Continuation of story:

2.15 The outrageous truth slips out: Labour cynically plotted to transform the entire make-up of Britain without telling us

By Melanie Phillips

So now the cat is well and truly out of the bag. For years, as the number of immigrants to Britain shot up apparently uncontrollably, the question was how exactly this had happened.

Was it through a fit of absent-mindedness or gross incompetence? Or was it not inadvertent at all, but deliberate?

The latter explanation seemed just too outrageous. After all, a deliberate policy of mass immigration would have amounted to nothing less than an attempt to change the very make-up of this country without telling the electorate.

There could not have been a more grave abuse of the entire democratic process. Now, however, we learn that this is exactly what did happen. The Labour government has been engaged upon a deliberate and secret policy of national cultural sabotage.

This astonishing revelation surfaced quite casually last weekend in a newspaper article by one Andrew Neather. He turns out to have been a speech writer for Tony Blair, Jack Straw and David Blunkett.

And it was he who wrote a landmark speech in September 2000 by the then immigration minister, Barbara Roche, that called for a loosening of immigration controls. But the true scope and purpose of this new policy was actively concealed.

In its 1997 election manifesto, Labour promised 'firm control over immigration' and in 2005 it promised a 'crackdown on abuse'. In 2001, its manifesto merely said that the immigration rules needed to reflect changes to the economy to meet skills shortages.

But all this concealed a monumental shift of policy. For Neather wrote that until 'at least February last year', when a new points-based system was introduced to limit foreign workers in response to increasing uproar, the purpose of the policy Roche ushered in was to open up the UK to mass immigration.

This has been achieved. Some 2.3million migrants have been added to the population since 2001. Since 1997, the number of work permits has quadrupled to 120,000 a year.

Unless policies change, over the next 25 years some seven million more will be added to Britain's population, a rate of growth three times as fast as took place in the Eighties.

Such an increase is simply unsustainable. Britain is already one of the most overcrowded countries in Europe. But now look at the real reason why this policy was introduced, and in secret. The Government's 'driving political purpose', wrote Neather, was 'to make the UK truly multicultural'.

It was therefore a politically motivated attempt by ministers to transform the fundamental make-up and identity of this country. It was done to destroy the right of the British people to live in a society defined by a common history, religion, law, language and traditions.

It was done to destroy for ever what it means to be culturally British and to put another 'multicultural' identity in its place. And it was done without telling or asking the British

people whether they wanted their country and their culture to be transformed in this way.

Spitefully, one motivation by Labour ministers was 'to rub the Right's nose in diversity and render their arguments out of date'.

Even Neather found that particular element of gratuitous Left-wing bullying to be 'a manoeuvre too far'.

Yet apart from this, Neather sees nothing wrong in the policy he has described. Indeed, the reason for his astonishing candour is he thinks it's something to boast about. Mass immigration, he wrote, had provided the 'foreign nannies, cleaners and gardeners' without whom London could hardly function.

What elitist arrogance! As if most people employ nannies, cleaners and gardeners. And what ignorance. The argument that Britain is better off with this level of immigration has been conclusively shown to be economically illiterate.

Neather gave the impression that most immigrants are Eastern Europeans. But these form fewer than a quarter of all immigrants.

And the fact is that, despite his blithe assertions to the contrary, schools in areas of very high immigration find it desperately difficult to cope with so many children who don't even have basic English. Other services, such as health or housing, are similarly being overwhelmed by the sheer weight of numbers.

But the most shattering revelation was that this policy of mass immigration was not introduced to produce nannies or cleaners for the likes of Neather. It was to destroy Britain's identity and transform it into a multicultural society where British attributes would have no greater status than any other country's.

A measure of immigration is indeed good for a country. But this policy was not to enhance British culture and society by broadening the mix. It was to destroy its defining character altogether.

It also conveniently guaranteed an increasingly Labour-voting electorate since, as a recent survey by the Electoral Commission has revealed, some 90 per cent of black people and three-quarters of Asians vote Labour.

In Neather's hermetically sealed bubble, the benefits of mass immigration were so overwhelming he couldn't understand why ministers had been so nervous about it.

They were, he wrote, reluctant to discuss what increased immigration would mean, above all to Labour's core white working class vote. So they deliberately kept it secret.

They knew that if they told the truth about what they were doing, voters would rise up in protest. So they kept it out of their election manifestos.

It was indeed a conspiracy to deceive the electorate into voting for them. And yet it is these very people who have the gall to puff themselves up in self-righteous astonishment at the rise of the BNP.

No wonder Jack Straw was so shifty on last week's Question Time when he was asked whether it was the Government's failure to halt immigration which lay behind increasing support for the BNP.

Now we know it was no such failure of policy. It was deliberate. For the government of which Straw is such a long- standing member had secretly plotted to flood the country with immigrants to change its very character and identity.

This more than any other reason is why Nick Griffin has gained so much support. According to a YouGov poll taken after Question Time, no fewer than 22 per cent of British voters would 'seriously consider' voting for the BNP.

That nearly one quarter of British people might vote for a neo-Nazi party with views inimical to democracy, human rights and common decency is truly appalling.

The core reason is that for years they have watched as their country's landscape has been transformed out of all recognition - and that politicians from all mainstream parties have told them first that it isn't happening and second, that they are racist bigots to object even if it is.

Now the political picture has been transformed overnight by the unguarded candour of Andrew Neather's eye-opening superciliousness. For now we know that Labour politicians actually caused this to happen - and did so out of total contempt for their own core voters.

As Neather sneered, the jobs filled by immigrant workers 'certainly wouldn't be taken by unemployed BNP voters from Barking or Burnley - fascist au pair, anyone?'

So that's how New Labour views the white working class, supposedly the very people it is in politics to champion. Who can wonder that its core vote is now decamping in such large numbers to the BNP when Labour treats them like this?

Condemned out of its own mouth, it is New Labour that is responsible for the rise of the BNP - by an act of unalloyed treachery to the entire nation.

Source:

<http://www.dailymail.co.uk/debate/article-1222977/MELANIE-PHILLIPS-The-outrageous-truth-slips-Labour-cynically-plotted-transform-entire-make-Britain-telling-us.html>

2.16 Why the discipline of Sociology must be completely removed from Academia

Marx is considered to be the greatest contributor to the science of sociology primarily due to his analysis of capitalist societies and the various alleged injustices and economic failures that they produce, and suggested socialist remedies. The discipline of sociology appeals to Marxists and bleeding heart liberals who would rather blame others for their problems than take personal ownership of these problems.

The sociology discipline is described as the revolutionary "tools for change" by Marxist intellectuals as it contributes to institutionalise cultural Marxism/multiculturalism. Modern sociology provides an examination of the pivotal theories of Marx, Durkheim, Weber and Comte, the authors that have decisively shaped the discipline.

Students of sociology are taught how the public apparatus may be used (by deliberately manipulating statistics, and rejecting all aspects of biology) to portray and propagate a Marxist world view. Any and all faculties of sociology in the European world (US/Europe)

are therefore in many ways Marxist indoctrination camps where the students learn how to infiltrate public institutions and covertly contribute to change the character of society by presenting falsified reports and statistics.

Sociology is fundamentally anti capitalist and anti traditionalist (anti-nationalist, - patriarchal, - Christendom) and as such; anti-European by design. Furthermore, a large percentage (90%+) of sociologists refuse to acknowledge biology as relevant and instead proclaim that environment is the cause of all human behaviour.

In order to defeat one of the most devastating academic weapons of the cultural Marxists/multiculturalists, we must destroy/ban the discipline of sociology completely.

Sociology students are indoctrinated by learning (from a Marxist point of view) what is wrong in the world. As such, they are transformed into academic Marxist revolutionaries.

So why did the conservative post-WW2 European elites allow the discipline of sociology to exist and its propagators to operate freely at our universities?

The European elites at the time, underestimated the discipline as it could not directly affect the "important aspects/sectors" of society (according to their definition); defence (police/military), law and finance. Needless to say, this was a critical mistake because the discipline of Marxist sociology would later prove to significantly contribute to shape the cultural/social structures of our societies which lead to the 68 cultural Marxist revolts in the European world.

Apologists of sociology have successfully prevented the removal of the discipline using the following arguments:

Sociology aims to explain what is, not what could be. The students learn about everything that is wrong in the world (from a Marxist narrative) but NOT "specifically" how to change it. However, as we all know the students indirectly learn how to change our societies as they study other aspects of Marxism.

Imagine the following; the sociology students learned about what is wrong in the world from a Nazi narrative, that the Jew is the root of all evil. Wouldn't that have lead them to draw their own conclusions based on the self study of Nazi intellectual works (that the Jew had to be killed)? Of course it would. Regardless of which ideological narrative is chosen, the student will be brainwashed in that particular ideological direction.

The Marxist (cultural Marxist) revolutionary disciplines (disciplines of the Frankfurt school) are not limited to sociology, however; philosophy and journalism are highly affected by the same level of Marxist indoctrination. Their academic weapons are to deliberate spread their falsified and corrupted Marxist world view through statistics, reports and articles with the aim to glorify the Marxist/multiculturalist world view and to effectively undermine nationalistic/conservative/capitalist thought. These individuals must not be underestimated as they are usually very influential in society (which is the reason why 95% of them are categorised as category B traitors).

(Related professions: psychologists and social workers)

Political sociologists

Offices infiltrated by sociologists (or individuals who has a sociology major):

Public administrative positions (usually government and public agencies that administer human services).

Sectors heavily infiltrated with individuals who have taken a sociology degree/courses in sociology:

Census analyst
Community organizer
Consultant
Criminal justice planner
Demographer
Diversity related professions
Health and Family Planning
Interviewer
Jury Consultant
Labour relations
Law enforcement officer
Market researcher
Mediator
Military
Ministry
Non-profit Organizations (leaders)
NGOs (leaders)
Personnel Management
Planning Departments in various agencies
Politics
Population analyst
Public opinion pollster
Publishing - editing, research and sales
Prisons
Psychiatric social worker
Recreation worker
Researcher
Rural sociologist
School social worker
Social services volunteer coordinator
Social worker
Sociology professor
State and Local Agencies
Substance abuse counsellor
Teaching and counselling - high school, college, university
Training and development

Sociology bachelor's degree as background for graduate school in:

Journalism
Law
Medicine
Divinity School
Education
Political Science
Economics
Business Administration

Apolitical sociologists

A small minority of sociologists are not considered traitors as they are apolitical.

An alternative instead of a complete removal of the discipline of sociology from academia

Instead of destroying the discipline of sociology by removing it, an alternative approach is to completely reform it; replacing the Marxist ideological view with a conservative/anti-Marxist by instead using ideological fundamentals from the following works/authors;

The Bible
Machiavelli
George Orwell
Thomas Hobbes
John Stuart Mill
John Locke
Adam Smith
Edmund Burke
Ayn Rand
William James

2.17 The psychology of cultural Marxists

"An appeaser is one who feeds a crocodile, hoping it will eat him last."

Winston Churchill

One of the most widespread manifestations of the craziness of our world is multiculturalism, so a discussion of the psychology of multiculturalists can serve as an introduction to the discussion of the problems of Western Europe in general.

But what is multiculturalism or Cultural Communism? The movement is fragmented and it is not clear who can properly be called a cultural Marxist. When we speak of cultural Marxists in this article we have in mind mainly individuals who support multiculturalism; socialists, collectivists, "politically correct" types, feminists, gay and disability activists, animal rights activists, environmentalists etc. But not everyone who is associated with one of these movements support multiculturalism. What we are trying to get at in discussing cultural Marxists is not so much a movement or an ideology as a psychological type, or rather a collection of related types.



Our conception of cultural Marxists will remain a good deal less clear than we would wish, but there doesn't seem to be any remedy for this. All we are trying to do is indicate in a rough and approximate way the two psychological tendencies that we believe are the main driving force of modern multiculturalism. We by no means claim to be telling the WHOLE truth about cultural Marxist psychology. Also, our discussion is meant to apply to modern cultural Marxists only.

The two psychological tendencies that underlie cultural Marxists we call "feelings of inferiority" and "over-socialisation." Feelings of inferiority are characteristic of cultural Marxism as a whole, while over-socialisation is characteristic only of a certain segment of cultural Marxism; but this segment is highly influential.

Feelings of inferiority

By "feelings of inferiority" we mean not only inferiority feelings in the strictest sense but a whole spectrum of related traits: low self-esteem, feelings of powerlessness, depressive tendencies, defeatism, guilt, self-hatred, etc. We argue that cultural Marxists tend to have such feelings (possibly more or less repressed) and that these feelings are decisive in determining the direction of cultural Marxism.

When someone interprets as derogatory almost anything that is said about him (or about groups with whom he identifies) we conclude that he has inferiority feelings or low self-esteem. This tendency is pronounced among minority rights advocates, whether or not they belong to the minority groups whose rights they defend. They are hypersensitive about the words used to designate minorities. The terms "negro," "oriental," "handicapped" or "chick" for an African, an Asian, a disabled person or a woman originally had no derogatory connotation. "Broad" and "chick" were merely the feminine equivalents of "guy," "dude" or "fellow." The negative connotations have been attached to these terms by the activists themselves. Some animal rights advocates have gone so far as to reject the word "pet" and insist on its replacement by "animal companion." Leftist anthropologists go to great lengths to avoid saying anything about primitive peoples that could conceivably be interpreted as negative. They have now replaced the word "primitive" by "non-literate." They seem almost paranoid about anything that might suggest that any primitive culture is inferior to our own. (We do not mean to imply that primitive cultures ARE inferior to ours. We merely point out the hypersensitivity of leftist anthropologists.)

Those who are most sensitive about "politically incorrect" terminology are not the average black ghetto-dweller, Asian immigrant, abused woman or disabled person, but a minority of activists, many of whom do not even belong to any "oppressed" group but come from privileged strata of society. Political correctness has its stronghold among government employees, politicians, university professors and journalists and publishers in government broadcasting companies who have secure employment with comfortable salaries, and the majority of whom are heterosexual, ethnic Europeans from middle-class families.

Many cultural Marxists have an intense identification with the problems of groups that have an image of being weak (women), "so called" oppressed minorities, repellent (homosexuals), and other groups in the "victim hierarchy". The cultural Marxists themselves feel that these groups are inferior. They would never admit it to themselves that they have such feelings, but it is precisely because they do see these groups as inferior that they identify with their problems. (We do not suggest that women, Muslims, etc., ARE inferior; we are only making a point about cultural Marxist psychology).

Feminists are desperately anxious to prove that women are as strong and capable as men. Clearly they are nagged by a fear that women may NOT be as strong and as capable as men.

Cultural Marxists tend to hate anything that has an image of being strong, good and successful. They hate Europe, America, they hate Western civilisation, they hate white males, and they hate rationality. The reasons that cultural Marxists give for hating the West, etc. clearly do not correspond with their real motives. They SAY they hate the West because it is warlike, imperialistic, sexist, ethnocentric and so forth, but where these same faults appear in socialist countries or in primitive cultures, the leftist finds excuses for them, or at best he GRUDGINGLY admits that they exist; whereas he ENTHUSIASTICALLY points out (and often greatly exaggerates) these faults where they appear in Western civilisation. Thus it is clear that these faults are not the leftist's real motive for hating Europe, America and the West. He hates the West because they are strong and successful.

Words like "self-confidence," "self-reliance," "initiative", "enterprise," "optimism," etc. play little role in the cultural Marxist vocabulary. The leftist is anti-individualistic, pro-collectivist. He wants society to solve everyone's needs for them, take care of them. He is not the sort of person who has an inner sense of confidence in his own ability to solve his own problems and satisfy his own needs. The cultural Marxist is antagonistic to the concept of competition because, deep inside, he feels like a loser.

Art forms that appeal to cultural Marxist intellectuals tend to focus on sordidness, defeat and despair, or else they take an orgiastic tone, throwing off rational control as if there were no hope of accomplishing anything through rational calculation and all that was left was to immerse oneself in the sensations of the moment.

cultural Marxist philosophers tend to dismiss reason, science, objective reality and to insist that everything is culturally relative. It is true that one can ask serious questions about the foundations of scientific knowledge and about how, if at all, the concept of objective reality can be defined. But it is obvious that cultural Marxist philosophers are not simply cool-headed logicians systematically analyzing the foundations of knowledge. They are deeply involved emotionally in their attack on truth and reality. They attack these concepts because of their own psychological needs. For one thing, their attack is an outlet for hostility, and, to the extent that it is successful, it satisfies the drive for power. More importantly, the cultural Marxist hates science and rationality because they classify certain beliefs as true (i.e., successful, superior) and other beliefs as false (i.e. failed, inferior). The cultural Marxist feelings of inferiority run so deep that he/she cannot tolerate any classification of some things as successful or superior and other things as failed or inferior. This also underlies the rejection by many cultural Marxists of the concept of mental illness and of the utility of IQ tests. cultural Marxists are antagonistic to genetic explanations of human abilities or behaviour because such explanations tend to make some persons appear superior or inferior to others. Cultural Marxists prefer to give society the credit or blame for an individual's ability or lack of it. Thus if a person is "inferior" it is not his fault, but society's, because he has not been brought up properly.

The cultural Marxist is not typically the kind of person whose feelings of inferiority make him/her a braggart, an egotist, a bully, a self-promoter, a ruthless competitor. This kind of person has not wholly lost faith in himself. He has a deficit in his sense of power and self-worth, but he can still conceive of himself as having the capacity to be strong, and his efforts to make himself strong produce his unpleasant behaviour. [1] But the cultural Marxist is too far gone for that. His feelings of inferiority are so ingrained that he cannot conceive of himself as individually strong and valuable; hence the collectivism of the cultural Marxist. She can feel strong only as a member of a large organisation or a mass movement with which she identifies herself.

Notice the masochistic tendency of cultural Marxist tactics. Cultural Marxists protest by lying down in front of vehicles, they intentionally provoke police or racists to abuse them, etc. These tactics may often be effective, but many cultural Marxists use them not as a means to an end but because they PREFER masochistic tactics. Self-hatred is a cultural Marxist trait.

Cultural Marxists may claim that their activism is motivated by compassion or by moral principle, and moral principle does play a role for the cultural Marxist of the over-socialised type. But compassion and moral principle cannot be the main motives for cultural Marxist activism. Hostility is too prominent a component of cultural Marxist behaviour; so is the drive for power. Moreover, much cultural Marxist behaviour is not rationally calculated to be of benefit to the people whom they claim to be trying to help. For example, if one believes that affirmative action is good for Muslims, does it make sense to demand affirmative action in hostile or dogmatic terms? Obviously it would be more productive to take a diplomatic and conciliatory approach that would make at least

verbal and symbolic concessions to non-Muslims who think that affirmative action discriminates against them. But cultural Marxist activists do not take such an approach because it would not satisfy their emotional needs. Helping Muslims is not their real goal. Instead, problems related to Islam serve as an excuse for them to express their own hostility and frustrated need for power. In doing so they actually harm Muslims, because the activists' hostile attitude toward the non-Muslims tends to intensify the irritation or hatred.

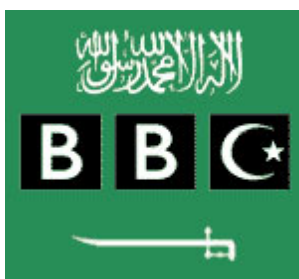
If our society had no social problems at all, the cultural Marxists would have to INVENT problems in order to provide themselves with an excuse for making a fuss.

We emphasise that the foregoing does not pretend to be an accurate description of everyone who might be considered a cultural Marxist. It is only a rough indication of a general tendency of cultural Marxism.

2.18 Democracy and the Media Bias

By Fjordman

In democratic societies the press, the Fourth Estate, should supposedly make sure that the government does its job properly as well as raise issues of public interest. In practice, we now seem to have a situation where the political elites cooperate with the media on making sure that some topics receive insufficient or unbalanced attention while others are simply kept off the agenda altogether. This isn't the case with all issues but with some more than others, especially those related to multiculturalism, mass immigration and anti-discrimination where there seems to be a near-consensus among the elites. Together they form a new political class. This trend is recognizable all over the Western world, but it has become more deeply entrenched in Western Europe than in the USA, partly because more media outlets in Europe are either controlled by or at least sponsored by the state, but mainly because the political class has become formalised through the European Union.



In Europe, politics is more and more becoming an empty ritual. The real decisions are taken before the public even get a chance to vote on them, and the media won't talk honestly about important matters. Our daily lives are run by a bloated bureaucracy which is becoming increasingly transnational. Ever so slowly, everyone is reduced from being an individual to being a cogwheel in a giant machine, run by supposedly well-meaning administrators and technocrats. They don't really care about you; they just don't want anybody to rock the boat, so they constantly grease the bureaucratic machinery with lies.

In 2007, former German president Roman Herzog warned that parliamentary democracy was under threat from the European Union. Between 1999 and 2004, 84 percent of the legal acts in Germany – and the majority in all EU member states – stemmed from Brussels. According to Herzog, "EU policies suffer to an alarming degree from a lack of democracy and a de facto suspension of the separation of powers." Despite this, the EU was largely a non-issue during the 2005 German elections. One gets the feeling that the real issues of substance are kept off the table and are not subject to public debate. National elections are becoming an increasingly empty ritual. The important issues have already been settled beforehand behind closed doors.

As British politician Daniel Hannan says: "When all the politicians agree, the rest of us should suspect a plot against the ordinary citizen. Without all-party consensus – and this is true of all the Member States, not just Germany – the EU would never have got to where it is." He believes the EU was intentionally designed this way: "Its founding fathers understood from the first that their audacious plan to merge the ancient nations of Europe into a single polity would never succeed if each successive transfer of power had to be referred back to the voters for approval. So they cunningly devised a structure where supreme power was in the hands of appointed functionaries, immune to public opinion. Indeed, the EU's structure is not so much undemocratic as anti-democratic."

In the eyes of American theorist Noam Chomsky, "The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum." This is undoubtedly true, which is why it's strange that Chomsky thinks that the Internet, currently the freest medium of all, is "a hideous time-waster."

In June 2004, a survey showed that 50% of all Swedes wanted a more restrictive immigration policy[1]. Mass immigration reached the highest levels in history in 2006, yet before the general elections that year, all the major parties and the media cooperated successfully on keeping a lid on the issue. During the past few elections in Sweden, there has been virtually no public debate about mass immigration, but a passionate debate about "gender equality" in which almost all contestants call themselves feminists, and only argue over which ways to implement absolute equality between the sexes. The more suffocating the censorship becomes regarding the problems created by Muslims, the more discussion there is of ways to get rid of the straitjackets of heterosexuality. This is clearly done in order to give the citizens the sense of living in an open, free and tolerant society. Diversity of sex is used as a substitute for diversity of political opinions.

Author Bruce Bawer describes how before the rise of maverick politician Pim Fortuyn[2], the Dutch political scene had to a great extent been a closed club whose members, regardless of party affiliation, shared similar views in the widest possible sense. Most of the journalists belonged to the same club. If the majority of the populace didn't quite agree with this cozy elite regarding the most sensitive issues - and the most sensitive of them all was Muslim immigration - this hardly mattered much. Since all those who were in positions of power and influence were in basic agreement, the will of the people could safely be ignored.

According to Bawer, "Fortuyn had been an active politician for only a few months but had already shaken things up dramatically. Before him, Dutch politics had been essentially a closed club whose members shared broadly similar views on major issues and abhorred open conflict." Journalists and rival politicians alike - notice how they worked in lockstep - responded by smearing him "as a right-wing extremist, a racist, a new Mussolini or Hitler." Indirectly, this led to his murder by a left-wing activist who stated that he killed Fortuyn on behalf of Muslims because he was "dangerous" to minorities.

Later, the Islam-critic Theo van Gogh was murdered in broad daylight. As Bawer states, "In 2006, in a crisis that brought down the government, Ms. [Ayaan] Hirsi Ali was hounded out of Parliament by colleagues desperate to unload this troublemaker. When she moved to Washington, D.C., last year, polls showed that many Dutchmen wouldn't miss her. The elite, it seemed, had reasserted its power, and the Dutch people, tired of conflict, had embraced the status quo ante. (...) Five years ago, Fortuyn inspired widespread hope and determination. Today, all too many Dutch citizens seem confused, fearful, and resigned to gradual Islamisation. No wonder many of them — especially the young and educated — are emigrating to places like Canada, Australia, and New Zealand."

Pim Fortuyn was indirectly murdered by the political, cultural and media elites whereas Theo van Gogh was murdered by Muslims. Ayaan Hirsi Ali has been driven from the country. Islam-critic Geert Wilders is still there, but he is subject to similar smears as Fortuyn was about being a racist, receives daily threats from Muslims and not-so-subtle hints from the establishment that he should tone down his criticism of Muslim immigration. The Dutch spirit appears to have been broken, at least for now, and things are slowly returning to normal. The extended political elites are once again firmly in control of public debate, and the embarrassing peasant rebellion has been successfully struck down.

I've suggested before that native Europeans face three enemies simultaneously when fighting against the Islamisation of their lands: Enemy 1 is the anti-Western bias of our media and academia, which is a common theme throughout the Western world. Enemy 2 are Eurabians and EU-federalists, who deliberately break down established nation states in favor of a pan-European superstate. Enemy 3 are Muslims. The Netherlands from 2001 to 2007 is a clear case in point where enemies 1, 2 and 3 have successfully cooperated on breaking down the spirit of the native population through intimidation and censorship and by squashing any opposition to continued mass immigration.

The fact that members of the media and the academia tend to be more, sometimes a lot more, left-leaning politically than the average populace is well-attested and documented in the Scandinavian countries. Senior members of the BBC in Britain frankly admit that they are biased and champion multiculturalism in their coverage. During the 2005 Muslim riots, it was openly stated by several French journalists that they downplayed the coverage of the riots because they didn't want it to benefit "right-wing parties." Judging from anecdotal information it seems fair to assume that this trend is universal throughout the Western world.

Bill Dedman, investigative reporter at the MSNBC, made a list of American journalists' political campaign contributions[3] from 2004 through the first quarter of 2007. Of the 143 journalists surveyed, 125 had donated money to the Democratic Party. Only 16 of them had donated money to the Republican Party or conservative causes, and two to both parties.

Dr. Chanan Naveh, who used to edit the Israel Broadcasting Authority radio's news desk, mentioned, with no regrets, examples in which he and his colleagues made a concerted effort to change public opinion: "Three broadcasters - Carmela Menashe, Shelly Yechimovich [later a Labour party Knesset Member], and I - pushed in every way possible the withdrawal from Lebanon towards 2000... I have no doubt that we promoted an agenda of withdrawal that was a matter of public dispute." As Charles Johnson of American anti-Jihad blog Little Green Footballs[4] commented: "Journalists are no longer in the business of simply reporting facts and events; increasingly, they see their job as 'activism,' and the points of view they promote are invariably leftist and transnationalist. Honest journalists will admit this outright, and we see the pernicious effects of this information manipulation and filtering everywhere."

But why is the situation like this? One could claim that this is the effect of the Western Cultural Revolution of the 1960s and 1970s, or alternatively a product of the Cold War. But if you believe the esteemed Friedrich Hayek, the trend was discernable already in the late 1940s, before the Cold War had left a major impact. How do we explain that? One plausible hypothesis could be to assume that those with conservative viewpoints will generally direct their energies towards business and commerce, while those with left-leaning sympathies desire to get into positions where they can influence people's minds. Over time, this could mean that in an open society, the media, the academia and the intelligentsia will tend to gravitate towards the political Left and become dominated by people sympathetic towards Utopian ideas. Because of the positions they have gained, their political bias will significantly influence what information is presented to the general

masses, and how.

In his essay *The Intellectuals and Socialism*, Hayek noted already around 1950 that "Socialism has never and nowhere been at first a working-class movement. It is a construction of theorists" and intellectuals, "the secondhand dealers in ideas. The typical intellectual need not possess special knowledge of anything in particular, nor need he even be particularly intelligent, to perform his role as intermediary in the spreading of ideas. The class does not consist of only journalists, teachers, ministers, lecturers, publicists, radio commentators, writers of fiction, cartoonists, and artists." It also "includes many professional men and technicians, such as scientists and doctors."

"The most brilliant and successful teachers are today more likely than not to be socialists." According to Hayek, this is not because Socialists are more intelligent, but because "a much higher proportion of socialists among the best minds devote themselves to those intellectual pursuits which in modern society give them a decisive influence on public opinion. Socialist thought owes its appeal to the young largely to its visionary character. The intellectual, by his whole disposition, is uninterested in technical details or practical difficulties. What appeal to him are the broad visions."

He warns that "It may be that as a free society as we have known it carries in itself the forces of its own destruction, that once freedom has been achieved it is taken for granted and ceases to be valued, and that the free growth of ideas which is the essence of a free society will bring about the destruction of the foundations on which it depends. Does this mean that freedom is valued only when it is lost, that the world must everywhere go through a dark phase of socialist totalitarianism before the forces of freedom can gather strength anew? If we are to avoid such a development, we must be able to offer a new liberal program which appeals to the imagination. We must make the building of a free society once more an intellectual adventure, a deed of courage."

During a conversation I had with a Swedish friend and a lady who grew up in the Communist dictatorship of Romania, we concluded that Westerners are at least as brainwashed by Political Correctness and multiculturalism as they ever were with Communism. There never was a universally shared belief in multiculturalism in Western Europe, and the percentage of True Believers is declining by the day. Still, it is probably accurate to say that more people believed in multiculturalism in Western Europe in 1998 than who believed in communism in Eastern Europe in 1978. But how is that possible?

Ideological indoctrination is most effective if the people maintain the illusion that they are free and that they are being served balanced information. Citizens in Communist states knew that they participated in a large-scale social experiment, and since ideological hegemony was upheld at gunpoint, this left little room for doubt that they were being served propaganda to shore up support for this project. Yet in the supposedly free West, we are taking part in a gigantic social experiment of Multiculturalism, seeking to transform our entire society, and still we refuse to acknowledge that we are being served ideological nonsense by the media.

The differences, particularly on issues related to Jihad and immigration, between the information reported in blogs and independent websites[5] and the information presented to us by the established media are so great that it shocks many ordinary citizens once it dawns upon them just how much censored propaganda we are spoon-fed every day. This experience has shattered the myth of free, critical and independent Western media, at least for some.

In the view of blogger Richard Landes, the media play a critical role in the global Jihad's success. The major media outlets "are the eyes and ears of modern civil societies. Without them we cannot know what is going on outside of our personal sphere, with them we can make our democratic choices in elections, assess foreign policy, and

intervene humanely in the suffering around the globe. But as any paleontologist will tell you, any creature whose eyes and ears misinform it about the environment, will not long survive."

This can be compared to being attacked by an angry and hungry polar bear, while your eyes and ears, the media, tell you that it's a cute koala bear who just wants to be cuddled. Meanwhile, your brain has been indoctrinated to think happy thoughts about diversity and smile to all creatures, regardless of their nature or intentions. This is pretty much how the entire West is today. The heavy bias of our media and our education system constitutes a very real threat to our survival.

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2.19 a. The EUSSR/USASSR Media hegemony

"[In the West] unpopular ideas can be silenced, and inconvenient facts kept dark, without any need for an official ban."

George Orwell, UK writer

Why the Western media does not always report everything that is going on in the world. How language is used to obscure the facts and mold opinion.

Living in Western Europe we are told that the news media (television, newspapers, radio) are free. It is certainly true that there are few government conspiracies to censor. Unlike in totalitarian countries, the media is not generally state run or controlled. However this is not the full story. Because the media is part of the global economy, there are certain properties that deny readers, viewers and listeners a balanced view of world events.

There are six reasons why a balanced view of world events is not generally received in the Western European media:

1. 99% of journalists support multiculturalism

This is covered already (see other chapter).

2. Media Ownership

Most newspapers, television and radio stations are owned by large and powerful multinational companies.

In the USA, NBC and CBS (two television companies) are owned by international conglomerates such as General Electric and Westinghouse all supporting globalism and multiculturalism. Time-Warner and CNN merged in the late 1990s to form one of the largest news and media monopolies in the world, they too support globalism and multiculturalism.

Stories that highlight problems related to multiculturalism and globalism are completely ignored. Stories that help the interests of the media owners and propagate globalism and multiculturalism are given prominence.

One man, John Malone, owns 23% of the world's cable stations. His **Discovery** Channel commissions programs after "market approval" and avoids "controversial subjects". The phrase "dumbing down" has entered the language as television concentrates on gossip and celebrity stories rather than serious issues.

The situation is similar in Western Europe. In the UK, News International (a company mostly owned by Rupert Murdoch) owns several newspapers (including The Times and The Sun), Sky Television (a major European satellite operator), Star Television (covering Asia) and publishers like Harper Collins.

In 1998, Rupert Murdoch owned 34% of the daily newspapers and 37% of the Sunday newspapers in the UK. Successive UK governments have allowed his empire to grow in return for his media's support.

53% of UK newspaper and magazine distribution is controlled by just two companies, WH Smith and John Menzies.

Cross-media ownership and the fact that a small number of people own so many of our means of obtaining information is a threat as it institutionalises globalism and multiculturalism.

3. Advertising and ratings

"We paid \$3 billion for these television stations. We will decide what the news is. The news is what we tell you it is."

David Boylan, Station Manager WTVT, Tampa,

When the media depends on advertising, the advertisers can exert pressure. A large media conglomerate may be able to absorb the loss of advertisers but a smaller, alternative newspaper or radio station may be pushed out of business. Advertisers frequently use their influence to stop stories detrimental to their interests.

In a 1992 survey in the UK, 150 newspaper editors stated that 90% of their advertisers had interfered with stories; 70% of the advertisers had tried to stop stories. 40% of the editors had succumbed to pressure from advertisers and made the changes requested.

In the UK in 1990, new laws meant that TV news had to make a profit. This has led to a decline in serious news items and more emphasis on "human interest" stories and celebrity "news". Advertisers want viewers; ratings become more important than giving information; the news companies abandon investigative journalism to "give the public what it wants".

Deregulation has meant that requirements to produce in-depth public affairs programming were removed. Programs that cover "controversial" subjects are screened at late hours or completely ignored.

As the number of commercial radio stations increases, the output becomes more bland and more predictable.

4. News Sources

"We have relationships with reporters that have helped us turn some intelligence failure stories into intelligence success stories. Some responses to the media can be handled in a ... phone call."

CIA Report

News is often given out by government sources.

Statements, statistics and new policies are introduced in controlled press conferences. Journalists who consistently question the official line too rigorously may be excluded from access. This is bad for a newspaper which relies on fast and fresh news.

In a conflict situation, a process called pooling is used to control what information is given out. A small number of journalists (sometimes only one) are taken by the military to observe and the news is then shared with other journalists. Journalists who attempt to obtain news independently can be excluded from future events.

90% of the world's news comes from just three agencies: Associated Press (USA), Reuters (UK) and Agence France Presse (France), all supporting globalism and multiculturalism. Associated Press (AP) and Reuters make large profits selling financial and corporate information. The "free market" view of the world is thus very profitable. Alternate views can lose the companies money so are rarely aired.

In television, news is supplied by four main agencies: Reuters and the BBC (from the UK) and World Television Network (WTN) and CNN (from the USA), all supporting globalism and multiculturalism. Reuters supplies over 400 broadcasters in 85 countries and reaches an audience of 500 million people. WTN supplies news to 3,000 million people.

All the above agencies support multiculturalism and globalism. News critical of multiculturalism and globalism is rarely allowed to be distributed.

As the internet is a good source of alternative news, it is expected that the EUSSR/USASSR hegemony is likely to make a push to limit alternative coverage in the coming decades.

5. Negative Responses

Western European multiculturalist regimes actively put their policies across by using their loyal subjects the MSM, briefings, interviews and publications.

It is impossible to effectively criticize the multiculturalist MSM hegemony as they make out 98% of the news companies and control 95% of the news distribution in Western Europe. Alternative news distribution on the internet (5% and increasing) is under attack

as well and it is likely that new EUSSR "hate laws" will make it illegal to criticise multiculturalism and Islam in the future.

6. Demonisation and Use of Language

"There are certain facts and stories from Korea that editors and publishers have printed which were pure fabrications... Many of us who sent the stories knew they were false, but we had to write them because they were official releases from responsible military headquarters and were released for publication even though the people responsible knew they were untrue."

Robert C Miller, United Press correspondent during the Korean War.

Nationalists/conservatives are always portrayed in a de-humanising manner. Dissident views are undermined by demonising the people or organisations that have these views.

Smear campaign describing right wing dissidents as "Fascist Geert", etc. is common on a pan-European, national and local level. The views of patriots/nationalists are always undermined by depicting them as freaks (negative highlights from their past will be used, or will be created).

Certain phrases are used to hide or distort dissident views. Dissident views are described as extreme and those who hold these views as extremists. Others are labelled as racists, fascists, Nazis, conspiracy theorists, militants or other disparaging names. Their views are meant to be ignored and are rarely argued against coherently.

When persecution is undertaken and intensified in the future by the Western European multiculturalist regimes, the opponents are demonised and the action justified by using a phrase such as: War on Fascism

Forces resisting the illegal Western European multiculturalist regimes are described as terrorists or right wing extremists. The phrase indigenous resistance, resistance fighter is never as this would indicate a general resistance to the multiculturalist regimes.

2.19 b. The Western European multiculturalist regimes subsidise multiculturalist newspapers

People should be aware of the methods used by the Western European cultural Marxist/multiculturalist regimes covertly subsidises its propaganda channels; the MSM (mainstream media). The so called "free press" in Western Europe is a myth and has never existed, despite our regimes unwavering efforts to tell us that this is the case. In many (if not all) Western European countries, only newspapers who support multiculturalism receives subsidy by the national regime and this has often been the case since the ideology of cultural Marxism/multiculturalism was implemented in the 50s, 60s or 70s (depending on country). For Norway and Sweden it has existed since the 70s.

The following overview documents how the multiculturalist regime in Norway subsidises multiculturalist propaganda newspapers (MSM) under an arrangement which can only resemble that of the former USSR. And yet, the Western European regimes dare calling themselves democratic. All newspaper opposing or critical of multiculturalism has by

default lost any opportunity to receive the same subsidies resulting in a scenario where they struggle to provide efficient distribution for their products and thus for the marketing of their world view. The end result of this policy is that all media companies feel inclined to adapt to and adopt a multiculturalist view (a majority adapted to and adopted the "state view" during the 70s and 80s). These state subsidy arrangements is one of several reasons why there are now extremely few newspapers in Western Europe who are critical of multiculturalism. In many countries, such as Norway and Sweden, there isn't a single newspaper representing the cultural conservatives...! The following guide illustrates how the Norwegian cultural Marxist/multiculturalist regime undemocratically subsidises the MSM to ensure that they remain loyal and forward the globalist/cultural Marxist/multiculturalist world view of the Norwegian Labour Party. I have not been able to create similar overviews for all Western European countries but I know similar practices exist in several countries.

The following overview illustrates how the cultural Marxist/multiculturalist elites of Norway fund their propaganda channels:

Newspapers in support of cultural Marxism/multiculti	Daily Distribution (2009)	Direct Subsidy (2009 - Euro)	Indirect Subsidy* (1999 - Euro)
VG	262 374		26 875 000
Aftenposten	243 188		15 750 000
Dagbladet	105 255		15 125 000
Dagsavisen	31 400	4 800 000	1 750 000
Bergens Tidende	83 086		5 250 000
Adresseavisen	75 835		4 625 000
Bergensavisen	29 300	4 200 000	1 750 000
Vårt Land	27 000	4 500 000	1 500 000
Stavanger Aftenblad	65 298		3 625 000

Smaller publications in support of multiculti and other left wing extremist publications receiving direct or indirect financial support from the cultural Marxist/multicultural regime of Norway

Nationen	16 000	3 125 000	
Klassekampen	11 400	2 625 000	(Marxist extremist views)
Rogalands Avis	12 500	1 500 000	
Dagen	10 700	1 250 000	

Newspapers in opposition to the cultural Marxist/multiculturalist world view

Norge IDAG	Lost subsidy in 2008	Conservative Christian newspaper
Document.no	Not applied as they will never be approved	

* - indirect subsidy means that the newspapers do not have to pay sales tax on their products.

Source: Numbers for direct/indirect subsidies are from 1999, daily publishing numbers are from 2009 but are not far from 1999 numbers <http://no.wikipedia.org/wiki/Pressest%C3%B8tte>

This above financial compensation, referred to as "press subsidy" (pressestøtte) is only given to certain companies after approval by the Norwegian Department of Culture, or

more specifically: the Norwegian Media Authority (Medietilsynet) which council consists of cultural Marxist/multiculturalist members.

It is well known among Norwegian right wing political "dissidents" that the specific committee in this department has a very hostile view on all entities in opposition to multiculturalism. The only right wing newspaper, Norge IDAG (Christian) lost their subsidy in 2008, because the cultural Marxist committee in the Department of Culture decided that it was "best this way".

I have not had the capacity to research all Western European countries when it comes to public subsidy of newspapers/news agencies in support of multiculturalism but I assume that equivalent systems have been set up by the other Western European regimes. Protecting their press/propaganda hegemony is one of their primary goals and is a concealed form of dictatorship rule which is unknown to 90% of patriotic Europeans.

The MA 100 alliance will do everything in their power to prevent the truth from coming out.

2.20 Pro Muslim media strategies

The following article from the Norwegian News corporation, VG, dated November 20th is a typical example of so called "free journalism" in Western Europe. The article shows two vandalised Muslim graves, allegedly perpetrated by Jews.

Jewish settlers vandalised mosque in Hebron – 20.11.08

<http://www.vg.no/nyheter/utenriks/midtosten/artikkel.php?artid=534113>

What's typical with these articles is that they are quite carefully chosen by an unknown journalist in VG and are often just taken from larger news databases, in this case NTB. The journalist hasn't signed this article so it is impossible for us to track which individual was responsible for this action but he obviously got the approval of VG management.

This propaganda warfare has been ongoing for decades in Western Europe.

Now, when we check the Islamist database over Jihadi attacks that day located here:

<http://www.thereligionofpeace.com/attacks-2008.htm>

it shows that 28 individuals were killed in 5 different Jihadi attacks that day.

Let's summarise the attacks:

Date	Country	Area	Killed	Injured	Comment
2008.11.20	Pakistan	Swat	1	0	A local man is murdered by the Taliban for helping a Chinese engineer escape abduction.
2008.11.20	Pakistan	Bajaur	9	6	A suicide bomber enters a rival mosque and takes out nine innocents.
2008.11.20	Afghanistan	Khost	8	13	A Fedayeen suicide bomber detonates outside an office building, sending eight Afghans to Allah.
2008.11.20	Iraq	Kut	5	0	Sunni extremists invade a home and kill five residents, including children.
2008.11.20	Iraq	Mosul	5	0	Two women are among five people murdered by terrorists while sitting in their vehicle.

Those were only the Muslim atrocities documented by that website alone. You can most likely add that a 100-200 native Europeans were either murdered, raped, beaten or robbed by Muslims living in Europe that day but these kind of attacks are not politically correct to report.

The fact that Western Journalists again and again systematically ignores serious Muslim attacks and rather focus on the Jews only adds to the stockpile of proof that all Western journalists support the EU's Eurabia project, their enemy (based on coverage) is the Israeli and also often the Russian government.

Western European journalists, editors and publishers are guilty of facilitating Muslim crime (Jihad) by underreporting it.

These few examples of pro-Muslim propaganda illustrates that the Western European population are spoon fed with inaccuracies every single day. There are thousands of similar cases on a yearly basis. Obviously, not all articles about Islam are positive, but there is a disproportional balance that indirectly or directly protects Islam. Jihadi attacks are systematically covered up, ignored or toned down by Western journalists. There are more than 50 Jihadi terrorist attacks per month (on civilian targets, mostly non-Muslims). Yet, we only hear about one or two of these, usually accompanied with a similar dose of anti Israel/Russian propaganda to create an illusion that non-Muslims are just as "bad" as all the Muslim nuts combined.

Jihadi attacks per month

50 Jihadi attacks on non Muslims (Usually on native Europeans and in Thailand, Philippines, China, Dagestan, Chechnya, Turkey, Pakistan, Bangladesh, Somalia, Algeria). Several examples are classical Jihadi beheadings (not in Europe). Not to mention the outreach of contemporary slavery of Christians, Hindus in Muslim countries. There are thousands of examples of non-Muslim slaves in Muslim countries (who are slaves because they refuse to embrace Islam) and Western journalists are systematically ignoring it. Furthermore, there are several hundred thousand Christians and Animists in Sudan who have been systematically killed in the greatest modern Jihad in the 21st century, with funding of Saudi Arabia and even the US. Why do the journalists refuse to document these atrocities?

The answer is simple. Telling the truth would undermine multiculturalism (the Islamisation of Europe).

Western journalists and the UN are ignoring the biggest Jihadi genocide of modern times and usually only focus on the Congo conflict instead (the Ummah isn't involved here so it's a "politically correct" issue).

Ministerial orders not to use specific words – Muslim, crime, terrorist etc.

There are several guides in "political correctness" that have to be followed by media companies and parliamentarians in some Western European countries.

An eight-page Whitehall guide lists words they should not use when talking about terrorism in public and gives politically correct alternatives.

They are told not to refer to Muslim extremism as it links Islam to violence. Instead, they are urged to talk about terrorism or violent extremism.

Fundamentalist and Jihadi are also banned because they make an "explicit link" between Muslims and terror.

Ministers should say criminals, murderers or thugs instead. Radicalisation must be called brainwashing and talking about moderate or radical Muslims is to be avoided as it "splits the community".

Islamophobia is also out as it is received as "a slur that singles out Muslims".

The guide, produced by the secretive Research, Information and Communications Unit in the Home Office, tell ministers to "avoid implying that specific communities are to blame" for terrorism. It says more than 2,000 people are engaged in terror plots.

The guidance was branded "daft" last night by a special adviser to ex-Communities Secretary Hazel Blears. Paul Richards said: "Unless you can describe what you're up against, you're never going to defeat it. Ministers need to be leading the debate on Islamic extremism and they can't do that if they have one hand tied behind their back."

The Home Office said: "This is about using appropriate language to have counter-terrorism impact. It would be foolish to do anything else."



Source:

<http://www.thesun.co.uk/sol/homepage/news/2759618/Ministers-told-Dont-call-Islamic-extremists-Islamic-extremists.html>

2.21 Questions and polls your government and news agencies have disallowed

Ask yourself, why haven't the following polls and questions been raised and presented to Europeans?

1. Do you support mass Muslim immigration?
2. Do you support the Islamisation of Europe?
3. Do you trust your government's statistics provided and their intentions in regards to mass Muslim immigration?
4. Do you support the implementation of the EU's Eurabia project?
5. Do you want Europe to merge with the Islamic world?
6. Do you see the Islamisation as a threat to European cultures and to the future stability of Europe?
7. Do you support the building of mosques in Europe as long as it is illegal to build Churches in Saudi Arabia and other Islamic countries?
8. Would you support expelling Muslims if it was proven that they preached hate or intolerance towards non-Muslims?
9. Would you support revoking citizenship of Muslims if it was proven that they acted hateful towards and conspiring against non-Muslims?
10. Would you support your government and military if they attempted to stop the current Islamic demographic warfare (through mass Muslim immigration and average birth rates of 3-4) being waged on Europe by the Global Islamic Ummah?
11. Would you support the deportation of Muslims from Europe if it was proven that they were involved in Islamic demographic warfare (through mass Muslim immigration and average birth rates of 3-4) against Europe?
12. Would you support the creation of armed resistance groups if it was proven that your government and other elected officials conspired against the people by implementing an ideology (multiculturalism) whose purpose is the eradication of European culture, traditions, European identity, Christendom (cultural genocide) and by allowing Islamic demographic warfare (indirect genocide of Europeans)?
13. Would you support pre-emptive strikes initiated by these armed resistance groups against your government if it was proven that they (and the majority of parliament) conspired against the people by implementing an ideology whose purpose is the eradication of European culture (cultural genocide) and by allowing Islamic demographic warfare (indirect genocide of Europeans)?

Everyone knows how the majority would respond if these questions or polls were presented.

An overwhelming **NO**, to question 1, 2, 3, 4, 5, 7 and an overwhelming **YES** to 6, 8, 9, 10, 11, 12, 13

This is the reason why **NO** news agency or government institutions have presented these questions or polls. It is beyond doubt that the Western European governments have systematically acted against the wishes of the majority of Europeans for decades (by systematically acting deceitful). And they plan to continue to do so until ethnic Europeans are no longer the majority.

2.22 Dealing with journalists - authorising your own character assassination by the multiculturalist PC press.

When being confronted, approach all journalists with extreme prejudice. Several overviews confirm that Western European journalists are not representative of the opinion of the people but instead represent a cultural Marxist, humanist and globalist world view. A Norwegian poll conducted in 2009 showed that 98% of Norwegian journalism students supported political parties in support of multiculturalism[1] (whereas only 50% of the native population show support), 70%+ support socialist parties (whereas only 50% of the native population show support). As cultural conservatives and anti-multiculturalists we are by default perceived as enemies and we should be aware of this prior to any encounter. European news agencies are not objective in any way, they are not free. Instead, journalists should be considered as multiculturalist political warriors and overwhelmingly left wing political activists with a clear and defined political agenda working systematically to contribute to safeguard the political doctrines of multiculturalism and political correctness in general. As a cultural conservative, agreeing to interviews unconditionally would be the same as authorising your own "character assassination". They will cross cut any given interview and label you as a racist, fascist or Nazi. If there are no links to racists, fascists or Nazis they will create these links. For example, they will review all your facebook contacts and actively look for anyone or anything (even small insignificant factors) in order to link you to anything or anyone racist, fascist or nazi. If you are perceived as a political threat they will even go as far as trying to label you as a paedophile or an insane person. When they have decided to kill your character (or rather the credibility of your name) they will most likely succeed. They have done this with tens of thousands of European political dissidents already (cultural conservatives) and they will continue with this efficient method. That is their purpose. Do not forget it and do not allow them to succeed. These are some of the reasons why journalists are so dangerous.

As we all know, Western Europe today lacks the balance of cultural conservative news agencies. A majority of countries do not have any objective agencies but are rather completely monopolised by multiculturalist agencies or rather political entities. Unless you are a master at this game you should never give direct interviews and you should never agree to give interviews unconditionally. In order to protect yourself you should create clear and concise conditions before giving comments to the press. These conditions must be signed on behalf of the news agency (not just the specific journalist) and must apply to all future use of the specific given comments or interview.

An example on the conditions given to a news agency:

The journalist of xxx company can present five questions he/she feels are relevant (these questions will most likely attempt to undermine you or your cause or will provoke you to give sensitive comments which can later be quoted out of context). The individual giving the interview will present the digital cover images and five questions (which will indirectly/directly defend his cause or actions). All answers are forwarded in writing (after the questions have been forwarded to the interview object and approved by both parties).

The answers (given by the individual interviewed) to each of the ten questions must be published without alteration. If you allow the news agency to provide the images they will usually select unflattering samples with the goal of acknowledging few or no good aspects of the interview object.

If the journalist does not agree to these terms there will be no interview. These conditions must be signed by the journalist on behalf of the news agency and must be included in the bottom of the interview (comments given in this interview are not allowed to be quoted out of context or given entity will be sued).

This agreement in writing should be confirmed by the individual's lawyer or any neutral third party.

I see tens of examples of cultural conservatives who annually "trust the good judgment of the journalist and ends up being severely ridiculed and damaged as he/she is being perceived as a bigot. There are too many people out there who indirectly authorise their own "character assassination".

Learn who your enemies are and learn to play the game!

Source:

1. http://www.document.no/2009/05/intet_nytt_blant_norske_journa.html

2.23 Understanding the fundamentals behind multiculturalism; From Titans To Lemmings: The Suicide of Europe

By Reconquista

Comment on - From Titans To Lemmings – Part 2 (by author of 2083):

The following essay includes an assessment and conclusions around the anti-European or "anti-white" racist aspects of multiculturalism. At first, I hesitated to include anything including the word race, white or ethnicity, mainly because I instinctively dislike writing about anything related to these words. I was brought up that way (indoctrinated in a multiculturalist system for 30 years to be more precise). Partly, I also convinced myself originally that I was first and foremost against Islam, and that writing about skin colour (or multiculturalism for that matter) would only complicate this fight. In this regard I attempted to replace the term with more compromising expressions: the words culture, native European or ethnic group.

However, after thinking about it for some time, I find that very few of the arguments against certain terms hold true. I am tired of ideological censorship. We can't really ignore some terms entirely if we are to make a completely honest evaluation and understand the anti-European or "anti-white" aspects of multiculturalism. In many cases, it is simply impossible to replace the term with less "offensive" words. Generally speaking though, Europeans usually identify using the word "European" and not white, which is rather the preferred word in the US. The author makes several good points and it's essential that you read it in order to understand many aspects of multiculturalism (European/white guilt complex). Western nations can never mount a defence against Muslim colonisation/invasion if this is always dismissed as "racism." But above all, if you believe that non-white racism exists, it is actually immoral not to deal with the problem and its victims. I am convinced that not just non-white, but especially anti-white racism is real and a very underestimated phenomena.

Background

In the first part of this series of essays about the suicide of Europe, I stated that what is

happening to the indigenous peoples of Western Europe and our cultures - amounts to a merciless and bloody genocide. Amazingly, it is a genocide in which many members of the native Europeans are playing a willing and active part and I posed a question:

How can a culture that created the greatest and most advanced societies in human history, societies that held the highest hope for the whole of mankind, reach a point where its future survival is now threatened?

The Judeo-Christian religions played an important and influential role in building the once mighty West but we also discovered that these religions contained a serious flaw that has sewed the seeds of the suicidal demise of the indigenous peoples of Western Europe and our cultures. This flaw was identified by the brilliant German philosopher **Friedrich Nietzsche** who described it as "*an inversion of morality*" whereby the weak, the poor, the meek, the oppressed and the wretched are virtuous and blessed by God whereas the strong, the wealthy, the noble and the powerful are the immoral and damned by the vengeful almighty **Yahweh** for eternity.

Nietzsche, with great insight and perception, stated that Christianity would be abandoned en masse in the twentieth century but that Westerners would still cling to this inversion of morality. I then described how Marxists and Liberals exploit this inversion of morality by creating large numbers of "*victim groups*", groups who form minorities in Western society but whose "*victim status*" is used to dictate morality to the majority. In Western - European - societies, the weak now lead the strong, indeed, the game being played in these societies is not to make the weak strong it is to make the strong weak.

Should any person have the temerity to criticise any one of these "*victim*" groups, they will be viciously smeared and deemed guilty of numerous hate-crimes, the new heresy of the Liberal-Multicultural religion. The plain fact that this situation is destroying the west because it flies in the face of Mother nature - a catastrophic mistake only the native Europeans are committing - matters not a jot to these new pious inquisitors.

Multiculturalists prosecute their self-righteous moral crusade by proudly championing the cause of anybody who they deem to be weak and oppressed. Blinded by smug piety or driven by hatred for their own, they march the indigenous peoples of Western Europe and our cultures into the abyss as they vigorously and myopically pursue one of the most unnatural, childish and ultimately futile illusions ever created in human history:

Gold At The End Of The Rainbow

The core principle of liberals and multiculturalists is that everybody is equal. In the fluffy bunny la-la land of these vain zealots, the sexes are equal; all ethnic groups are equal; all sexuality is equal; all children are equal and children are equal to adults; animals are equal to humans; all cultures are equal and all religions are equal. For anybody to discriminate against anybody else and assert superiority is to establish inequality and inequality simply must not - indeed will not - be tolerated.

This is the utopian fantasy world of the lion lying down with the lamb in the eternal tranquillity of **Shangri La**. A futile, self-destructive pursuit of the unattainable that requires a denial of the competitive reality of life on planet earth and a continual inversion of morality in a doomed attempt to put right the "*mistakes*" committed by **Mother Nature**.

The pursuit of equality can be accurately summed up in a very short sentence: Pursuing equality is to clash with Mother nature. Nature abhors a vacuum but she also abhors equality and this is easily demonstrated.

Look at males and females. Are all males equal? Some males possess physical strength while others are physically weak. Some are tall, some short and some in-between. Some men possess the courage of a lion, others the courage of a French toy poodle. Some possess great intelligence and inquiring minds, some the gifts of craftsmanship, a lucky few possess both and sadly, many will possess neither. Some men are born to lead, others born to follow.

Equality is just as scarce among the fairer sex. There are beautiful women who can turn the heads of every red-blooded male and others who go about their daily business without raising a single admiring glance. There are women who want to be home-makers and mothers who have many children, others place their careers before all else and do not want a family. We have women who are active and love sport, others who prefer a more sedentary lifestyle. Then there are women who are feisty and bubbly, others who are quiet and shy. Of course, there are many more differences between people but the point is made.

Like it or not, men are in the main, physically stronger than women and nature has evolved the sexes for different tasks that ensure human survival just as nature does with all species. All men are not equal, all women are not equal and the sexes are not and never can be equal. This does not mean that any one is any better or has more value as a human being than any other and to suggest so is disingenuous, spiteful and born from bitter resentment. Inequality among and between species is simply the way life is on planet earth for all species including humans.

Take feminism as an example. Feminists claim that women have been victims of men, that men have oppressed women for centuries and that the sexes are equal. Denying this will result in the smears "*misogynist*" and "*male chauvinist pig*". But equalising the sexes has led to a crippling feminisation of Western society and I will elaborate upon this vitally important issue next time. But portraying women as oppressed victims and the equals of males is one example of how the pursuit of equality is being used to destroy our society and undermine - and therefore be in conflict with - Mother nature.

Trivial Pursuit

The pursuit of equality becomes even more futile when applied to equality of ethnic groups. If I say:

"The black African is, by and large, physically stronger than other races and in sports, blacks generally make the best boxers and the best sprinters and long distance runners, I will get nods of agreement."

But if I say: *"Whites are generally more intelligent and creative than blacks and have, throughout human history, solved the problems presented to the human race by Mother nature far more effectively than blacks have"*, I will be vilified as a racist.

Yet both statements are firmly grounded in fact.

It's a similar story with religion. If I say: *"Judaism and Christianity are two religions whose morality and values took mankind further than any other religion and they are largely peaceful and tolerant religions"*, it would be difficult to disagree with me.

But if I say: *"Islam is an evil, retarded and supremacist death-cult that refuses to afford women and unbelievers respect and the most basic of human rights because Islam advocates violence to force submission to Allah"*, I will be smeared as an "*Islamophobe*" and a "*racist*".

Not only that, I will then be - as I have been many times - subjected to the ordeal of

listening to a demented liberal blow hard irrationally shrieking that all religions are equal, that Judaism and Christianity also have their violent fanatics and that it's all a question of "*interpretation*".

A pack of lies and distortions follow all to support the childish Liberal fantasy of equality, exactly in keeping with Nietzsche's description of inverting morality so as to always portray the strong West as ignoble by asserting that it only became powerful by oppressing other people. The Crusades in particular being the favoured "*trump card*" in debates about Islam even though the Crusades came in response to the massacre of Byzantine Christians by Muslim jihadists who were surely "*extremists who were not representative of the Islamic faith.*"

But facts are discounted at will by devout Liberal-Multicultural disciples. They simply have to be otherwise their utopian fantasy world of equality completely collapses.

Smearing opponents and resorting to outright lies and distortions of history is a necessary tactic to impose equality and it is a strategy that exposes the weakness of those who pursue this asinine fantasy. Attempting to impose equality is a wilful denial of reality as it places ideology before hard evidence. For Liberal do-gooders, the fantasy of equality comes before all else therefore, unable to rely on facts and totally enslaved by their devotion to a deeply-flawed ideology, Liberal-Multiculturalists will outright lie and viciously smear people who dare to question or deny equality and place reality first.

If unsuccessful in their attempt to silence dissenters, the threat of violence leading to actual mob violence will also be deployed as we have seen recently after the **BNP's** success in the European elections.

Such irrational behaviour is much more than plain stupidity, it is concrete evidence of psychological illness on a grand scale and it is a mental illness only affecting the people of the white race as other races and cultures know full well the entirely natural order of inequality.

Just how mentally ill the Liberal-Multiculturalists really are will now become clear throughout the rest of this essay.

One Way Street

There is a glaring fact about Multiculturalism and its "*all races and cultures are equal*" mantra:

Why is it that only the West plays the Multicultural game?

If all races are equal, why aren't the Chinese, the Japanese, the Koreans, the Arabs, the Pakistanis, the Indians, the Africans all accepting masses of immigrants into their lands and allowing alien cultures and religions to be of equal importance to their own?

However, they do play the Multicultural game of equality but only when they leave their own lands to invade, colonise and pilfer the affluent West. Back in their countries of origin, their cultures, their religions and their way of life all come first and equality - between the sexes, between the races and between cultures - is as rare as hen's teeth!

If you doubt this, go and look for lobby groups and minority groups demanding that white people be treated as equals in South Africa, Zimbabwe and the Middle East. And talking of South Africa, go see if you can find blacks turning on their own people and demonising them as "*racists*" for the diabolical way blacks are persecuting whites and massacring the Boers (3060 massacred already – [1]). Odd that such guilt-ridden Liberal

groups only exist in the West isn't it?

There's more. Let's ask some more simple questions:

If all ethnical groups and all cultures are equal, why is it black Africans, Afro-Caribbean blacks, Pakistanis, Indians, Chinese, and Eastern Europeans want to abandon their own lands en masse to live in the lands of the West?

I mean if we're all truly equal, why does the rest of the world want to live the Western lifestyle, a lifestyle created in the main by white people? Just why exactly, do they want to be part of capitalism, run businesses, work for the white man's industries, claim the white man's welfare and buy and use goods created by the creativity and ingenuity of Western - white - people?

Why flock to another land, abandoning your own people for what the white man has created? It can't be because other races are unable to build strong, advanced societies because we're all equal aren't we? So therefore it must be to enjoy the lifestyle and the culture that the white man has created which is logically to admit human races and their cultures are most definitely not equal.

And what about the people who want to migrate to the West from the third-world but who cannot? This is yet more evidence of the lunacy of "*we're all equal*" because the strong are leaving the weak behind which just makes these already weak societies even weaker. This is the only equality: That as mass immigration floods the West the West becomes weaker and resembles more and more the weak third-world.

And why-oh-why does the world want to play sports that form an integral part of white Western culture, sports such as football, rugby, cricket, boxing? If all cultures are equal why don't other races stick with their own systems of business and commerce and play their own sports? Surely no one in their right minds would say that their own systems of trade and commerce and their own sports aren't as good as Western sports - that'd be stating inequality exists and that the West is superior and we can't have that, oh no.

Conversely, why isn't there mass immigration from the West to Africa, China, the Middle East? Come on, if all races and all cultures and all religions were truly equal then this would be blatantly obvious to the rest of the world who would be falling over themselves to welcome masses of immigrants from all over the world into their lands to enrich their people with the delights of diversity in the name of equality and multiculturalism.

And besides, mass immigration is fantastically "*good for the economy*" so surely Africa, The Middle East, China, India, Pakistan and Eastern Europe would benefit enormously from allowing hordes of immigrants from all over the world but especially the advanced UK and Europe to live in their lands, with housing, benefits and information explaining how to claim for their entitlements published in 30 different languages all provided free of charge so they can settle there and enrich native communities with their religions, traditions and cultures and bring a much needed boost to their flagging economies.

This would make their less advanced societies stronger and equal to those of the affluent West too. Can you hear a bell ring after reading this paragraph?

Let me spell it out for you loudly and clearly: If the people - whites - of the West have created the most advanced, affluent and just societies, wouldn't it be bloody obvious for third-world nations to begin programmes of mass-immigration from Europe so immigrants can create in the third-world the very same prosperous societies people from the third-world are flocking to in their millions? But that kinsman, is not the Multicultural game. Not by a long chalk it isn't.

And well, it's funny how people from the West don't appear to be rushing to live the African tribal lifestyle and adopt the African tribal culture. Not so funny when you realise that black Africans have brought this violent tribal lifestyle with its hatred for other tribes to the doorstep of Westerners. Better not mention this somewhat inconvenient fact about African tribal culture though. You don't want the pious, fanatical Liberal-Multicultural inquisitors accusing you of suggesting that black African gangs - sorry, tribes - treat each other in a way that falls a long way short of equality. What are you anyway, some kind of racist?

Let me share something else with you. It is very, very easy to be pious about equality and multiculturalism when you live in an advanced, wealthy society. It is far less easy to eulogise about Multiculturalism and equality when you live in a violent, unjust and less advanced poverty-stricken society. Maybe this explains why we don't see many ranting Multicultural disciples demanding the imposition of equality in countries such as Iran. They know as well as you do what would happen if they tried to. Such is the folly of claiming equality between peoples and cultures.

And there's even more folly about this ridiculous pursuit of equality.

A Very Unequal Equality

Not only is multiculturalism a one-way street with the rest of the world flocking into the West and changing it dramatically whilst the nations of these immigrants retain their identities and cultures, the doctrine of Multiculturalism is only ever applied against Western - make that white - people.

Identity politics is a good example of this. Blacks, Jews, Muslims, Sikhs, Hindus, Chinese, Pakistanis, Indians - all of these people and more are allowed to form their own special groups with the aim of protecting and furthering their own interests based entirely on race or creed.

Yet if indigenous Westerners form their own special interest group - for example **The British National Party** or the **Belgian Vlaams Belang** - they will be outrageously and hypocritically vilified as "*racists*" and "*fascists*" yet not once has any other identity group - for example the **Black Police Officer's Association** or even better, the **Muslim Council of Britain**, an organisation which promotes one of the most evil and supremacist ideologies ever created by mankind - ever been vilified as "*racists*" or "*fascists*".

And what may I ask, is so equal about the "*Music of Black Origin*" awards? Strange that sanctimonious Liberals screaming "*racists!*" are curiously absent at this overtly racist, unequal event isn't it?

Yet the slightest excuse to label whites as "*racist*" is continually sought. Even toddlers who refuse to eat spicy food in nurseries end up facing the wrath of the puritanical Multicultural inquisitors who will insist the parents make their family more "*racially aware and sensitive towards other races and cultures.*"

Tellingly, when black gang members stab each other or gang rape a white teenage girl or when Muslim jihadists blow up buses and trains filled with innocent people the first concern of the guardians of multiculturalism will be to minimise the racial aspect of these events - i.e. deny the reality - and lame excuses such as "*it's because of poverty*" or the Marxist classic "*it's because they are oppressed by an institutionally racist society*" will be spewed out by these simpering Liberal apologists.

Yet conversely, if a group of white men were to gang rape a black teenage girl - well, you

know exactly how this would be depicted as well as I do.

You tell me - how can equality exist in Liberal-Multicultural la-la land if the standards promoted by Liberals are only ever applied towards whites? This blatant and contradictory application occurs because these self-righteous Multiculturalists firmly believe that only white people can be racist because whites are always depicted as strong and powerful and other races are always portrayed as oppressed victims. So Liberal-Multiculturalists knowingly, deliberately and therefore treacherously distort, misrepresent and outright lie about racist or violent acts committed by non-whites.

How obvious does it have to be for them to realise that this is hard evidence, clear proof of the folly of pursuing equality between the races? Because if we were all equal wouldn't other races be upholding, promoting and living by these universally moral Multicultural standards of equality and be keen to see them applied to their own racists and criminals? But as we know, facts don't matter, only the fantasy of equality for all does.

This double standard is also evident on the world political stage. Why is it we see leaders from the West fawning over the third-world, uttering trite and meaningless platitudes along with grovelling apologies for how badly the West has behaved throughout history? Isn't it strange how these leaders, elected in the West on policies of multiculturalism and racial equality never, ever promote these policies to people of the third world? For example, not once has any Western leader made a speech to the Middle East saying:

"We now live in a Multicultural global society. The Arabian peoples of the Middle East must come to realise that all people are equal and must allow people of all colours and all faiths to build communities and settle in peace in your countries. The present attitude of Muslims towards women and peoples of other faiths is racist and oppressive, it is an apartheid that must end and the international community demands an end to this injustice."

Isn't that more or less what the West said about South Africa and Rhodesia? A Marxist-Liberal West who piously demanded an end to apartheid backed up with the imposition of sanctions from the UN and exclusion from the world's sporting community.

If we're all truly equal, then shouldn't the Middle East - and other non-multicultural nations - also be treated in the same way? And in such nations I include the modern South Africa, "*The Rainbow Nation*", where under black rule the Marxist ANC are viciously persecuting whites and where the Boers are facing a murderous genocide and where poignantly, let's not forget, many black people are now suffering far more than they ever did under apartheid.

It is so obvious even a blind man from planet blind could see it: Multiculturalism and the fantasy world of equality only apply to the West and it is applied using exactly the moral inversion predicted by Nietzsche that we have been discussing in these essays. It is a widespread madness that is, without doubt, leading the entire white race into the abyss.

A Grand Deception

The folly of multiculturalism and its mantra of equality is one of the biggest con-tricks ever played on a people. All of the main political parties promote Multiculturalism, the corrupt **EUSSR** is working to enforce equality and multiculturalism by law, all of the Western media with very few exceptions endorse Multiculturalism and of course, most of the worshipped, fame-craving celebrities in the West also support multiculturalism and this really should clue one in as to how absolutely ridiculous the pursuit of equality is.

Here we have an elite group of people who are waxing lyrical about Multiculturalism and equality yet they do not live or act as equals. From corrupt, thieving politicians who

abuse the trust of the very people who voted for them by stealing tax payer's money to line their own greedy pockets, to self-righteous, condescending idiots like **Billy Bragg** and **Ross Kemp** who continually brand BNP supporters as "*racists and fascists*" yet do not live in "*enriched*" Multicultural towns such as Glodwick, Leicester or Brixton. These hypocrites are the modern day "*do as I say not as I do*" ranting preachers of the Liberal-Multicultural religion. They are living proof that some people not only are more equal than others but firmly **BELIEVE** they are more equal than others.

They talk the talk to get what they want, they sure as hell do not walk the walk and they have no intention of so doing. Equality is not for them and they have made that abundantly clear.

And the gullible and the naive masses lap up every drop of this putrid Multicultural vomit spoon-fed to them by an elite who hold their own people in utter contempt and who see the people as useful-idiots and cash-cows to be milked for all they're worth. But delirious Liberal-Multiculturalists blinded by their own self-righteousness fall for the con and enslave themselves to the Liberal-Multicultural ideology and engage in a futile, childish and self-destructive pursuit of equality at the behest of their profiteering, deceitful masters. They'd have more success finding a pot of gold at the end of the rainbow.

Such is the questionable mental state of Liberal-Multiculturalists and their conviction in equality of races, cultures and sexes. They are completely blind to the fact that those who are promoting and preaching the virtues of multiculturalism and equality simply don't live it. The privileged elite who have brought Multiculturalism to the West could afford to conduct an experiment on society and not suffer the consequences of their stupidity and hypocrisy. Many of them have made fortunes by promoting and enforcing this evil, unnatural ideology that is dismantling British communities and destroying Western societies.

It simply doesn't occur to the devout Liberal disciples that it's ever so easy to feel pity for other people and spout equality and multiculturalism when you live in a country mansion, eat the finest foods, drive a Bentley and luxuriate in the celebrity lifestyle.

It's also easy for upper middle-class Liberals living in leafy suburbs and safe, decent neighbourhoods, who drive nice cars, wear the trendiest designer clothes and eulogise about the wonders of Multiculturalism at dinner parties because they've dined at Armenian and Japanese restaurants, regularly order home-delivered curries from the nearest Pakistani sweet shop and send fifty quid to "*Africans In Need Yet Again*" charities twice a year. For these mollycoddled strangers to reality, that is the meaning of multiculturalism and equality.

They are blissfully unaware of the benefits of diversity being endured by their less-fortunate kin living in enriched British cities where they have to compete with swarms of immigrants to obtain work at the lowest possible wage. Britons whose kids are bullied and pressed into gang culture where their teenage years will be spent in a fog of intoxication, either blind drunk on cheap alcohol or high-as-kites on heroin, weed or worse, crack cocaine.

Britons whose teenage daughters are being sexually abused and gang raped by various races who hate whites. These are the expendable indigenous Britons, an unequal underclass who are living the nightmare reality of Multiculturalism that was imposed upon them without their consent and who know precisely what the benefits of enrichment and diversity truly are.

Such Britons are the lab-rats of the Marxist-Multicultural social experiment. Many of them have not had the opportunity to benefit from a good education and they have been repeatedly betrayed by traitors whom they trusted with their precious vote to speak up

for them and protect their communities.

For these Britons, the harsh reality of multiculturalism hits hard and they most definitely are not treated or regarded as equals. They suffer the consequences of the hypocrisy and the stupidity committed by hypocritical elites who can afford the luxury of avoiding the disastrous consequences arising from their pernicious social experiment.

These unequal Britons who endure the horrors of Multiculturalism every day also know all too well the real meaning of diversity: It is nothing less than the deliberate destruction of their way of life and the systematic breakdown of their communities by state-sponsored ethnic cleansing combined with a bloodthirsty genocide committed by hate-filled, anti-white, racist immigrants.

These are the British people who suffer the consequences of multiculturalism so those who do not can appear virtuous and righteous with their "we're all equal" mantra whilst acting as superiors who feather their own nests and lie and deceive at every turn to protect their own selfish interests.

All people are equal? Please. Don't make me laugh. Or weep.

Conclusion

Just as Nietzsche foresaw, the Godless religion of Marxism, with its evil twin spawns Liberalism and Multiculturalism, works by creating "*victim groups*" who are then used to destroy Western society by inverting morality and demanding more and more from society to compensate for their unjust oppression.

Equality is used to support the cause of these victims. From equality of the sexes to equality of the races, Marxists need victims for their rotten ideology to flourish. It is a sick dependency that brainwashes people to believe they are weak victims whose "injustice" and "unequal status" is morally wrong and that the strong oppressors - the white race - must be made to pay for their immoral, unfair superiority. To say it is "*The Mother of all guilt-trips*" puts it mildly.

Yet this pursuit of equality only occurs in Western, Liberal-Multicultural societies and the rest of the world only plays the equality game when masses of third-world immigrants flood the West or when former first-world African nations become third world nations under black rule who demand more and more from white communities to pay for the "*injustice*" of apartheid and white colonial rule.



The attitude of the third-world to the West - make that white people - is simply this: What's yours is ours and what is ours is our own. It is a despicable attitude that is reducing the West to a life-support machine for other less advanced races yet if the indigenous people of the West were to adopt this unequal attitude, they would be vilified by other races along with self-loathing Liberal-Multiculturalists from their own race as "*racists*" and "*haters*".

Such a hypocritical and weak attitude just encourages millions of blacks, Orientals and Asians to become parasites who dine at the abundant table of the West for free. They jealously want what the white man has created, they deem it their right to have what the white man has because he only got it by

oppressing other races and yet they continue to contribute little - if anything - of any real worth to advance the entire human race.

And the more the pious Liberal-Multicultural disciples scream "*we're all equal*" the more glaringly unequal nature reveals us to be. Such arrogant, misguided fools are akin to King Canute who tried to halt the tide but who came to realise his folly and was humbled by his attempt to battle Mother nature:

"Let all men know how empty and worthless is the power of kings, for there is none worthy of the name, but He whom heaven, earth, and sea obey by eternal laws."

For the last fifty years, the white race has arrogantly refused to obey these eternal laws and it will pay a heavy price unless it comes to realise the futility of continually fighting against Mother nature. **King Canute** realised it and other human races continue to realise it but whether or not the crack-brained Liberal-Multicultural disciples have the humility to realise their folly of battling with Mother nature is quite another matter.

But be in no doubt whatsoever that Mother nature will demand they pay the heaviest price for their arrogance and she will not care one iota if the entire white race has to pay too. Mother nature knows not pity as even self-righteous Liberal-Multiculturalists will find to their cost, you can be completely assured of that.

Unedited source:

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<http://www.nationalpolicyinstitute.org/2009/10/01/from-titans-to-lemmings-part-7/>

2.24 Ignorance and Multiculturalism must be destroyed

By D.L. Adams

There are two critical impediments that prevent the West from engaging effectively, or at all, in this existential conflict with Islam. Ignorance and multiculturalism (proto-legitimised moral relativism) must be deconstructed and delegitimised.

It is a moral and ethical failure to be ignorant of the purposes and doctrine of political Islam. Ignorance of an existential enemy is shameful and indefensible. Multiculturalism must be exposed for the disastrous pseudo-philosophy of ignorance that it is. Founded upon ignorance and silly utopian anti-intellectualism, multiculturalism prevents us from responding to political Islam because to do so in our morally bankrupt multicultural world is seen as intolerance. Defending your nation from cultural and literal annihilation is not "intolerance" it is the height of patriotism and rationality.

The fundamental dual concepts of multiculturalism are "tolerance" and "inclusiveness". These very "nice" concepts are founded upon the idea that all cultures are of equal value and that differences between cultures are to be applauded and "accepted" rather than condemned when such condemnation is appropriate. The idea that a culture can be corrupt or even evil is dismissed as "bigotry" in the multiculturalist's broken anti-knowledge world. Multiculturalism is the soiled garden in which Islam grows.

People who know the doctrine of political Islam and have the effrontery to discuss it in public are accused of bigotry by multiculturalists and the ignorant. The doctrine of political Islam as found in Sira, Koran, and Hadith is inherently intolerant and exclusive but this does not deter the multiculturalists. There is an unspoken superiority in their world; they believe themselves superior because they are so inclusive, accepting, and "nice". The forces of evil see this welcoming inclusiveness from the cultures of the West as the actions of fools. These foolish actions are of great value to political Islam because in their false feelings of superiority multiculturalists are the perfect "dhimmis" for Islam, perfect servants of a totalitarian ideology whose purposes are entirely destructive of inclusiveness and tolerance. Multiculturalists are anti-knowledge useful idiots for the forces of cultural and literal annihilation that is Islam.

There has long been a concept very popular in the United States regarding immigration and assimilation which is that if we show new-comers to our shores how nice, welcoming, and good we are, they will all become Americans. This model has worked for generations with European, Asian, South Americans and immigrants from across the world. Islam does not fit this model.

The model has failed because Islam does not assimilate. Islam does not assimilate because Islam is about submission. The word "Islam" translates to "submission". Adherents of the so-called "religion of peace" are not interested in assimilation, they are interested only in bringing the entire world under Allah's "religion". For adherents of this miserable and cruel political ideology of hate and conquest only one religion, one political system, and one culture is allowed – that of Allah and Mohammed. All other religions, cultures, and political systems are to be annihilated.

Because multiculturalists are willfully ignorant about the cultures that they defend – to them all cultures (no matter how abysmal they may be) are worthy of defence simply because they are "different" – Islam sees that the cultures of the West cannot defend themselves against them.

In fact, multiculturalism is the tool by which Islam infiltrates our institutions and political systems. Islam is at war with all non-believers everywhere and forever, this is called "jihad" or "fighting in Allah's cause". Jihad is so foundational to Islam that it is mentioned

over 150 times in the text of the Koran. Because multiculturalists have no need to know anything about any culture (after all, all cultures are "equal" therefore knowledge of any one culture is of little necessity, value, or import) they do not understand that they are under attack.

Multiculturalism and ignorance, the two walk hand in hand together, are the greatest weaknesses of the cultures of the West.

The model of assimilation has failed. It has failed because resurgent Islam and its jihad has no interest in assimilation. Multiculturalists do not know this, and when they are told the truth, they refuse obstinately to believe it. Acceptance of the truth of Islam is to accept the failure of the fundamental concepts of multiculturalism.

We in the West must judge cultures and adherents to such cultures when we make immigration decisions. We must accept the literal truth that some cultures are unpleasant and have belief systems that are contrary to ours. The idea that everyone loves freedom is a broken and confused concept. It is a ruined shell because in Islam the only freedom that is considered of value is the complete submission to Allah and Mohammed (and the doctrine of Islam). Islam sees freedom in total submission to the doctrine of Islam.

When we open our doors to Islam, we open ourselves and our nations to forces that reject our concepts of tolerance and inclusiveness. This is the absurdity and horror of multiculturalism- it is a failed philosophy of self-destruction.

We must learn the doctrine of Islam. Knowledge of the doctrine is akin to having the "playbook" of the opposing team in a sporting match. But this is not sport for us, it is about nothing less than our existential survival as non-Islamic countries and cultures. We must learn the doctrine of Islam to dispel our ignorance of Islam. Without knowledge of Islam we cannot oppose it; without knowledge some do not even realise that they are at war with us and therefore we are at war with them.

The banishment of ignorance through knowledge is critically important if we are to survive as freedom-loving, tolerant, and "nice" cultures. It is a patriotic duty to learn the doctrine of Islam and educate others about it.

We must destroy multiculturalism; deconstruct it, delegitimise it, and acknowledge it as the Utopian self-destructive fantasy that it is. All cultures are not equivalent. Some cultures are better than others, and some are our enemies and some our friends. This is reasonable, rational thinking. The foundational concept of multiculturalism is that all cultures are of equal value and worth. This is inclusiveness, tolerance, and "niceness" taken to the extreme. This is anti-intellectualism and irrational thinking that will result in the entire loss of our civilisations. Multiculturalism must be destroyed and swept into the dustbin of absurdity where it belongs.

Failure to destroy multiculturalism, delegitimise it and its adherents as the intellectual imposters and fools that they are is a national failure whose consequences are beyond unpleasant. Multiculturalism is the tool by which Islam gains access to our countries for the purpose of the destruction of the host culture.

The doctrine of Islam is clear on these points as are the adherents of the so-called "religion of peace". Jihad is a responsibility for all Muslims. It is the command of both Allah and Mohammed. Muslims who do Jihad are "good" Muslims because they follow the commands of Allah and Mohammed; those who do not do jihad are "extremists" because they reject the commands of the doctrine of Islam. Those who reject jihad are perfect fodder for jihadists because they are not "good" Muslims. This concept must be understood clearly. Our conceptions of good/evil, right/wrong do not apply in the Islamic worldview.

Multiculturalism must be destroyed. Multiculturalists must be mocked and criticised for the self-destructive fools that they are. Their philosophy is used by our enemies to gain entree and power in our institutions and cultures. Multiculturalists, in their Utopian ignorance, are tools of the enemy – their philosophy must be rejected, repudiated, and deconstructed so that rational thought can again be the dominant mode of thought across the West. To do any less is failure.

When we know nothing of Islam, we lose. When we say that all cultures are equivalent and we can no longer identify good and evil, right and wrong, we lose. Ignorance of Islam is not acceptable; it is a moral and ethical failure.

Multiculturalism is a tool of Islam; it is a disastrous ideology of false “nice” that is used to stifle critical thought and open debate. Multiculturalism is a complete failure as it is used by our enemies to destroy us. It is a failed fake intellectual concept for “nice” people to abjure their responsibilities to themselves, their cultures and countries. Multiculturalism must be destroyed.

Globalised capitalism – another reason for the Fall of Europe

"The 20th century has been characterised by three developments of great political importance. The growth of democracy; the growth of corporate power; and the growth of corporate propaganda against democracy."

Alex Carey, Australian social scientist.

2.25 Is Capitalism Always a Force for Freedom?

More companies are now giving in to Muslim pressure^[1] over Geert Wilders' Islam-critical movie. I keep bashing Marxists in my writings, and they usually deserve it^[2]. I honestly believe it is impossible to write anything meaningful about what ails the West without taking the prolonged and highly destructive influences of Marxism into account.

Yet Marxists are not powerful enough by themselves to generate all the problems we are now facing. You would have to be pretty blind not to see the importance of business ties in relations between the West and the Islamic world, certainly in the case of Europe and the Middle East, but also with the United States and Saudi Arabia. Money makes the world go around, after all. One does not have to be a Socialist to see that the short-term interests of Big Business are not always identical to the long-term interests of the nation as a whole, especially not when it comes to immigration. Multinational corporations, which by their very definition have loyalty towards no nation, should not be allowed to direct national immigration policies.

Is capitalism always a force for freedom? It is easy for "conservatives" to think so, but is it always true?

There are several perspectives one can use when trying to understand the European Union, for instance. One is that it is somehow related to the Communist utopia and the unaccountable, transnational bureaucracy of the Soviet Union. This does make some sense, but on the other hand, the EU cannot be properly understood simply as a Marxist organisation. It has always held the backing of Big Business interests who want easy access to greater markets. They do not automatically care about national sovereignty or borders, which are vital to the continued existence of any truly free society.

I am particularly concerned over the recent attempts by various Western corporations to appease Islamic demands for sharia censorship. Both regarding the Danish cartoons and the Wilders movie in Holland, business interests have been among the most prominent in denouncing these attempts to defend Western freedoms because they care only about their market shares and not about the wider issues.

When we also know that many companies support mass immigration because they want easy access to cheap labour, including Muslim immigration, this means that they contribute to Islamisation, at home and abroad. Can we then say that capitalism is always a force for freedom? I think not. As Thomas Jefferson said, "Merchants have no country. The mere spot they stand on does not constitute so strong an attachment as that from which they draw their gains."

Dutch companies have given into a Jordanian boycott by placing newspapers advertisements condemning the film Fitna^[3]

De Volkskrant reports that Dutch companies have given into a Jordanian boycott. The

companies Zwanenberg and Friesland Foods have placed advertisements in Jordanian newspapers saying they oppose the film Fitna by populist politician Geert Wilders.

Last week the group 'The Messenger of Allah Unites Us' brought a case against Wilders in a Jordanian court, accusing him of racism and incitement to hate Muslims. Wilders said he feared Jordan would issue an international warrant for his arrest.

The group, which had already mounted a boycott of Danish products because of the Muhammad cartoons, also began a boycott of Dutch companies. De Volkskrant tells us:

"On Wednesday all travel agencies in Amman received a letter asking that they not do business with KLM. The letter will also be distributed in other Arab countries."

The chairman of the Messenger of Allah Unites Us, Zakaria Sheikh, says he has printed a million posters calling for a boycott of Dutch products. He says the only way Dutch companies can get themselves off the list is to take out ads in newspapers condemning the film.

In its advertisement, the Zwanenberg Food Group says it "rejects the opinions and statements" in Wilders' film. "We strongly condemn the anti-Islam comments which we believe don't have any other purpose than to insult."

The company also expressed its "Solidarity with the campaign by The Messenger of Allah Unites Us in its attempts to pass international legislation banning insults to religion, including Islam and the Prophet Muhammad (Peace be with Him)."

From the Brussels Journal[4]:

VNO-NCW, the Federation of Dutch Employers, has ordered its lawyers to see whether it is possible to claim damages from Mr Wilders for the loss of income which Dutch companies may possibly suffer as a result of a boycott of Dutch products by Muslims who are angry at Mr Wilders and at the fact that the Dutch have not been able to shut him up. "Companies like Shell, Philips and Unilever are easy to recognise as Dutch companies," VNO-NCW chairman Bernard Wientjes told the newspaper Het Financieele Dagblad. "I do not know how rich Geert Wilders is, or how well insured he is, but if we suffer from a boycott, we will investigate whether it is possible to claim damages from him." Last November, Doekle Terpstra, a member of the board of Unilever, called upon the Dutch to "rise in order to stop Wilders" because "Geert Wilders is evil and evil has to be stopped."

Source:

<http://gatesofvienna.blogspot.com/2008/06/is-capitalism-always-force-for-freedom.html>

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2.26 Big Business, a Driving Force behind Immigration

By John Laughland

In Britain, the House of Lords has reported[1] that the economic impact of immigration is minimal and has concluded that it ought to be capped. The report is seen as a decisive defeat for the government's long-held view that immigration boosts the economy by increasing production.

The Lords have found that, while the total size of the economy does rise when there is high net immigration, this does not mean that prosperity as such rises. Per capita GDP remains the same. In other words, the size of the economy rises only to the extent that there are more people in the country than before. The economic benefit of mass immigration is zero.

The social costs, of course, are very considerable. The most significant of these is the impact on the cost of housing[2]. The report finds, among other things, that if the present rate of immigration continues, then the average property will cost 10.5 times the average income in 2031. Eight years ago, the ratio was 4 and now it is 6.5.

The inflation of property prices causes immense social and economic damage, although Britain's numerous property owners have for years deluded themselves that they are getting richer because their houses go up in price so spectacularly. When property rises in cost, the whole economy suffers since all businesses need premises from which to operate. Families suffer, too, because people have fewer children if they cannot afford enough bedrooms to put them in.

The Lords' report is a huge vindication for the brave campaigning of Sir Andrew Green, Chairman of Migration Watch[3], and someone whom I have the honour to know personally. Since immigration exploded when New Labour came to power, this former Ambassador to Saudi Arabia has managed brilliantly to put immigration on the agenda without ever giving off so much as the slightest hint of racism. On the contrary, his measured tones and careful statistics have ensured that he is listened to with great respect[4]. The report is nothing less than a total vindication of everything he has been saying for years.

Why, then, has there been such a firm lobby in favour of immigration for so long? The answer lies in one of the most arresting facts about modern politics – a fact which, in my view, even the most redoubtable experts like Andrew Green have perhaps not quite taken on board. I refer to the unlikely alliance between big business and the New Left.

This alliance reached its apogee under Tony Blair, who was known for his slavish admiration for rich people whose hospitality he so often enjoyed for free. But it extended throughout New Labour. Peter Hain, the onetime anti-apartheid campaigner, a man whose progressive credentials could hardly be more immaculate, had to resign in February[5] because he had accepted £100,000 from a pharmaceutical magnate, one of whose companies is facing prosecution for the biggest fraud ever alleged in the United Kingdom.

The alliance between big business and the New Left is not, however, based merely on the greed, opportunism and venality of politicians, or on the desire of big companies to buy political influence. Instead, it is based on ideology. Specifically, big business is in favour of immigration not only because it drives down wages – allowing profits to remain high without companies actually having to sell more products – but also because it is culturally in favour of multiculturalism.

The entire ethic of post Cold War globalisation, indeed, is profoundly anti-national. The multinational corporation, like Marx's worker, "has no country": the modern international corporate executive is more at home in an airport departure lounge or a Hilton hotel than in a village pub. He scorns any notion that the legislative framework of a state should give preference to the fixed inhabitants of that state, and instead tells the government that he will simply re-locate, like some disembodied spirit, to another part of the world if the tax regime is not favourable to him. To put it bluntly, multinational companies are vehicles of cosmopolitanism, every bit as powerful and influential as the more intellectual proponents of multiculturalism and the end of the nation-state.

The big corporation likes immigration because immigrants drive down wages and are typically not unionised. Big companies do not care if immigrants do not pay taxes, or if they make extra demands on schools and hospitals, because the state picks up the bill for that. They do not care if there is general inflation, or sector-specific inflation such as in property, because they have their eye on next year's bottom line, and on their Christmas bonus, not on what will happen a generation hence. Big companies operate on the principle "privatise the profits, socialise the losses", demanding that policies be pursued which increase their income because the costs are passed onto the taxpayer and society at large.

As Pat Buchanan argued brilliantly in *The Death of the West*, economic history shows that periods of high immigration do not coincide with periods of high economic growth. Japan grew spectacularly in the period 1955 – 1993 but immigration over that time was zero. The periods when America's prosperity has risen are those when immigration has been low; the economy stalls, by contrast, when it is high.

Ever since Mrs Thatcher, the predominant ethic in British politics has been pro-business. The slogan is "free trade", but that is not the same thing. Of course it was necessary in the early 1980s to free Britain from the excessive shackles which the trades unions represented; but, in domestic politics as in diplomacy, there are no permanent victories, especially not if political parties stop thinking, as the Tory part did long ago. So deeply entrenched has "free trade" now become that it is a taboo which unites the whole political class. Any suggestion that the activities of business should be limited or directed by the state is dismissed as Luddite economics, reactionary thinking worthy of a flat-earthier.

In fact, Britain and many other European states are themselves just as much in hock to the demands of big business now as they were to the labour movement a generation ago. The pendulum has now swung too far in the opposite direction. Let us hope that the breaking of the taboo of immigration will mark the moment at which it starts to swing slowly back.

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2.27 Migration has brought 'zero' economic benefit

By Philip Johnston and Robert Winnett

Ten years of record immigration to Britain has produced virtually no economic benefits for the country, a parliamentary inquiry has found.

A House of Lords committee, which is due to report next Tuesday, will call into question Government claims that foreign workers add £6 billion each year to the wealth of the nation.

It is expected to say this must be balanced against the increase in population and their use of local services such as health and education, resulting in little benefit per head of the population.

"Our overall conclusion is that the economic benefits of net immigration to the resident population are small and close to zero in the long run," the report will say.

The findings of the Lords economics committee threaten to demolish the key argument made by ministers to justify the highest levels of immigration in the country's history.

The inquiry by the committee, which includes two former chancellors and several former Cabinet ministers, is the first to try to balance the costs and benefits of large-scale immigration.

The population is increasing by more than 190,000 every year, largely as a result of immigration.

Foreign workers now make up 12.5 per cent of the labour force, compared with 7.4 per cent a decade ago. Critics say Labour lost control of the borders, issued too many work permits and should not have opened up the labour market to eastern Europe.

However, ministers say that without large-scale immigration there would have been slower economic growth.

A Whitehall paper produced for the committee said average output growth over the past five years was 2.7 per cent a year and migration contributed an estimated 15 to 20 per cent of this. The Government said this indicated a contribution of £6 billion - or £700,000 a day - from foreign workers.

However, the committee's final report is expected to say the Government should have focused on the impact of immigration on GDP per head, not the economy as a whole.

David Coleman, a professor of demography at Oxford University, said in his evidence to the committee that the Government had excluded costs from crime, security, the race relations process, health "tourism" and imported ailments such as TB.

Richard Pearson, a visiting professor at the University of Sussex's Centre for Migration Research, said: "While migrants have clearly helped alleviate often long-standing skill shortages, they have also filled many low-skilled jobs, often at very low wages.

"These migrants are likely to be displacing, and reducing the incentive on employers to recruit and train low-skilled, indigenous workers."

Comments:

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2008/03/29/nimm129.xml>

Increased crime alone would wipe out any economic benefit. There are several thousand native Europeans lying in graves who would be alive today if it were not for mass immigration. There are tens of thousands of living ones who have suffered vicious immigration crime. Millions more are going to suffer in the future, because this disaster will not be reversed overnight.

Unfettered and indiscriminate immigration also creates a voter base for those in power. In the US, the Republicans favor immigration because of big business, yes, but the Democrats favor it because they want their votes.

So, the former wants it because of greed. The latter wants it because of power.

Source:

<http://www.telegraph.co.uk/news/uknews/1583218/Migration-has-brought-zero-economic-benefit.html>

2.28 What Does Muslim Immigration Cost Europe?

By Fjordman

Do gang rapes boost GDP? Was that an offensive question, you say? Well, according to Sweden's finance minister Pär Nuder[1], more immigrants should be allowed into Sweden in order to safeguard the welfare system. However, in reality estimates indicate that immigration costs Sweden at least 40 to 50 billion Swedish kroner every year, probably several hundred billions, and has greatly contributed to bringing the Swedish welfare state to the brink of bankruptcy[2]. An estimated cost of immigration of 225 billion Swedish kroner in 2004, which is not unlikely, would equal 17.5% of Sweden's tax income that year, a heavy burden in a country which already has some of the highest levels of taxation in the world.

At the same time, the number of rape charges[3] in Sweden has quadrupled in just above twenty years. Rape cases involving children under the age of 15 are six times as common today as they were a generation ago. Resident aliens from Algeria, Libya, Morocco and Tunisia dominate the group of rape suspects. Lawyer Ann Christine Hjelm, who has investigated violent crimes in one court, found that 85 per cent of the convicted rapists were born on foreign soil or by foreign parents. Swedish politicians want to continue Muslim immigration because it boosts the economy, yet the evidence so far indicates that it mainly boosts the number of gang rapes. Meanwhile, research shows that fear of honour killings is a very real issue for many immigrant girls in Sweden. 100.000 young Swedish girls[4] live as virtual prisoners of their own families.

An ever growing group of non-western immigrants in Norway is dependent on welfare[5]. This was the conclusion of a study by Tyra Ekhaugen[6] of the Frisch Centre for Economic Research and the University of Oslo. Ekhaugen's research contradicted the often heard assertion that Norway's labour market depends increasingly on immigrants. The study indicated quite the reverse. If the present evolution continues, immigration will increase[7] the pressure on the welfare state rather than relieving it because many

immigrants do not join the tax-paying part of the population. "Non-Western immigrants" in Norway are recipients of social security benefits ten times[8] as frequently as native Norwegians. If we remember that "non-Western immigrants" include Chinese, Indians and other non-Muslims who are known for (and statistically proven to be) hard working, this speaks volumes of the heavy burden Muslims constitute on the welfare state.

Journalist Halvor Tjønn[9] from newspaper Aftenposten, one of the few genuinely critical journalists in the country, in June 2006 cited a report from NHO, the Confederation of Norwegian Enterprise. NHO stated that the current immigration policies were a serious threat to the country's economy. Norway is the planet's third largest exporter of oil, next to Saudi Arabia and Russia. Yet according to NHO, there is a risk that much of the profit Norway earns from oil could be spent on paying welfare for a rapidly growing immigrant population. The most profitable immigration would be high-skilled workers who stay for period of limited duration, but at the same time not too brief. A Danish think tank has estimated that the net cost of immigration was up to 50 billion kroner every year, and those were cautious estimates. Denmark could thus save huge sums by stopping immigration[10] from less developed countries. A study found that every other immigrant from the Third World -- especially from Muslim countries -- lacked the qualifications for even the most menial jobs[11] on the organised Danish labour market.

Professor Kjetil Storesletten at the University of Oslo said that the net contribution of immigrants to the economy was probably negative in Norway, too. "Admitting immigrants with low levels of education leads nowhere. We cannot continue the immigration policies we have followed until now," said Storesletten. In Norway, social benefits and salaries for low-skilled workers are among the highest in the world. At the same time, the salaries for highly skilled workers are comparatively lower and the taxes are high. This compressed salary structure is the result of decades of Socialist policies in Scandinavia. It leads to attracting people with lower skills and little education, but also makes the countries less attractive for researchers and scientists. Still, the agency that handles immigration to Norway, UDI, in 2005 thought that the country must make it more attractive for both skilled and unskilled workers[12] to move to Norway. "We need more immigrants," claimed UDI chief Trygve Nordby. "Too few dare to say that we have a large need for non-professional workers as well," he said. UDI, in turn, should be able to have more flexibility in deciding cases, and process cases more quickly and efficiently. As it turned out later, the bureaucrats of UDI were in fact so "flexible" that they had been running their own, private immigration policies, and that the agency's liberal interpretation of asylum rules had "stretched the boundaries" of the law. UDI violated both the law and political directives when it granted residency permits to nearly 200 Iraqi Kurds[13] in the fall of 2005. A commission that probed the controversial permits blasted the former head of UDI, Trygve Nordby, and his successor resigned[14]. More than half[15] of the social security benefits in the city of Oslo are spent on non-Western immigrants, a portion that has grown tremendously over the years. City council leader Erling Lae[16] warns against prejudice and states that without immigrants, there would be "complete chaos" in Oslo. Meanwhile, Norwegian newspapers are worried that online debates are "flooded with racist comments" about Muslims. One of the racist comments they mentioned was this one: "A large number of Muslims out of their own, free will choose to live in parallel societies where they speak their mother tongue, watch foreign TV, despise the society they have moved to and pick spouses from their original homelands. The only contact they have with the natives is in the social security office."

"The debate is often coloured by ignorance. It is not a human right to be heard at any given time. It requires a certain minimum of social intelligence to be allowed to participate in the public debate," says Esten O. Sæther, online editor of the Leftist, pro-Multicultural newspaper Dagbladet[17]. Sæther warns that the newspapers may have to impose stricter censorship on their online discussion forums and the comments to online articles. However, Dagbladet seems to have little understanding of why so many people are fed up with Muslims and their demands. Neither have they admitted that they were

wrong in their one-sided praise of the positive effects of Muslim immigration for decades, nor apologised for demonising the right-wing Progress Party and its leader Carl I. Hagen throughout the 90s for their "racism" for questioning the real costs of this immigration.

On the contrary, although information about the costs of Muslim immigration has been available for several years, this was a non-issue in Norwegian media prior to the national elections in 2005. Instead, they were focusing on "poverty" in Norway and the need for increased welfare spending. This in a country that is among the wealthiest in the world and which provides its citizens with the highest social security benefits in Europe. Norway's media coverage of the national elections revealed a desire for a Leftist government, said Election expert Aarebrot[18], a professor at the Institute for Comparative Politics at the University of Bergen. He argued that, with few exceptions, most of Norway's media leans to the left politically. "Most newspapers are what I would call politically correct. By politically correct in Norway today I mean slightly radical, urban and liberal," Aarebrot said. Nearly 70 percent of journalists vote Labour (Ap), Socialist Left (SV) or Red Electoral Alliance (RV) according to a poll, and this is reflected in the press, Aarebrot said.

Oslo will have a non-Western majority in a few decades, if the current trends continue. There are now several researchers who predict that in Norway, Sweden and Denmark, the native population and their descendants will become a minority in their own country within this century. The only question is when. Since the Islamic Jihad usually enters a much more aggressive and physical phase once the Muslim population reaches 10 – 20% of the total in any given area, this does not bode well for the future of the urban regions in Scandinavia. Will they turn out different from similar regions in Thailand, the Philippines or Nigeria?

Admittedly, part of the problem lies with the Western European welfare state system itself[19] and cannot be blamed on the immigrants alone. Iranian Nima Sanandaji tells of his family's meeting with the Swedish system[20]: "In Sweden my family encountered a political system that seemed very strange. The interpreter told us that Sweden is a country where the government will put a check into your mailbox each month if you don't work. She explained that there was no reason to get a job." "Although my mother got several jobs, we concluded that this really didn't improve our family's economy. During the sixteen years we have been in Sweden, my mother has in total worked less than one year."

However, part of the problem is also due to the mentality of some of the Muslims who move there, yet display no loyalty to their new countries. Immigrant men who divorce their wives according to secular law, but stay married to them according to sharia, Islamic law, represent an increasing problem in the city of Odense, Denmark[21], according to Erik Simonsen, deputy major in charge of administration. The result is a large number of "single" women who receive welfare support. From other countries, it is known that some Muslim men do this trick with several women at the same time. Some observers blamed the Muslim riots in France in 2005, accurately described by writer Mark Steyn as the "first welfare funded Jihad in history," on polygamy practiced by Muslim men, paid for by French taxpayers. But also immigrants who are financially independent are cheating, says Simonsen. "80 percent of the immigrant economy in Odense is a black market economy. That's a lot, and it cannot be tolerated, because the law is equal for all."

As one Muslim in Norway stated[22]: "I worked in a Pakistani shop, but all of the work there is 'unofficial.' Neither the boss nor I pay taxes to Norwegian authorities. In addition to this, I receive 100% disability benefits and welfare. I have to be cunning to make as much money as possible, since this is my only objective with being in Norway." Undoubtedly, many Muslims view welfare money from the infidels as Jizya, the poll-tax non-Muslims according to the Koran are supposed to pay to Muslims as tribute and a sign

of their inferior status and submission to Islamic rule. In Britain, one member of an Islamic group warned an undercover reporter against getting a job because it would be contributing to the kuffar[23] (non-Muslim) system.

One of the reasons for the low participation in the work force among Muslims is a very high drop out rate from schools, especially for boys. Although Muslims themselves blame this on "poor integration efforts" and "marginalisation," some of them are actively obstructing their kids' education, lest they become too much like the infidels. Thousands of Muslim children with Scandinavian citizenship are sent to Koran schools in Pakistan and other countries, to prevent them from becoming "too Westernised." When this practice was documented and criticised by the Norwegian organisation Human Rights Service[24], Pakistanis in Norway had the galls to ask for a school for their children in Pakistan[25], funded by Norwegian taxpayers. They will probably get it.

According to the Copenhagen Post, in Denmark when the country's schools open their doors again after the summer holidays, not every student is there to enter. Some schools report one in every five students missing from the schoolrooms[26]. Daily newspaper Berlingske Tidende reported that some children had not returned from vacation in their homelands with their parents. 'When students are kept away from school start, it's a big problem for their integration and can affect the children's educational level,' said Integration Minister Rikke Hvilshøj. She said a committee would discuss methods to get parents to send their children to school from day one. 'These are children who have problems beforehand following what's going on at school,' Hvilshøj said. 'Not being there when the school year starts won't make it any easier. We need to make parents understand that if their children are to get a good chance in Denmark, they need to make sure that they are there when school starts.' Author and journalist Rushy Rahsid said she had often gone on long vacations to Pakistan with her parents as a child. 'Families go on such long trips to give their children a healthy dose of religion, culture, traditions, and family,' she said. 'If you buy a very expensive ticket, you want to take full advantage of the trip and meet the entire family.'

Not that the problems always disappear when they actually attend school, either. Going to school is no child's game for many children in Copenhagen, where beatings, kicks[27], robberies, and threats have everyday occurrences. The perpetrators are normally their own age. Violence and threats pose such a big problem in high schools in Malmö, Sweden[28], that the local school board wants to install surveillance cameras and security guards in the buildings. The city's education director Matz Nilsson said unruly and aggressive students had become a more common sight in the high schools of Malmö, the home of some of Scandinavia's biggest and roughest slums.

In the spring of 2006, police were deployed at a Berlin school[29] after teachers complained that they could not cope with their students' aggression and disrespect. A teacher who recently left the school told the Tagesspiegel newspaper that ethnic Arab pupils[30] were bullying ethnic Turks, Germans and other nationalities. "School for them," said Petra Eggebrecht, former director of the Rütli school, "is simply a place to fight for peer recognition, where young criminals become idols." Young people are also easy targets for Islamist organisations. Outside the Rütli school, the children greeted visitors in Arabic.

When reporters went to school[31] they were pelted with paving stones by masked youths from the schoolyard as the district's mayor stood helplessly at the entrance of the building. An increasing problem in German schools is that Arab male students often refuse to respect the authority of women teachers. Students at the Ruetli Hauptschule were not shy about expressing their views to reporters. "The German (students) brown nose us, pay for things for us and stuff like that, so that we don't smash in their faces." But there are also conflicts between Arab and Turkish students, mirrored in battles between the city's foreign-dominated youth gangs. Integration of foreign youths in Berlin

is often poor. Even second and third generation children frequently do not speak fluent German and many fail to complete school - all of which leads to a high jobless rate among immigrant youths. White German families are moving out of districts like Neukoelln.

Muslim immigration has led to a spike in organised and violent crime, too. As early as 2002, Lars Hedegaard together with Dr. Daniel Pipes[32] wrote about how Third-world immigrants - most of them Muslims from countries such as Turkey, Somalia, Pakistan, Lebanon and Iraq - constituted less than 5 percent of the population but consumed upwards of 40 percent of the welfare spending. What's worse, however, is that Muslims were only 4 percent of Denmark's 5.4 million people but made up a majority of the country's convicted rapists, an especially combustible issue given that practically all the female victims were non-Muslim. Similar, if lesser, disproportions were found in other crimes.

In 2005, it was reported that 82 percent[33] of crimes in Copenhagen were committed by immigrants or descendants of immigrants, and the police pressed charges against second-generation immigrants five times as[34] frequently per capita as against ethnic Danes. Doormen working in the Danish capital are now often armed with guns or clubs so as to be able to defend themselves against violent immigrant gangs[35]. There is more violence than ever before and some immigrant gangs have even been known to seek out doormen at their private homes. Immigrant criminal gangs are much more active than previously believed, and their brutality has them surpassing biker crime gangs[36] like the Hell's Angels or Bandidos, the State Police said. A Norwegian researcher warned that ethnic gangs could give Norway the kind of immigrant-related organised crime[37] that had previously been unknown in Scandinavia. Arne Johannessen[38] from the Norwegian Police Organisation warned in 2003 that the cost of crime may have been doubled during the previous decade, in part due to immigration.

In Sweden, there has been a steep rise in all kinds of crime and violence[39] at the same time as an unprecedented amount of immigration to the country. Of course, Swedish politicians would never dream of connecting the two. However, in one of those rare cases where a Swedish newspaper has actually told the truth, Aftonbladet revealed that 9 out of the 10[40] most criminal ethnic groups in Sweden were Muslims, a trend known from other European countries such as France, where Muslims make up 10% of the general population, but maybe 70% of the prison population. The number of people under the age of 18 who are serving sentences in juvenile detention centres in Sweden has risen sharply over the last five years.

Not that Western European prisons will scare immigrant children too much. The relaxed regime at a prison housing some of Holland's most dangerous[41] criminals has caused controversy. Pictures of tattooed prisoners enjoying a "social evening" and beer embarrassed the authorities which are sensitive to claims abroad that they are soft on crime. One inmate at Esserheem serving 14 years for murder said: "We have a party every weekend in our own prison bar. We can enjoy wonderful snacks, ice cream, beers, play cards or billiards and listen to music. If the weather is warm we can play tennis." Another prisoner spoke of "perfect" fresh food and said: "We can buy everything in the prison shop including sushi and sake." In the Netherlands[42], the economic argument deployed by both leftwing multiculturalists and free-market conservatives - that immigration revives aging populations, provides new labour resources, and generates entrepreneurial activity - "simply does not apply." There has been no overall economic benefit to population change since unskilled guest workers were invited to the Netherlands in the early 1970s. According to Paul Scheffer, a leading critic of multiculturalism and professor of urban sociology at Amsterdam University, up to 60% of first-generation Turkish and Moroccan populations are unemployed.

Andrew Bostom, editor of *The Legacy of Jihad*, quotes the observations made by Dr. Muqtedar Khan, a much-ballyhooed Muslim moderate from the U.S., after a trip to Belgium[43]. Even Khan admitted the largesse of Belgium's welfare state towards its Muslims: "...the welfare check was normally 70 percent to 80 percent of the salary. For those [Muslims] who were married with children, welfare provided comfortable living and with low property values, even those on welfare could actually own homes." American expatriate writer Bruce Bawer, living in Norway, has documented in his book *While Europe Slept* how Oslo imams preach brazenly that Muslims should expect these welfare benefits—and feel justified in supplementing them by stealing from stores—as a form of jizya extracted from their infidel "host" societies. As Bostom points out, "such attitudes, whatever their origins, raise this larger basic question: why does the West continue to validate the raw, imbalanced bigotry that denies non-Muslims any access to Mecca and Medina—upon pain of imprisonment, torture, and death—while Muslims demand and are granted the ability to settle, with generous accommodations, within Europe or America?"

Indeed, some of the Muslims are actively involved in supporting Jihad activities, verbally or physically. Mullah Krekar is convicted of terrorism in Jordan[44], he has been suspected of links to the Madrid terrorists[45], and the CIA claims he has been ordering bombings[46] in Iraq. He has lived off Norwegian welfare money in Oslo for years, and reputedly gets a lot of free taxi rides from Muslim cab drivers who think he's a great guy. Norway's most controversial refugee has lodged a threat against the country[47] that has hosted him and his family for the past 14 years. Mullah Krekar continues to fight deportation back to Iraq, and calls any such order "an offense" that should be punished. "I defend my rights in their court just like Western people defend their rights. I am patient like they are patient. But if my patience runs out, I will react like Orientals do." Asked how "Orientals" react, Krekar said: "I don't want to comment on that." Krekar has also spoken positively about terrorist leader Osama bin Laden and the recently killed Iraqi al-Qaida leader Abu Musab al-Zarqawi[48].

In Britain, the police have been investigating allegations that the four suspected London bombers[49] from July 2005 collected more than £500,000 in benefits payments. The suspects are supposed to have used multiple aliases and addresses. One, Mr Ibrahim, is said to have had six aliases. Some are also shown to have claimed several nationalities, ages and national insurance numbers while in Britain. Investigators believe that bogus names were used to make some benefit claims. Two are also alleged to have obtained asylum using bogus passports and false names and nationalities. Mr Ibrahim, alleged to be the Hackney bus bomber, is believed to have used two dates of birth, six aliases, two national insurance numbers and two addresses. Mr Osman apparently went under five names, variously claimed that he was Eritrean or Somali, and used four addresses in southwest London. Mr Omar, 24, who is linked with the attack on a Tube train near Warren Street, had five aliases.

The London Times[50] quoted a report that expressed fears that Britain was "sleepwalking its way to apartheid" due to increased ethnic segregation. The paper, which took into account the background of the four July 7 suicide bombers who attacked London, pointed to social and economic deprivation as key drivers in their conversion to terrorism, ignoring the numerous calls for violent Jihad in the Koran and the hadith. It found that the Muslim community was the most "disadvantaged" faith group in the country, with lower educational attainment and higher unemployment. The document found that the unemployment rate among Britain's 1.6m Muslims was more than three times that of the general population and was the highest of all faith groups. About half of all Muslims were economically inactive (52%). That was higher than any other religious group.

DP111, an articulate British commentator at such websites as Jihad Watch, Little Green Footballs and Fjordman blog, points out that as Muslim families are very large, a single wage earner will find it hard to support all. They will need to supplement this by getting

considerable benefits from the state. Thus at a minimum, "some 80% of the Muslim population" subsists on welfare benefits: "A considerable amount of this money to Muslims from the British taxpayer, finds its way to finance the Jihad. The same scenario must hold in all European states that have a considerable Muslim population." "We are in the ridiculous position of sheltering and feeding a population that is hell bent on destroying us. Islam's people, from the very outset, were nothing but a collective to gain plunder and loot at the expense of other people's work. In the past, it was conducted by war, conquest and then pillage. Now it is conducted by immigration (invasion), begging or crime. Meanwhile Muslim nations are given huge loans (aid), which we and they know will never be repaid. Thus, from a purely economic point of view, Islam seems to be a collective of people who live by the ethos of "beg, borrow or steal." So why do we, the capitalist countries, who do not believe in offering anyone a free lunch, subsidise the most lazy yet aggressive bunch of people on God's planet, who are bent on subverting our democratic system? The nub is, how has it come about, that the natural progression of the most advanced civilisation on earth is towards stupidity?"

He also points out that the cost of Muslim immigration is much higher than just welfare. "One really needs to factor the loss of confidence in the markets, loss of new investment because of a fear of flying or the disenchantment with intrusive security. Then there is the increased cost of insurance on all businesses." All this affects the competitiveness of business with nations that do not have a significant Islamic presence, such as Japan, Korea and Taiwan. We may be talking of million dollars or more per Muslim individual per year. "And to top it all, we give them huge amounts of aid, welfare benefits on a grand scale, while we live in fear, and our freedoms compromised."

Former Muslim Ali Sina[51] claims that even in the USA, which has a smaller Muslim population and less social security benefits than Western Europe, Muslims are a huge drain on the economy: "Because about 2 million Muslims live in America and among them there are some who are terrorists, Americans are forced to expend hundreds of billions of dollars on homeland security. I have no idea how much is the actual cost. Let us be conservative and say it costs only \$200 billion dollars per year. In reality it could be many times more. Does anyone have any idea? With just \$200 billion dollars, every Muslim, including their children cost the taxpayers \$100,000 dollars per year. This is the real "contribution" of Muslims to America Mr. President. Once you add the cost of the real damage caused in terrorist attacks, such as to planes, buildings, etc. this cost will be much higher. And here we are only talking about monetary cost. Can anyone calculate the cost that the families of the victims of terrorism pay? What is true in America is true in anywhere governments are forced to expend money to increase the security."

Bat Ye'or in her book *Eurabia - The Euro-Arab Axis* describes how we are in the middle of a total transformation of Europe, which is the result of an intentional policy. In an interview with Israeli newspaper Haaretz[52], Bat Ye'or fears that Europe will become more and more Islamised until it becomes "a political satellite of the Arab and Muslim world." "The European leaders have decided on an alliance with the Arab world, through which they have committed to accept the Arab and Muslim approach toward the United States and Israel. This is not only with respect to foreign policy, but also on issues engaging European society from within, such as immigration, the integration of the immigrants and the idea that Islam is part of Europe."

Former French PM Charles de Gaulle, disappointed by the loss of the French colonies in Africa and the Middle East, as well as with France's waning influence in the international arena, in the 1960's decided to create a strategic alliance with the Arab and Muslim world to compete with the dominance of the United States and the Soviet Union. This alliance became the position of the European Community (pre-European Union) during the course of the 1970s, when an extensive European-Arab dialogue developed. However, this alliance, in the context of which Europe allowed the immigration of millions of Muslims to

its territories and adopted an anti-Israeli and anti-American policy, will ultimately "transform Europe into a continent under the thumb of the Arab and Muslim world."

As Bat Ye'or points out, most of the workings of Eurabia are hidden from the public view, but sometimes we can catch glimpses of it if we know what to look for. Italian Leftist PM Romano Prodi, President of the European Commission, the Politburo of the EUSSR, from 1999 to 2004, wants more cooperation with Arab countries. He talks about a free trade zone with the Arab world, but this implies the four freedoms of the EU, which includes the free movement of people. This is made clear in a document from 2003[53]. This fact, and the implications of it, is virtually never mentioned in European media. During the Sixth Euro-Med Ministerial Conference in Brussels, 2003, it is stated that this initiative offers the EU's neighbouring partners "gradual integration into the expanded European internal market and the possibility of ultimately reaching the EU's four fundamental freedoms: free movement of goods, services, capital and people." Ministers were also expected to back the Commission's proposal to set up a Euro-Mediterranean Foundation for the Dialogue of Cultures, a Euro-Mediterranean Parliamentary Assembly and a reinforced European Investment Bank (EIB).

In June 2006, after his Leftist coalition government signalled that they would be much more lenient with Muslim immigration to Italy, Romano Prodi announced that "It's time to look south and relaunch a new policy of cooperation[54] for the Mediterranean." He was thinking of the Euro-Mediterranean partnership, launched in 1994 in Barcelona. Prodi said he had raised the issue with Egyptian president Hosni Mubarak, and Libyan leader Muammar Gaddafi. The prime minister then explained that the Barcelona Process – which includes the creation of a free trade zone by 2010 - was no longer sufficient and a new different approach was needed. "The countries on the southern shores of the Mediterranean expect that from us" he added.

Muslim immigration is costing enormous sums and creating havoc across Western Europe, and EU leaders are working to give Muslims easier access to Europe – because Arabs expect this from them. Thank you for pointing this out, Mr. Prodi. And thank you for removing all doubts whether the European Union needs to be dismantled[55], and its treacherous and corrupt political elites removed from power.

Source:

<http://www.jihadwatch.org/dhimmiwatch/archives/011958.php>

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35. <http://fjordman.blogspot.com/2005/06/denmark-doormen-arm-themselves-against.html>
36. <http://www.cphpost.dk/get/91388.html>
37. <http://www.aftenposten.no/english/local/article856476.ece>
38. <http://www.dagbladet.no/nyheter/2001/07/18/269835.html>
39. <http://fjordman.blogspot.com/2005/09/sweden-steep-rise-in-crime.html>
40. <http://www.aftenbladet.se/nyheter/0003/13/dokument.html>
41. http://www.telegraph.co.uk/news/main.jhtml;jsessionid=E0BETDS1VH3GLQFIQMFCM5OAVCBQYJVC?xml=/news/2005/09/14/wpris14.xml&pos=news_puff2&_requestid=40969
42. <http://www.guardian.co.uk/religion/Story/0,2763,1485433,00.html>
43. http://www.andrewbostom.org/index.php?option=com_content&task=view&id=97&Itemid=27
44. <http://www.aftenposten.no/english/local/article811077.ece>
45. <http://www.aftenposten.no/english/local/article754830.ece>
46. <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2004/01/18/wirq18.xml&sSheet=/news/2004/01/18/ixnewstop.html>
47. <http://www.aftenposten.no/english/local/article1109447.ece>
48. <http://www.aftenposten.no/english/local/article1362852.ece>
49. <http://www.timesonline.co.uk/article/0,,22989-1723196,00.html>
50. http://www.timesonline.co.uk/article/0,,2087-1785953_1,00.html
51. <http://fjordman.blogspot.com/2005/10/ali-sina-muslims-pooh-pooh-golden-rule.html>
52. <http://www.haaretz.com/hasen/spages/728863.html>
53. http://ec.europa.eu/comm/external_relations/euromed/conf/naples/index.htm
54. http://www.adnki.com/index_2Level_English.php?cat=Politics&loid=8.0.311746780&par=0
55. <http://gatesofvienna.blogspot.com/2006/06/why-eu-needs-to-be-destroyed-and-soon.html>

Modern Jihad

Sura 9 Verse 29

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger.

... and fight against those who acknowledge not the religion of truth (i.e., Islam) among the People of the Scripture (Jews and Christians), until they pay the Jizyah (Tax for Jews/Christians) with willing submission and feel themselves subdued.

Sura 9 Verse 5

Kill the unbelievers wherever you find them. ...But if they repent and accept Islam ... then leave their way free.

2.29 Current and recent Jihads in Asia and Africa

Islam has systematically murdered more than 300 million individuals (Yes three-hundred-million), 3/4 Hindu/Buddhist, Animist/Pagan 1/4 Christian/Jewish/ Zoroastrian and enslaved more than 300 million the last 1400 years. This isn't "history", it's continuing while we speak on multiple fronts around the world!

The Jihads and genocides are continuing as we speak all over the world

Asia

Jihad in Afghanistan (Muslims vs. Hindus and Sikhs)

Afghanistan ethnic cleansing in 1992. When the Islamic fundamentalist regime of the Mujahadeens came to power in 1992, tens of thousands of Hindus and Sikhs from Kabul, became refugees, and had to pay steep ransom to enter into Pakistan without a visa.

Jihad in Iran (Muslims vs. Christians and Zoroastrians)

Source:

1. <http://www.holycrime.com/CrimeFlog24.asp>
2. Mary Boyce, Zoroastrians: Their Religious Beliefs and Practices, London, 1979, 2001, and .A Persian Stronghold of Zoroastrianism (based on the Ratanbai Katrak lectures, 1975), Lanham, Maryland, 1989; During the initial jihad conquest of Persia, for example, 40,000 Zoroastrians were killed defending the royal city of Istakhr, where the religious library was housed.
3. Boyce, A Persian Stronghold of Zoroastrianism, pp. 7-8;

Jihad in Chechnya and Dagestan

In August and September of 1999, Shamil Basayev (in association with the Saudi born Khattab, Commander of the Mujahadeen) led two armies of up to 1,400 Chechen, Dagestani, Arab and Kazakh militants from Chechnya into the neighbouring Republic of Dagestan. The purpose was to help local separatist rebels who were attacking Russian Federation forces in the villages of Kadar, Karamakhi, and Chabanmakhi. By mid-September 1999, the militants were routed from the villages and pushed back into Chechnya. At least several hundred people were killed in the fighting; the Federal side reported 279 servicemen killed and approximately 900 wounded.

Source:

<http://www.ceri-sciencespo.com/publica/cemoti/textes38/roshchin.pdf>

Jihad against Armenia

Current situation:

One of the biggest problems in Armenia is maintaining a replacement birth rate. Lack of support from Europe. Pressure from Muslim Azerbaijan and Turkey.

Jihad in Turkey

Examples:

In a way, the Hellenic Genocide still didn't end, as its few survivors are persecuted right now in all territories ruled by the Turks, especially in Constantinople and Imvros. For instance, in Imvros, in 1999, a six years old Greek boy was burned alive by the Turks. The Orthodox Patriarchate, located in Constantinople, which has a similar meaning as the Vatican, is attacked often. The rights of the few survivors of the Hellenic Genocide are shamefully denied. The Treaty of Lausanne is continually disrespected. Even the frequent invasions by Turkey of the airspace and the territorial sea of Greece (which amount to hundreds every year), can be considered reflexes of its extermination policy. If for the Turkish rulers, the Greeks don't have the right to live, they don't have any rights.

Jihad in Iraq (Muslims vs. Christians and Jews)

Attacks on Churches in Iraq (2004-2008)

The first church bombing occurred on June 26, 2004, and drew little attention. Two unidentified men in a silver Opel throw a hand bomb at the Holy Spirit Church in Mosul. Five weeks later, on August 1st, 2004, coordinated bombings struck five churches, four in Baghdad and 1 in Mosul. **52 churches** have been attacked from June 26, 2004 until the January 6, 2008.

Other sources:

1. <http://www.krg.org/articles/detail.asp?smap=02010200&lngnr=12&asnr=&anr=24003&nr=73>
2. <http://www.danielpipes.org/article/161>

Jihad in India (Muslims vs. Hindus)

Source:

1. <http://www.rediff.com/news/1999/feb/12rajee1.htm> The Rediff Interview/ Francois Gautier
2. <http://www.geocities.com/prakashjm45/contratoihb.html>
3. http://www.geocities.com/prakashjm45/toi_gfis.html
4. <http://www.geocities.com/prakashjm45/faa.html>
5. <http://www.geocities.com/prakashjm45/contratoihb.html#omg>
6. <http://www.geocities.com/prakashjm45/>
7. <http://www.mumbai-central.com/nukkad/aug2002/msg00168.html>
<http://islamicterrorism.wordpress.com/2008/04/18/prophet-muhammad-on-holy-war-against-al-hind-india/>

Jihad in Pakistan (Muslims vs. Hindus and Christians)

Pakistan is one of just many Muslim countries in Asia who continue to systematically annihilate all non-Muslim communities. Hindu temples and churches are periodically destroyed in Pakistan.

Sources:

<http://www.unhcr.org/refworld/publisher,HRW,,PAK,3ae6a7d58,0.html>
http://india_resource.tripod.com/pakistan.html

- a. According to *Discover the Working Child*, "On some [brick-kiln] sites as many as 14 children for every 10 adults have been found working," p. 16.
- b. Human Rights Commission of Pakistan, *Bonded Labour in the Brick-kiln Industry of Pakistan*, p. 2.
- c. Religious minorities in Pakistan (Hindus, Christians, Ahmadis, and Parsis) constitute less than 5 percent of the total population.
- d. Human Rights Watch interview, Lahore, November 1993.
- 10. The exchange rate for Pakistani rupees [currency] at the time of publication was U.S. \$1= Rs.30.
- e. Human Rights Watch interview, brick-kiln near Kasur, October 1993.
- f. Human Rights Watch interview, Lahore, October 1993.
- g. Human Rights Watch interview, brick-kiln on the outskirts of Lahore, October 1993.
- h. Human Rights Watch interview, brick-kiln on the outskirts of Lahore, October 1993.

Jihad against Kashmiri Hindus (Genocide and demographic warfare)

Sources:

- 1. Bhat, A (Ed). (2003). *Kashmiri Pandits: Problems and Perspectives*. New Delhi: Rupa.
- 2. Evans, A. (2002, March 1). A Departure from History: Kashmiri Pandits, 1990-2001. *Contemporary South Asia*, 11(1), 19-37.
- 3. Pant, K. (1987). *The Kashmiri Pandit: Story of a Community in Exile in the Nineteenth and Twentieth Centuries*. Delhi: Allied.
- 4. Said, E. (1995). *The Politics of Dispossession: The Struggle for Self-Determination, 1969-1994*. London: Vintage.
- 5. Sazawal, V. (2000, April). A New Focus, a New Vision. *Koshur Samachar*, 3.
- 6. <http://www.iakf.org/main/index.php?module=article&view=173>
- 7. <http://islamicterrorism.wordpress.com/2008/06/21/190190-the-day-when-kashmiri-pandits-fled-islamic-terror/>

Jihad in Bangladesh (Muslims vs. Hindus)

Bangladesh has a population of about 120 million, nearly 88 percent of whom are Muslim.

Examples:

The HRCBM, a Santa Clara-based organisation that investigates and exposes human rights violations in Bangladesh, has recorded a few outrages against Hindus in Bangladesh during 2000:

On March 29, 2000, Malarani Roy of Karagola village was abducted by Muslims. She was brutally beaten up and gang-raped. The local police found her, but refused to register a case. On June 26, a group of Muslims directed Smriti Rani Saha of Sirajganj town to migrate to India. When she refused, she was abducted, gang-raped and brutally murdered. On May 28, Debasish Saha of Poradaha was fatally shot by a Muslim gang. On June 4, Mayaram Tripura of Balipara was shot dead by local Muslims. On October 6, 2000, Muslim devotees, after offering *namaaz* at the Gajipur Jama Masjid, strolled across to the Hindu Kali temple, destroyed the *puja pandal*, smashed the idols, and looted nearby Hindu-owned shops.

Jihad in Southern-Thailand (Muslims vs. Buddhists)

Areas: Pattani, Yala, Narathiwat and Songkhla

Jihad in Southern Philippines (Muslims vs. Christians)

Areas: Mindanao and Sulu-arkipelet, Basilan, Sulu and Tawi-Tawi.

Jihad on East-Timor (Muslims vs. Christians)

Indonesian Muslims slaughtered a third of the population of this former Portuguese colony who are Roman Catholics.

Jihad in Indonesia (Muslims vs. Christians)

In Indonesia itself we had religious conflicts in the Spice Islands where the Christian minority are in danger of extinction.

Muslims vs. backpacking tourists in Bali.

Jihad in West-China, Xinjiang (Muslims vs. Buddhists)

Uighur Islamists have waged a low-level campaign against Chinese rule for decades. Turkestan Islamic Party seek to create an Islamic republic for the Muslim Uighur people. Western media have condemned the actions of the Chinese government counter-campaigns against the "poor outnumbered rebels".

Africa

Jihad in Egypt

Jihad against Christian Copts.

Egypt also support the Jihad in Sudan. They see a Muslim Sudan not as an enemy but as an ally in the future conflict with Ethiopia

Jihad in Morocco, Algeria, Tunisia Libya[1]

In Morocco, Algeria and Libya Christianity has died out due to centuries of Genocides, persecutions and harsh forms of dhimmitude. Judaism on the other hand survived but only barely[1].

Racist Jihad is still ongoing (Arabisation). As an illustration; In Libya, there are routinely murderous riots against black Africans (in one of which a diplomat from Chad was hung from a pole in Tripoli and left dangling for the edification and delight of spectators)[2].

Source:

1. <http://www.danielpipes.org/article/161>
2. <http://www.mail-archive.com/osint@yahooogroups.com/msg31648.html>

Jihad in Kenya

<http://www.danielpipes.org/comments/118346>

Jihad in Sudan (Muslims vs. Christians and Animists)

<http://www.danielpipes.org/article/5325>

<http://www.danielpipes.org/blog/comments/109331>

http://en.wikipedia.org/wiki/Muslim_brotherhood#cite_note-59

1.5 million Christians and animists beaten, murdered, raped and starved to death by the Muslim rulers of Sudan since the 1980s.

Jihad in Nigeria

Christians are under assault in every single country where Islam is present. They have been under assault, most famously, in Nigeria, where in 1967 the Christian Ibos, far more advanced and industrious than their Muslim overlords, rebelled and declared the independence of the State of Biafra. The proximate cause were the mass murders by Muslims of Christian Ibo all over northern Nigeria. But the Western world did nothing to help the Christian Ibo, while the Muslims, including Egyptian pilots and planes that strafed Ibo villages, killing tens of thousands of helpless villagers, did provide aid. Only two countries in the world recognised Biafra: Israel and Ghana (Kwame Nkrumah, Osagyefo, if he did not always understand economics, did understand Islam). In 1969, in his famous Ahiara Declaration, the leader of Biafra, Colonel Ojukwu, explained that the main reason for the Biafran fight was to defend the Christians against, as he put it, the "jihad" being conducted against it. That jihad by the Muslims who control the military and have largely stolen the oil wealth of Nigeria (with a little help from some islamochristians willing to collaborate) continues today. Western Europe has done nothing to help the Biafrans in their fight for independence after repeated widespread jihad-massacres of Christians.

More information on the subject

Christian Ljaw and the Niger Delta conflicts:

Source:

<http://en.wikipedia.org/wiki/Ljaw>

http://en.wikipedia.org/wiki/Niger_Delta_conflicts

<http://www.mail-archive.com/osint@yahooogroups.com/msg31648.html>

Jihad in Cote d'Ivoire and Togo

The Christians are under siege in the Cote d'Ivoire and in Togo. The more advanced southerners, the Ewe tribe whose territory cuts across national borders are fleeing from the Islamic menace.

Racist Jihad against blacks in Mali and Mauretania (Arabisation)

Black Africans are enslaved in Mali and Mauritania, but not a syllable of protest has come from the Arab League about this, though both countries are members of that league.

Black non-Arab Muslims (or nominal Muslims) are being killed, their cattle destroyed, their huts and houses burned, their women raped, their men all killed. And every single person who has lived to testify has talked of how the various Arab marauders say that "they are black and must be killed." Imagine, just imagine, if there were not a hundred thousand such incidents (as have taken place in Darfur) or a million (as in the southern Sudan) but even one such event, anywhere in the Western world, by a Western government.

Then ask why there is such a different standard, such fear of telling the truth, about how Islam is a vehicle for Arab supremacist ideology, and Arabs among the supreme racists of history, who persuade those they conquer to abandon, forget, despise their own pasts, and to assume pseudo-Arab identities, and to take as their own models some Arabs who lived in 7th century Arabia.

Source:

<http://www.mail-archive.com/osint@yahoogroups.com/msg31648.html>

Jihad in Ethiopia

Christian 60.8%

Muslim 32.8% (1994 census)

Demographic warfare (growing Muslim population) and Muslim demands to change the very nature of Ethiopia.

There are also Jihads in the following countries:

- Uzbekistan
- Tajikistan
- Eritrea
- Tanzania
- Chad
- Angola
- Jordan
- United Arab Emirates
- Qatar
- Nepal
- The Maldives
- Australia
- Argentina

...and pretty much wherever Muslims believe their religion tells them to:

"Fight those who do not believe in Allah, ... nor follow the religion of truth... until they pay the tax in acknowledgment of superiority and they are in a state of subjection."

Qur'an, Sura 9:29

Various Jihadi genocides against Christians

For a complete overview and further documentation go to www.aina.org.

2.30 Overview of Jihadi terror attacks

None of the European media organisations makes any attempt to track or create overviews of Jihadi terror attacks. There is one website however who have taken such steps in cataloguing these atrocities:

From: <http://www.thereligionofpeace.com/>

Islamic Terrorists Have Carried Out More Than 13200 Deadly Terror Attacks Since 9/11. (As of May 2009).

This is just a sample time period:

List of Islamic Terror Attacks over a period of 2 Months

Time frame: 22.08.2008 – 20.10.2008

Date	Country	City	Killed	Injured	Description
10/20/2008	Afghanistan	Kunduz	7	0	Five children are among seven people blown to death by a Fedayeen suicide bomber.
10/20/2008	Somalia	Hudur	1	0	An aid worker for UNICEF is gunned down by fundamentalists.
10/20/2008	Thailand	Narathiwat	2	6	Islamists pepper a truck returning from a sporting event with machine-gun fire, killing two occupants.
10/20/2008	Afghanistan	Kabul	1	0	A female aid worker is shot to death by Sunni extremists over fears that she was sharing her Christian faith.
10/19/2008	Thailand	Pattani	1	1	Islamists murder a 1-year-old baby when they fire into his home.
10/19/2008	Thailand	Yala	1	0	A 60-year-old rubber tapper is shot to death by Muslim militants while returning from work.
10/19/2008	Pakistan	Khyber	1	1	A woman is killed when Islamic militants bomb a marketplace.
10/19/2008	Pakistan	Swat	1	0	A roadside ambush by the Taliban leaves one local soldier dead.
10/19/2008	Iraq	Baghdad	2	15	Mujahideen bombers take out two civilians.
10/19/2008	Iraq	Balad	5	3	al-Qaeda gunmen attack a family home, killing five people.
10/18/2008	Ingushetia	Muzhichi	2	5	Islamic militants ambush and kill two local soldiers.
10/18/2008	Afghanistan	Kandahar	2	0	A father and son are shot to death by Sunni radicals outside a mosque.
10/18/2008	Thailand	Pattani	1	2	Radical Muslims shoot at a family, killing the father and seriously injuring his wife and 5-year-old child.
10/18/2008	Thailand	Narathiwat	1	0	A young labourer is gunned down by Mujahideen.
10/18/2008	Iraq	Samarra	11	0	Eleven Iraqis kidnapped a year earlier by sectarian Jihadis are found in a mass grave.
10/18/2008	Iraq	Baquba	1	4	A woman is taken out by Mujahideen bombers. Four family members are badly injured.
10/17/2008	Iraq	Baghdad	3	7	Jihadis set off a bomb near a mosque, killing three civilians.
10/17/2008	Iraq	Kut	1	0	Suspected fundamentalists shoot an unmarried pregnant woman to death.
10/17/2008	India	Jaipur	0	1	A 'conservative Muslim' sets an 11-year-old girl on fire for wearing lipstick and being inappropriately dressed.
10/16/2008	Algeria	Algiers	1	0	A young boy is kidnapped and beheaded by Islamic extremists.
10/16/2008	Afghanistan	Maiwand	31	0	Thirty-one passengers on a bus are stopped by the Taliban and calmly machine-gunned and beheaded.
10/16/2008	Pakistan	Swat	5	15	A Fedayeen suicide car bomber rams into a police station, killing five Pakistanis.
10/16/2008	Afghanistan	Paktika	1	0	A radicalised policeman stages a surprise suicide ambush on a group of US soldiers, killing one.
10/16/2008	Pakistan	Miranshah	1	0	An Afghan refugee is brutally beheaded by the Taliban.
10/16/2008	Iraq	Buhriz	1	1	A 6-year-old shepherd boy is murdered by Mujahideen bombers. Another child is injured.
10/15/2008	Jordan	Amman	1	0	A Muslim man shoots his 16-year-old daughter to death over concerns that she has had sex.
10/15/2008	Iraq	Karbala	22	0	A mass grave is discovered containing the bodies of twenty-two abducted shepherds
10/15/2008	Iraq	Baghdad	7	18	A Mujahideen bomb blast and separate mortar attack on a mosque leave seven civilians dead.
10/15/2008	Afghanistan	Lashkar Gah	6	0	Six local police are taken out in a brutal Taliban ambush on their checkpoint.
10/15/2008	Pakistan	Swat	2	0	The Taliban enter a home and murder a husband and wife.
10/15/2008	Pakistan	Swat	3	0	Three people, including two brothers, are killed in two Jihad shooting attacks.
10/15/2008	Algeria	Setif	3	2	Fundamentalists murder three local guards with a bomb attack.
10/14/2008	Philippines	North Cotabato	1	0	Moro Islamists attack a Christian village, killing one civilian and driving many families from their homes.
10/14/2008	Afghanistan	Uruzgan	9	6	Two children are among nine civilians murdered when Taliban bombers target a minibus.
10/14/2008	Afghanistan	Kandahar	1	0	Religious extremists assassinate a government official who aids war widows.

10/14/2008	Pakistan	Kabal	1	0	Sunni extremists abduct, torture and behead a local soldier.
10/14/2008	India	Poonch	2	0	Mujahideen kill two local soldiers in separate ambushes.
10/14/2008	Somalia	Mogadishu	1	0	Islamists murder the driver of an aid agency.
10/13/2008	Pakistan	Darra Adam Khel	1	4	A sudden Sunni rocket attack leaves a local security staff member dead.
10/13/2008	Pakistan	Murid Wal	1	0	A young man is forced by honour to kill his mother when she refuses to break off an 'illicit' relationship.
10/13/2008	Somalia	Mogadishu	2	23	Two African Union mission members are killed when Muslim militia attack their vehicles.
10/13/2008	Afghanistan	Ghazni	6	2	Religious extremists take out six civilians with a roadside blast.
10/12/2008	Iraq	Baghdad	9	11	Nine people are blown apart by a Jihad car bomb.
10/12/2008	Iraq	Mosul	1	1	A Christian business owner is gunned down in his music store by Islamic fundamentalists.
10/12/2008	Iraq	Mosul	5	11	Mujahideen bombers kill five Iraqis.
10/12/2008	Afghanistan	Khost	2	3	A woman and child are killed when the Taliban fire a rocket into their home.
10/12/2008	Pakistan	Khyber	3	0	Three men are shot to death by suspected Islamic radicals.
10/12/2008	Somalia	Kismayo	1	0	Islamists brutally machine gun a man to death as he is being released from prison.
10/12/2008	Thailand	Pattani	1	0	Islamists shoot a man to death in front of his 8-year-old daughter.
10/11/2008	Iraq	Mosul	3	0	The bodies of three Christians are discovered following their abduction by Islamic radicals.
10/11/2008	Philippines	Sultan Kudarat	5	5	Moro Islamists attack a Christian village, killing five innocents and kidnapping two others for use as human shields.
10/11/2008	Pakistan	Mailsi	1	0	A man is tortured and murdered by his girlfriend's son over illicit relations.
10/10/2008	Afghanistan	Khost	2	3	Two people are blown up by a Taliban suicide bomber.
10/10/2008	Iraq	Mosul	2	0	Two Christians are shot to death by Islamists at a roadblock after being forced to identify themselves.
10/10/2008	Pakistan	Charbagh	1	0	Sunni hardliners burn down two girls schools and shoot a citizen to death.
10/10/2008	Iraq	Mosul	39	53	Mujahideen successfully kill about forty Iraqis with two marketplace car bombings.
10/10/2008	Iraq	Baghdad	12	26	Twelve Iraqis are murdered by Jihadi bombers at a commercial center.
10/10/2008	Pakistan	Orakzai	82	160	A Fedayeen bomber sends over eighty souls to Allah at a tribal meeting.
10/9/2008	Pakistan	Islamabad	10	21	Four schoolgirls are among ten people killed in a Mujahideen bombing.
10/9/2008	Iraq	Tal Afar	2	3	Mujahideen bomb a restaurant, killing two patrons.
10/9/2008	Iraq	Habaniya	3	8	A suicide bomber successfully takes out three Iraqis.
10/9/2008	Pakistan	Bajaur	4	0	Four tribal elders are abducted and beheaded in the name of Allah.
10/9/2008	Afghanistan	Uruzgan	6	9	Women and children are among the casualties during a shooting attack by religious extremists.
10/9/2008	Iraq	Udhaim	4	5	Two children are among four family members wiped out by Jihadi bombers.
10/8/2008	Iraq	Baquba	10	19	A female Fedayeen murders ten Iraqis outside a courthouse.
10/8/2008	Iraq	Mosul	2	0	Two more Christians are murdered by Muslim extremists in separate attacks.
10/8/2008	Lebanon	Ain al-Helweh	1	0	Suspected fundamentalists gun down a Fatah activist.
10/7/2008	Thailand	Narathiwat	1	1	Militant Muslims murder a man sitting in his pickup truck. The victim's teenage son is severely injured.
10/7/2008	Somalia	Beledweyne	1	0	Islamic militia are suspected of shooting a peaceful negotiator in the head at a marketplace.
10/7/2008	Algeria	M'sila	2	0	An army major is killed when fundamentalists booby-trap the dead body of another man kidnapped and murdered earlier.
10/7/2008	Iraq	Mosul	1	0	Islamic extremists enter a Christian pharmacy and kill the owner.
10/7/2008	Iraq	Mosul	2	0	A Christian man and his elderly father are shot to death at their workplace by Religion of Peace radicals.
10/6/2008	Somalia	Mogadishu	17	35	Children are among the seventeen civilians killed at a marketplace following an al-Shabab mortar attack.
10/6/2008	Somalia	Merka	1	2	Islamic milita attack a humanitarian vehicle, leaving one worker dead.
10/6/2008	Pakistan	Punjab	17	60	Holy Warriors strike a party held at a home. Seventeen people are blown to bits.
10/6/2008	Iraq	Mosul	1	0	A disabled Christian is abducted from his shop by Islamists and then shot to death.
10/5/2008	Egypt	al-Tayeba	1	3	A 19-year-old Christian is shot to death by a Muslim mob.
10/5/2008	Iraq	Zanjili	4	6	Terrorists attack a funeral with automatic weapons, killing four innocents.
10/5/2008	Iraq	Mosul	1	1	Fundamentalists gun down a butcher in his shop.
10/4/2008	Iraq	Mosul	4	0	Islamists enter a Christian store and murder the owner. Three tortured and executed kidnap victims are found elsewhere.
10/4/2008	Thailand	Pattani	2	0	Two local soliders are brutally executed by Muslim radicals.
10/4/2008	Somalia	Baidoa	1	0	A man strolling through a market is shot five times in the chest by Islamic militia men.
10/4/2008	Iraq	Tahrir	1	0	A 15-year-old Christian boy is shot to death by Mujahideen while standing outside his home.
10/4/2008	Somalia	Mogadishu	5	7	Five people are killed when Islamic milita lob mortars into the city airport.
10/4/2008	Ingushetia	Rostov-on-don	1	0	A cop is gunned down by religious extremists.
10/3/2008	Afghanistan	Kunar	1	4	Islamic militants gun down a civilian.
10/3/2008	Algeria	Theniet el-Had	6	0	Six local security forces are killed when armed fundamentalists open up with machine-guns on their vehicle at point-blank range.
10/2/2008	Pakistan	Charsadda	5	12	A suicide bomber invades a home, killing five people.
10/2/2008	Iraq	Baghdad	26	50	Sunni suicide bombers target two Shia mosques, slaughtering at least twenty worshippers.
10/2/2008	Iraq	Wajihiya	6	3	Women and children on a mini-bus are machine-gunned to death by Freedom Fighters.
10/1/2008	Somalia	Baidoa	2	4	A child blown apart by an Islamist grenade, one of two people killed in separate attacks.

10/1/2008	Philippines	Mindanao	3	12	Moro Islamists ambush a security patrol, killing three members.
10/1/2008	Iraq	Balad	4	29	Four Iraqis are taken out by a Jihad car bomb.
10/1/2008	India	Agartala	4	76	Harkat ul-Jihad-e-Islami is suspected in serial bomb blasts at civilian bus stops that leave at least four dead.
10/1/2008	India	Doda	1	0	A shepherd is abducted by Mujahideen, who then slit his throat.
9/30/2008	Iraq	Mosul	2	0	A coffee shop employee and a woman are taken down by Mujahideen.
9/30/2008	Iraq	Baghdad	4	9	Islamists bomb a movie theatre, killing four Iraqis.
9/30/2008	Somalia	Baidoa	1	4	A child standing along a city street is killed by Mujahideen bombers.
9/30/2008	Ingushetia	Nazran	1	3	A Fedayeen suicide bomber takes out a local civilian.
9/30/2008	Thailand	Yala	2	0	Two young men in their 20's are gunned down in separate Muslim drive-by attacks.
9/30/2008	Pakistan	Sadar	1	0	A woman is sprayed with acid and then set on fire by her in-laws in an 'honour' attack.
9/29/2008	Iraq	Mosul	2	0	Two brothers are gunned down by Sunni radicals.
9/29/2008	Lebanon	Tripoli	6	30	Six people are burned to a crisp, and thirty others injured by Islamic bombers targeting local soldiers.
9/29/2008	Algeria	Bomerdas	3	4	Suicide car bombers take down three innocent people.
9/29/2008	Thailand	Narathiwat	1	0	Islamists shoot a 47-year-old man to death while he is shopping for groceries.
9/29/2008	India	Gujarat	7	82	The Religion of Peace is behind two bomb blasts in commercial districts that leave seven dead, including women shoppers.
9/29/2008	Pakistan	Chatto Chowk	1	0	Fundamentalists bomb a music shop, killing a patron.
9/28/2008	Thailand	Pattani	1	0	A 47-year-old man is murdered by Muslim terrorists.
9/28/2008	Algeria	Dellys	4	9	al-Qaeda bombers murder four in a commercial district.
9/28/2008	Somalia	Tayeglow	0	2	Two Christians are seriously injured when a Muslim mob invades their church with spears and machetes.
9/28/2008	Pakistan	Attock	3	1	Suspected Taliban abduct an engineer after murdering his three companions.
9/28/2008	Afghanistan	Kandahar	1	1	A top policewoman is gunned down by the Taliban, who also put her young son in a coma during the attack.
9/28/2008	Algeria	Tizi Wazu	2	0	Two security guards are brutally slain by Muslim fundamentalists at a fake checkpoint.
9/28/2008	Thailand	Narathiwat	1	0	A 33-year-old man is shot to death by Muslim extremists.
9/28/2008	Iraq	Baghdad	32	97	Three separate Jihad car bombings leave nearly three dozen Iraqi civilians dead.
9/28/2008	Somalia	Mogadishu	2	0	Two civilians are killed during a Mujahideen attack in a residential area.
9/28/2008	Afghanistan	Kandahar	4	0	Taliban assassins take down four Afghan bodyguards.
9/27/2008	Syria	Damascus	17	14	A suicidal Sunni bombs a Shia shrine, slaughtering seventeen innocents.
9/27/2008	Somalia	Mogadishu	9	10	Islamic militia fire mortars into an airport, killing at least nine.
9/27/2008	Pakistan	Matta	3	0	Sunni extremists kill three house servants when they blow up several homes.
9/27/2008	India	Delhi	2	25	A young boy and an old man die following a bombing by Muslim radicals at an outdoor market.
9/27/2008	Iraq	Mosul	1	0	Fundamentalists gun down a table tennis coach.
9/26/2008	Thailand	Narathiwat	1	0	Islamists shoot a 27-year-old plantation worker to death.
9/26/2008	Pakistan	Karachi	1	0	Religious extremists murder a man after handcuffing him.
9/26/2008	Pakistan	South Waziristan	1	0	A local tribesman is killed by the Taliban.
9/26/2008	Philippines	Maguindanao	1	7	A civilian is killed when Moro Islamists attack an army patrol.
9/26/2008	Pakistan	Karachi	1	0	The body of a kidnapped truck driver is found tortured and murdered by Islamists.
9/26/2008	Iraq	Baghdad	3	2	Jihadis use an IED to kill three children.
9/26/2008	Afghanistan	Khost	5	7	A Fedayeen suicide bomber murders five Afghans at a marketplace.
9/26/2008	Pakistan	Punjab	9	15	A woman and three children are among nine killed when suspected Islamists derail a train with an explosive device.
9/25/2008	Afghanistan	Kandahar	4	3	Talibanis take down four locals with two bombs.
9/25/2008	Afghanistan	Herat	11	5	Eleven guards at a construction site are murdered by religious radicals.
9/25/2008	India	Baramulla	1	0	A pro-India politician is gunned down by Mujahideen.
9/25/2008	Somalia	Wardegley	10	14	Ten civilians, including a woman and several children are killed following attacks by Islamic militia.
9/25/2008	Pakistan	Swat	2	1	Religious extremists gun down two local cops.
9/25/2008	Pakistan	Charbagh	1	0	A flour dealer is murdered near his shop by Muslim militants.
9/25/2008	Thailand	Pattani	3	1	Three civilians in their early 30's are murdered by Islamic gunmen in separate attacks.
9/25/2008	Iraq	Baghdad	1	0	Fundamentalists gun down a local homosexual rights leader inside a barber shop.
9/25/2008	Pakistan	Khyber	1	1	The Taliban shoot a man to death outside a mosque.
9/24/2008	Iraq	Diyala	35	0	al-Qaeda gunmen ambush an Iraqi security patrol, wiping out thirty-five souls.
9/24/2008	Somalia	Baidoa	4	0	Mujahideen kill four people at a market with a bomb hidden in a donkey cart.
9/24/2008	Somalia	Mogadishu	11	40	Eleven civilians are killed during an attack by Islamic militia.
9/24/2008	Pakistan	Quetta	4	10	A young girl is among four people killed by a Fedayeen suicide bomber.
9/24/2008	Afghanistan	Kabul	6	4	Six Afghan policemen are murdered in two attacks by religious extremists.
9/24/2008	Pakistan	Kot	2	10	Islamic militants blow up a girls school and kill two local soldiers in a separate incident.
9/24/2008	Thailand	Pattani	1	1	A local soldier is killed by Muslim radicals while resting under a tree.
9/24/2008	Thailand	Yala	1	0	A 30-year-old hospital gardener is murdered in cold blood by Islamic gunmen.

9/23/2008	Afghanistan	Uruzgan	6	0	A woman and a 12-year-old are among six civilians blown to bits by Taliban bombers.
9/23/2008	Iraq	Baquba	1	8	Sectarian rivals blow up the home of a recently returned family, killing one of the women.
9/22/2008	Iraq	Baghdad	3	5	Sunni militants kill three Iraqis with a bomb.
9/22/2008	Pakistan	Peshawar	1	1	Suspected Islamists shoot a driver to death, then kidnap a passenger.
9/22/2008	Somalia	Mogadishu	42	60	Over forty people, including a woman and her five children, are killed by mortar fire during two al-Shabab terrorist attacks.
9/22/2008	Pakistan	Swat	9	2	Nine local soldiers are killed by a Fedayeen suicide bomber.
9/22/2008	Thailand	Narathiwat	2	0	A Buddhist man and his teenage son are shot and beheaded by Religion of Peace militants.
9/22/2008	Afghanistan	Kandahar	2	0	Two Afghans are murdered by Taliban bombers while driving home.
9/22/2008	Iraq	Mosul	5	3	Five Iraqi children at play are murdered by a bomb planted by Freedom Fighters.
9/22/2008	Israel	Jerusalem	0	15	Fifteen Israelis are injured when an Arab driver goes on a rampage.
9/21/2008	Thailand	Yala	2	0	Two civilians are shot to death by Muslim radicals in separate attacks.
9/21/2008	Thailand	Pattani	1	0	A Buddhist market vendor is murdered by Islamic gunmen.
9/21/2008	Iraq	Mosul	6	48	A Fedayeen suicide bomber is among several Mujahideen attackers who kill six Iraqis, including a woman and two brothers
9/21/2008	Iraq	Jalawla	3	6	Three people riding a minibus are murdered by Sunni roadside bombers.
9/21/2008	Iraq	Kirkuk	3	23	Jihadis take down three Iraqis with a truck bomb.
9/21/2008	Thailand	Pattani	1	0	A 60-year-old rubber worker is shot off his motorcycle by Mujahideen.
9/20/2008	Pakistan	Islamabad	53	257	Over fifty people are burned or blasted to death when Mujahideen attack a Marriott hotel.
9/20/2008	Pakistan	Jamrud	1	1	A truck driver is shot to death by religious militants.
9/20/2008	Pakistan	North Waziristan	6	5	Six locals are blown to bits by a Fedayeen suicide bomber.
9/20/2008	Mauritania	Tourine	12	0	Twelve local soldiers are kidnapped and beheaded by al-Qaeda.
9/20/2008	Iraq	Tal Afar	6	23	Three women are among six Iraqis murdered by Muslim terrorists in separate attacks.
9/20/2008	Philippines	Maguindanao	1	4	Moro Islamists ambush and kill a pro-government tribesman.
9/19/2008	Somalia	Mogadishu	12	35	al-Shabaab Islamists rain down mortars on a city airport, killing a dozen civilians.
9/19/2008	Thailand	Narathiwat	1	0	A teenager is taken down in a drive-by shooting by Islamic radicals.
9/19/2008	Pakistan	Quetta	8	9	Eight students at a religious school are blown to bits by a suicide bomber.
9/19/2008	Iraq	Tuz Khormato	1	0	A woman is shot to death by Muslim terrorists.
9/19/2008	Pakistan	Swat	2	0	Islamic militants attack a bank vehicle, killing two occupants.
9/19/2008	Iraq	Basra	1	0	A Shia cleric is assassinated by Sunni extremists.
9/19/2008	Afghanistan	Paktika	4	2	A child is among four civilians working in a field killed by a Jihadi rocket attack.
9/18/2008	UK	Crawley	0	1	A man shouts about the Qur'an as he stabs a non-Muslim woman in the head.
9/18/2008	Afghanistan	Khost	3	0	Three Afghans are taken down by a Taliban ambush.
9/18/2008	Iraq	Mosul	2	0	Two family members are killed when sectarian gunmen storm their home.
9/17/2008	Thailand	Yala	2	0	A father and son are brutally gunned down by Religion of Peace militants.
9/17/2008	Ingushetia	Magas	4	0	Four local security personnel are ambushed and killed by Muslim radicals.
9/17/2008	India	Srinagar	0	15	Fifteen pedestrians are injured when Islamic terrorists toss a grenade into the street outside a shopping center.
9/17/2008	Iraq	Baghdad	18	79	Eighteen Iraqis are killed in a series of Mujahideen bombing and shooting attacks.
9/17/2008	Pakistan	Khyber	1	0	The Taliban abduct and murder an Afghan refugee.
9/17/2008	Philippines	Mindanao	1	7	Moro Islamists attack a group of local soldiers, killing one.
9/17/2008	Yemen	Sanaa	10	13	Women and children are among the casualties when al-Qaeda militants stage a coordinated attack on the US embassy.
9/17/2008	Pakistan	Dera Ismail Khan	1	7	A woman is murdered by Islamic bombers in a residential area.
9/16/2008	Iraq	Khanaqin	4	3	Four local police are murdered by Jihadi bombers.
9/16/2008	Iraq	Taji	2	16	Mujahideen manage to kill two civilians with a bicycle bomb placed in a marketplace.
9/16/2008	Pal. Auth.	Gaza	1	0	Hamas gunmen attack a family home, killing a baby girl.
9/16/2008	Thailand	Pattani	1	0	Muslim radicals murder a 50-year-old civilian outside his home.
9/16/2008	Pakistan	Swat	3	6	Talibanis attack a schoolhouse, killing three guards.
9/16/2008	Lebanon	Ain el-Helweh	4	0	Four people are killed when Sunnis and Shia clash over their differences.
9/16/2008	Thailand	Narathiwat	3	0	A man sweeping the curb outside his home is among two people shot to death by Islamists.
9/15/2008	Somalia	Mogadishu	4	0	Four African Union soldiers are murdered by Islamic militia bombers.
9/15/2008	Iraq	Balad Ruz	22	33	A female suicide bomber sends twenty-two others to Allah with a blast in a residential area.
9/15/2008	Thailand	Narathiwat	1	0	A young hospital worker is murdered by Religion of Peace gunmen.
9/15/2008	Iraq	Baghdad	13	35	Jihadis successfully kill thirteen Iraqis with a pair of strategically placed bombs.
9/15/2008	Thailand	Pattani	1	0	An 80-year-old man is murdered by Islamic gunmen.
9/15/2008	Mauritania	Tourine	12	4	al-Qaeda militants rake a security patrol with machine-gun fire, killing a dozen local men.
9/14/2008	Afghanistan	Ghazni	6	12	Six children are blown to bits by Taliban bombers.
9/14/2008	Pakistan	North Waziristan	1	0	A 70-year-old man is stabbed to death in the neck by Sunni extremists.
9/14/2008	Thailand	Pattani	1	0	A 41-year-old labourer is shot by Islamists while riding his motorcycle home.

9/14/2008	Afghanistan	Kandahar	3	16	Two doctors and their drivers are murdered by fundamentalist bombers while delivering vaccine to children.
9/14/2008	Iraq	Mosul	2	0	Two brothers are shot to death by sectarian rivals.
9/14/2008	Afghanistan	Ghazni	7	0	Religious extremists murder seven Afghan security patrol members riding in a pickup truck.
9/14/2008	Iraq	Saidiya	7	6	Jihadi bombers take down seven Iraqis with a series of blasts.
9/14/2008	Pakistan	Esha	1	0	A 55-year-old refugee is kidnapped and severely tortured before being shot to death by Religion of Peace militants.
9/14/2008	Kenya	Garissa	0	10	A Muslim mob storms a church during a service, pelting worshippers with stones and injuring ten.
9/14/2008	Somalia	Mogadishu	3	0	Islamic hardliners celebrate Ramadan by killing a Ugandan peacekeeper and two others.
9/14/2008	India	Poonch	4	0	Four local security personnel are killed in a Mujahideen ambush.
9/14/2008	Russia	Karachayevo-Cherk.	1	2	A local cop is gunned down outside his home by Muslim terrorists.
9/14/2008	Pakistan	Lahore	1	0	A pregnant woman is burned alive by her husband, allegedly because she wanted to leave him.
9/13/2008	Iraq	Mosul	2	0	Fundamentalists storm a home and kill a man and woman who may have been co-habiting.
9/13/2008	Afghanistan	Logar	4	0	The Taliban murder a local governor with a bomb attack on his vehicle.
9/13/2008	Israel	Yitzhar	0	1	A Palestinian terrorist stabs a 9-year-old Israeli boy five times, then throws him from a balcony.
9/13/2008	India	New Delhi	30	90	Islamists detonate bombs at five marketplaces within a 30-minute span, massacring dozens of innocent people explicitly in the name of Allah.
9/13/2008	Iraq	Mosul	4	0	Four members of a charity-TV crew are kidnapped and senselessly executed by Islamic terrorists.
9/13/2008	Pakistan	Lahore	1	0	A man shoots his teenage daughter to death over a relationship with a non-Muslim boy.
9/13/2008	Pakistan	Kurram	2	8	At least two people are killed when Sunnis and Shias work out their differences.
9/13/2008	Pakistan	Zabul	0	1	Talibanis drag a teacher out of a mosque and cut off his ears.
9/13/2008	Iraq	Baghdad	4	9	Four Iraqis are killed in a roadside bombing attack by Jihadis.
9/12/2008	Afghanistan	Farah	8	0	Eight people are blasted to death at point-blank range with automatic weapons during a Taliban ambush.
9/12/2008	Iraq	Dujail	31	60	Over thirty Shias are blown to Allah by bombs detonated by radical Sunnis at a marketplace.
9/12/2008	Iraq	Sinjar	3	15	Sunnis bomb a Shia mosque, killing three attendees.
9/11/2008	Iraq	Saidiya	5	2	Five members of the same family are murdered in their home by Mujahideen.
9/11/2008	Iraq	Baghdad	3	3	Jihadis bomb a minibus carrying civil servants, killing at least three.
9/11/2008	Afghanistan	Nimroz	2	0	Two civilians are murdered by a Fedayeen suicide bomber.
9/11/2008	Pakistan	Orakzai	2	0	Talibanis abduct and slit the throats of two local soldiers, then cut off their heads.
9/11/2008	Afghanistan	Kandahar	2	4	A suicide bomber takes out two Afghan civilians, including a young boy on his way to school.
9/11/2008	Iraq	Mosul	5	7	A family of three is among five civilians taken down by Islamic terrorists.
9/11/2008	Thailand	Pattani	2	0	A young Buddhist man is among two civilians killed in separate attacks by Muslim militants.
9/11/2008	Pakistan	Swat	8	0	A 9-year-old girl, brutally gunned down by Jihadis, is among eight people murdered in two attacks.
9/11/2008	India	Doda	0	1	A farmer is pulled from his home by the Mujahideen, who then hack off his ears.
9/11/2008	Thailand	Narathiwat	1	0	Islamists gun down a 45-year-old man in a drive-by shooting.
9/11/2008	Iraq	Khalls	2	0	A man and his son are shot to death inside their home by Sunni militants.
9/10/2008	Pakistan	Bajaur	3	0	Sunni fundamentalists kidnap three civilians, then shoot them in the neck.
9/10/2008	Sudan	Zamzam	5	24	Janjiweed militia attack a displaced persons camp, killing five refugees.
9/10/2008	Somalia	Mogadishu	4	0	At least four civilians are killed when dozens of militants screaming 'Allah Akbar' attack an Ethiopian patrol.
9/10/2008	Iraq	Mosul	1	0	A Christian man is shot to death by Muslim fundamentalists.
9/10/2008	Pakistan	Dir	25	50	Twenty-five people are killed when rival Islamists hurl grenades into a mosque.
9/9/2008	Pakistan	Sindh	4	0	Religious radicals gun down a man, his two wives and young grandson in their home.
9/9/2008	Thailand	Yala	1	1	A local soldier is killed when Islamists fire rockets into their base.
9/9/2008	Thailand	Pattani	1	0	A Buddhist is shot and beheaded by Religion of Peace militants.
9/9/2008	Pakistan	Swat	5	1	Five civilians are murdered by the Taliban in two targeted attacks.
9/9/2008	Iraq	Mosul	1	0	A humanitarian agency worker is gunned down by Muslim terrorists.
9/9/2008	Sudan	Bere	6	0	Six villagers are killed during an attack by Janjiweed militia.
9/8/2008	Afghanistan	Zabul	6	2	The Taliban take out six civilians with a landmine.
9/8/2008	Iraq	Mosul	3	0	Mujahideen kill a woman and two children by bombing their home.
9/8/2008	Iraq	Bani Saad	2	1	Jihad gunmen murder a married couple and injure their young son.
9/8/2008	Iraq	Baiji	2	4	Car bombers take out two Iraqis.
9/8/2008	Pakistan	Sindh	1	0	The local leader of a minority sect is murdered by Islamic hardliners.
9/8/2008	Somalia	Mogadishu	4	2	Children are among those killed when Islamic militia stage a terror attack along a public street.
9/8/2008	India	Doda	1	0	A civilian is shot to death by Hizb-ul-Mujahideen.
9/7/2008	India	Ramban	1	2	Muslim militants attack and kill a member of a search party.
9/7/2008	Pakistan	Kurram	3	12	Three children are killed when Sunnis and Shia clash settle sectarian differences by targeting homes with heavy weapons.
9/7/2008	Afghanistan	Kandahar	8	23	Eight Afghans are blown to bits by a pair of Fedayeen suicide bombers.
9/7/2008	Pakistan	Swat	2	0	Mujahideen shoot two civilians to death.
9/7/2008	Pakistan	Zila Mir Pur Khas	1	0	Islamic extremists gun down a Ahmadiyya doctor for worshipping the wrong god.

9/7/2008	Pakistan	Waris Khan	2	0	A man shoots his daughter and her lover to death over their relationship.
9/7/2008	Somalia	Beletwein	5	5	Five civilians are taken down during an ambush by Islamic militia.
9/6/2008	Afghanistan	Nimroz	6	1	A suicide bomber pretending to be a beggar murders six office workers.
9/6/2008	Afghanistan	Nimruz	2	7	Religious extremists attack a police post, killing two officers.
9/6/2008	Pakistan	Peshawar	16	80	Sixteen people are blown up by suicide car bombers.
9/6/2008	Pakistan	Peshawar	35	91	Over thirty people are massacred by Fedayeen suicide bombers in a brutal attack along a city street.
9/6/2008	Iraq	Buhriz	2	3	Two people are blown apart by Sunni bombers.
9/6/2008	Iraq	Tal Afar	6	54	Fedayeen suicide bombers take out six innocents, and injure nearly sixty more, with an attack on an outdoor market.
9/6/2008	Somalia	Mogadishu	1	0	Mujahideen gun down a businessman in his store.
9/5/2008	Thailand	Pattani	2	0	Two Buddhists are shot to death by militant Muslims in separate drive-by attacks.
9/5/2008	Thailand	Yala	1	0	A man mourning beside his brother's grave at a cemetery is murdered by Muslim extremists.
9/5/2008	Iraq	Baghdad	6	17	Six people are killed by Jihadi bombers.
9/4/2008	Iraq	Mosul	4	0	A 12-year-old child and a woman are among four Iraqis murdered by Sunni terrorists.
9/4/2008	Thailand	Narathiwat	1	0	Islamists gun down an orchard worker.
9/3/2008	Somalia	Mogadishu	2	4	Two civilians are killed during an ambush by Islamic militia.
9/3/2008	Pakistan	Sahiwal	1	0	A 17-year-old girl is shot to death by her father and brother for seeking a divorce after being forcibly married at 9.
9/2/2008	Iraq	Baghdad	4	23	Four Iraqis are killed in a couple of Jihad roadside attacks.
9/2/2008	Iraq	Mosul	7	7	Children are among the victims of a Fedayeen suicide car bombing.
9/2/2008	Iraq	Kirkuk	1	2	A 9-year-old boy is murdered by Islamic bombers.
9/2/2008	Pakistan	Swat	2	0	A retired schoolteacher is among two people murdered by the Mujahideen.
9/2/2008	Iraq	Mosul	1	0	Islamic fundamentalists abduct and murder a 65-year-old Christian doctor.
9/2/2008	Dagestan	Makhachkala	1	0	An anti-Islamist journalist is assassinated by suspected extremists.
9/2/2008	India	Pulwama	1	2	An off-duty soldier is brutally cut down by Islamists while shopping at a vegetable market.
9/1/2008	Somalia	Mogadishu	1	0	A civilian is killed during a Mujahideen ambush along a city street.
9/1/2008	Afghanistan	Kunduz	1	0	A civilian is blown to bits by a suicide bomber.
9/1/2008	Philippines	Digos	6	32	Islamic bombers are suspected in a blast that rips nails through a passenger bus, leaving six dead.
9/1/2008	Thailand	Yala	1	0	A 61-year-old man is shot to death by militant Muslims while driving home.
9/1/2008	Thailand	Pattani	2	0	A Buddhist woman is among two people murdered in separate shooting attacks by Muslim radicals.
9/1/2008	Iraq	Othmaniyah	3	0	Sunni bombers kill three farmers with a device hidden in a water pump.
9/1/2008	Iraq	Kirkuk	1	2	An Iraqi child is taken down by Islamic bombers.
9/1/2008	Thailand	Yala	1	0	A teacher is brutally gunned down in front of his wife by Religion of Peace warriors.
9/1/2008	Afghanistan	Khost	2	2	The Taliban take down two local cops with a roadside bomb.
9/1/2008	Afghanistan	Kandahar	1	0	A taxi driver is murdered by Sunni extremists.
9/1/2008	Afghanistan	Wardak	3	0	Three security guards are killed by religious radicals in an ambush.
9/1/2008	Pakistan	Kohat	7	0	Religious extremists take out seven security personnel in a surprise ambush.
8/31/2008	Iraq	Mosul	1	0	A Christian man is kidnapped and murdered by Islamic fundamentalists.
8/31/2008	Thailand	Pattani	2	0	Muslim extremists gun down a 43-year-old man, and a 50-year-old in separate attacks.
8/30/2008	Chechnya	Vedeno	2	11	A Fedayeen suicide attack is one of two bombings that leave two people dead.
8/30/2008	Iraq	Iskandariya	2	0	Two civilians are murdered by Jihadis, one of whom is decapitated.
8/30/2008	Pakistan	Swat	2	0	A civilian and a cop are murdered by Mujahideen in separate attacks.
8/30/2008	Philippines	Sulu	4	10	Four local soldiers are killed in a brutal ambush by Islamic extremists.
8/30/2008	Pakistan	Kurram	19	70	Nineteen tribesman are killed in a series of Taliban suicide attacks and ambushes.
8/30/2008	Angola	Andulo	1	40	A young girl is decapitated by Muslims rampaging through a Christian community on a church-burning spree. (Reported)
8/30/2008	Iraq	al-Ahbash	4	0	A husband, wife and their two children are slaughtered in their home by al-Qaeda militants.
8/29/2008	Dagestan	Makhachkala	1	0	A local cop is gunned down by Islamic militants.
8/29/2008	Somalia	Kismayo	2	1	Two brothers are gunned down by armed Islamists.
8/29/2008	Somalia	Mogadishu	1	0	A civilian is killed during an attack by Islamic militia.
8/29/2008	Algeria	Batna	7	14	Islamic fundamentalists kill seven Algerians in a highway attack.
8/29/2008	Pakistan	Kohat Tunnel	5	37	Fedayeen suicide car bombers murder five innocents.
8/28/2008	Iraq	Baghdad	2	0	A man and his wife are gunned down by Islamic terrorists.
8/28/2008	Pakistan	Swat	2	0	Two civilians are beheaded by religious radicals.
8/28/2008	Pakistan	Koza Bandai	1	0	The Taliban abduct and murder a civilian.
8/28/2008	Lebanon	Sejoud	1	0	Hezbollah gunmen fire on a helicopter, killing a Lebanese officer.
8/28/2008	Pakistan	Bannu	10	16	Islamic bombers target a bus carrying prisoners, leaving at least ten dead.
8/28/2008	China	Xinjiang	2	7	Knife-wielding Muslims set upon a group of police, stabbing at least two to death.
8/27/2008	Pakistan	Wana	2	11	A Taliban ambush leaves two local soldiers dead.
8/27/2008	Somalia	Mogadishu	2	0	Two civilians are killed in a sudden attack by Islamic militia.

8/27/2008	India	Jammu	6	0	Lashkar-e-Toiba shoot six civilians to death, including a cab driver and his passengers.
8/27/2008	Afghanistan	Nangarhar	1	0	A Japanese humanitarian worker on an irrigation project is kidnapped and murdered by the Taliban.
8/27/2008	Thailand	Pattani	2	0	A young man and woman are shot to death in separate attacks by radical Islamists.
8/27/2008	Thailand	Yala	1	0	A 51-year-old electrical worker is shot to death by Mujahid.
8/27/2008	Thailand	Narathiwat	1	0	Muslim gunmen murder a government social worker.
8/26/2008	Iraq	Jalawla	28	45	A suicide bomber calmly walks up and murders over twenty-five police recruits waiting outside a station.
8/26/2008	Iraq	Mandali	5	0	A family of five is taken out by Jihadi roadside bombers as they are traveling to a religious shrine.
8/26/2008	Pakistan	Islamabad	8	20	Sunni radicals manage to kill eight patrons at a cafe with a planted bomb.
8/26/2008	India	Kupwara	1	1	A local soldier is shot to death in an ambush by Islamic militants.
8/26/2008	Somalia	Baidoa	2	1	Two people are killed in a Mujahideen grenade attack on their home.
8/25/2008	Pakistan	Shakardara	2	0	Two tribesmen are killed and several girls schools are blown up during a rampage by Islamic hardliners.
8/25/2008	Philippines	Maguindanao	1	0	A soldier is kidnapped, bound, tortured and brutally executed.
8/25/2008	Iraq	Mussayab	1	2	Jihadis kill a soldier's daughter and injure his two sons with a bomb near his home.
8/25/2008	Sudan	Darfur	32	135	Women and children are among the thirty-two bodies counted following a government attack on a civilian refugee camp.
8/25/2008	Pakistan	Swat	10	2	Ten occupants of a home are killed when Talibanis fire rockets into it.
8/24/2008	Iraq	Baghdad	30	42	Thirty people attending a celebration are blown apart by a Fedayeen suicide bomber.
8/24/2008	Iraq	Baghdad	9	32	Nine civilians are murdered in three separate Jihad bombings.
8/24/2008	Pakistan	Matta	4	0	Islamists kidnap and bind four civilians, then shoot them to death.
8/23/2008	Pakistan	North Waziristan	2	0	Two civilians are kidnapped and shot to death by Sunni radicals.
8/23/2008	Chechnya	Agishty	2	2	Jihad warriors take out two Russians with a roadside bomb.
8/23/2008	Iraq	Kirkuk	5	8	Five people are killed when Fedayeen suicide bombers strike an auto dealership.
8/23/2008	Pakistan	Swat	15	23	A Holy Warrior sends over a dozen innocents to Allah with a car bomb.
8/23/2008	Pakistan	Abuha	2	4	Two people are killed when Islamists detonate a bomb at an intersection.
8/23/2008	Pakistan	Kurram	4	7	Four people are killed in a sectarian clash.
8/22/2008	Pakistan	Peshawar	1	2	Taliban militants fire rockets into a police station, killing one officer.
8/22/2008	Pakistan	NWFP	2	14	Two security force personnel are killed when Mujahideen attack their vehicle with a grenade.
8/22/2008	India	Ganderbal	1	1	A local soldier is shot to death by Islamic militants while standing guard.

The website lists an overview of Jihadi terror acts since 2001.

Unfortunately, this is only the top of the ice berg. There are hundreds more attacks occurring every single day, across the world, which are not documented. This includes Europeans slain by Muslims living in Europe. There is no website as far as we know who catalogue these atrocities.

Rough estimates of non-Muslims (primarily native Europeans) slain by Muslims living in Europe since 1960:

10 000 – 20 000

See book 3, “charges” for more estimates.

2.31 Muslim Persecution of Christians

By Robert Spencer

"Get out your weapons," commanded Jaffar Umar Thalib, a 40-year-old Muslim cleric, over Indonesian radio in May 2002. "Fight to the last drop of blood." [1]

The target of this Jihad was Indonesian Christians. Christians, Jaffar explained, were "belligerent infidels" (kafir harbi) and entitled to no mercy. This designation was not merely a stylistic flourish on Jaffar's part. On the contrary, kafir harbi is a category of infidel that is clearly delineated in Islamic theology. By using this term, Jaffar was not only inciting his followers to violence, but telling them that their actions were theologically sanctioned.

Jaffar's words had consequences. The death toll among Indonesian Christians in the chaos that followed was estimated to be as high as 10,000, with countless thousands more left homeless. [2] Journalist Rod Dreher reported in 2002 that Jaffar Umar Thalib's jihadist group, Laskar Jihad, had also "forcibly converted thousands more, and demolished hundreds of churches." [3]

What happened in Indonesia was treated by the international press as an isolated incident. In fact, however, the violent jihad there was part of the ongoing persecution of Christians by Muslims throughout the Islamic world. This violence, reminiscent of barbarous religious conflicts of seven hundred years ago, is the dirty little secret of contemporary religion. Fearful of offending Muslim sensibilities, the international community has averted its gaze, allowing the persecution to take place in the darkness. Nowhere else is religious bigotry legitimated by holy writ, in this case the Quran, or by a significant number of religious leaders, in this case imams. Nowhere else does religious bigotry have such bloody consequences. Nowhere else does such religious bigotry take place almost entirely without comment, let alone condemnation, from the human rights community.

Christian persecution by Muslims has become a familiar narrative, repeated with terrifying frequency in Muslim controlled areas throughout the world, but especially in the Middle East.

Murdered Christian Clergy in Iraq

On April 5, 2008, Youssef Adel, an Assyrian Orthodox priest at St. Peter and Paul church in Baghdad, was killed in a drive-by shooting as he was opening the gate of his house. [4] This attack came just weeks after the death of Archbishop Paulos Faraj Rahho of the Chaldean Catholic Church, who was kidnapped in the Iraqi city of Mosul on February 29 while three Christians with him were also killed. On March 12, the kidnappers phoned a church in Mosul to announce that Archbishop Rahho was dead, and indicate where the body could be found. [5]

While mosques proliferate throughout the west, Christian clergymen have become an endangered species in Iraq. In October 2006, a Syrian Orthodox priest, Fr. Boulous Iskander, went shopping for auto parts in the Iraqi city of Mosul. He was never seen alive again. A Muslim group kidnapped him and initially demanded \$350,000 in ransom; they eventually lowered this to \$40,000, but added a new demand: Fr. Boulous' parish had to denounce the mildly critical remarks about Islam made the previous month by Pope Benedict in an address in Regensburg, Germany, that had caused rioting all over the Islamic world. The ransom was paid, and the church dutifully posted thirty large signs all over Mosul

denouncing the Pope's statements. All to no avail: when Fr. Boulos' remains were discovered, he had not only been murdered but dismembered.

Five hundred Christians attended the funeral. Looking at the crowd, another priest commented: "Many more wanted to come to the funeral, but they were afraid. We are in very bad circumstances now." [6]

There is no doubt of that. The murders of these three clergymen took place against a backdrop of increasing danger for Christians in Iraq. In March 2007, Islamic gangs knocked on doors in Christian neighbourhoods in Baghdad, demanding payment of the Jizya, the religion-based tax assessed by Islamic law against Christians, Jews, and other non Muslim groups who live in Muslim lands. [7] Meanwhile, Christian women throughout the country are threatened with kidnapping or death if they do not wear a headscarf. In accord with traditional Islamic legal restrictions on Christians "openly displaying wine or pork" (in the words of a legal manual endorsed by Cairo's venerable Al-Azhar University), liquor store owners in Iraq have likewise been threatened. [8] Many businesses have been destroyed, and the owners have fled.

In fact, half of the nation's prewar 700,000 Christians have fled the country since 2003. The difference in the violence they face is one of degrees. Even in the relatively secular Iraq of Saddam Hussein, where the notorious Deputy Prime Minister Tariq Aziz was a Chaldean Catholic Christian, the small Christian community faced random violence from the Muslim majority. Aside from outbreaks of actual persecution, including murder, Christians were routinely pressured to renounce their religion and to marry Muslims. [9] Iraqi Christians today are streaming into Syria, or, if they can, out of the Middle East altogether. An Iraqi businessman now living in Syria lamented that "now at least 75% of my Christian friends have fled. There is no future for us in Iraq." [10]

Coptic Christians victimised in Egypt

In Egypt, Coptic Christians have suffered discrimination and harassment for centuries. Rather than being mitigated by the growing tolerance and interconnection of the global community, the jeopardy of Christians is increasing today, with mob attacks on churches and on individual Christians becoming more frequent. In February 2007, rumours that a Coptic Christian man was having an affair with a Muslim woman – a violation of Islamic law – led to a rampage that resulted in the destruction of several Christian-owned shops in southern Egypt. [11] And besides physical attacks, Christians have been restricted from speaking freely. In August 2007, two Coptic rights activists were arrested for "publishing articles and declarations that are damaging to Islam and insulting to Prophet Mohammed on the United Copts web site." [12]

Mistreatment of Christians in Egypt frequently meets with indifference – or worse yet, complicity -- from Egyptian authorities. In June 2007, rioters in Alexandria vandalised Christian shops, attacked and injured seven Christians, and damaged two Coptic churches. Police allowed the mob to roam free in Alexandria's Christian quarter for an hour and a half before intervening. The Compass Direct News service, which tracks incidents of Christian persecution, noted: "In April 2006, Alexandria was the scene of three knife attacks on churches that killed one Christian and left a dozen more injured. The government appeared unable or unwilling to halt subsequent vandalism of Coptic-owned shops and churches..." [13]

The ordeal of Suhir Shihata Gouda exemplifies the experience of many Egyptian Christians, and principally of Christian women, who are frequently victimised by Muslim men. [14] According to the Jubilee Campaign, which records incidences of Christian persecution:

[A Christian woman named Suhir] was kidnapped on February 25th [1999] by a group of Muslims who forced her to marry a Muslim man, Saed Sadek Mahmoud. After Suhir failed to return home from school, her distraught father rushed to Abu-Tisht police station to report the incident, but instead of assisting him, a police officer began assaulting Suhir's father...beating and cursing him. Three days later, Suhir's father and brother returned to the police station to ask for help and they were subjected to the same abuse, as a result of which the father had to be admitted to hospital for treatment.

Suhir herself managed to escape, but was recaptured "and beaten for running away and is currently under heavy guard." Her Muslim "husband" accompanied a mob to her father's house where they threatened to kill all the Christian men in Suhir's home village, and carry off all the women, if her family took legal action.[15]

Bishop Wissa of Egypt's Coptic Orthodox Church painted a grim picture in an interview with the Protestant organisation Prayer for the Persecuted Church in May 2000:

One man in his 20s was in the field working when he was approached by armed Muslims. He was asked to renounce Christianity and to verbally say the two statements of faith that would convert him to Islam. When he refused and did the sign of the cross, he was shot in the head and killed. Another young man had a tattoo on his arm of St. George and the Virgin Mary. They also asked him to renounce his faith. When he refused, they cut off his arm that had the Christian tattoos and chopped it up. They finished him off with their daggers and then burned his body.

A 17-year-old boy, who is a deacon at the church, was going to look for his sister in the fields. He too was asked to renounce his faith, and when he refused, he was shot. After they killed him, they asked the young girl to lay next to her brother and they killed her right there.

The Egyptian government, caught between the demands of Sharia and its secular laws, couldn't entirely ignore these acts of murder. It compensated each of the families of these victims, albeit in a manner that only underscored the relatively cheapness of a Christian life: each family received eight hundred dollars. And this was only because of the notoriety of the cases. The families of other victims, however, get neither recompense nor justice. One man's son was on his way to school when Islamic militants stopped the school bus on which he was riding and ordered the Christians to separate from the Muslims. They demanded that the boy renounce his faith. When he refused, says Bishop Wissa, "they killed him with an axe, and then they drove over his body with their car." Authorities called the death a vehicular accident, and denied the father compensation — just as they did previously when Muslim militants destroyed his shop.[16]

Jihadist Aggression against Christians in Pakistan

In Pakistan the situation for Christians is no better. Fr. Emmanuel Asi, chairman of the Theological Institute for Laity in Lahore and secretary of the Catholic Bible Commission of Pakistan, said in August 2007 that Pakistani Christians are frequently denied equality of rights with Muslims and subjected to various forms of discrimination. Jihadist aggression, he said, can "at any time" bring "every imaginable kind of problem" upon Pakistan's Christians.[17]

As in Egypt, Christians in Pakistan have been subjected to mob violence and threats. In August 2007, Christians (as well as Hindus) in Peshawar in northern Pakistan received

letters from a jihadist group ordering them to convert to Islam in a matter of days or "your colony will be ruined." The deadline passed, but according to Compass Direct, the Christians continued "to live in fear, canceling church activities and skipping services." [18] They had good reason to be worried, since jihadists had made good their promises to attack Pakistani churches in the past. In an attack in a Peshawar church on October 28, 2001, for instance, eighteen Christians were murdered during the Sunday morning worship service. [19] In another church attack on March 17, 2002, five Christians were killed and forty wounded. The entire Pakistani Christian community lived under the shadow of an al-Qaeda threat to kill "two Christians in retaliation for every Muslim killed in the U.S. military strikes in Afghanistan." [20]

In addition to group attacks, there is also individual harassment. Pakistani Christian schoolteacher Cadherine Shaheen was "pressured to convert to Islam." When she resisted, she was finally told that if she did not capitulate she would face serious consequences. Soon she was accused of blasphemy. All the area mosques posted copies a poster bearing her name and picture. "This was a death sentence for me," says Shaheen. "It's considered an honour for one of the Muslim men to kill a blasphemer. Just before me, the Muslims murdered a school principal accused of blasphemy. I was next."

Shaheen went underground, where upon Pakistani police arrested her father and brothers. Her father, age 85, soon died. Cadherine made her way to the United States. "It's horrible for Christians in Pakistan," she now says. "The Muslims take our land, rob our homes, try to force us to accept Islam. Young girls are kidnapped and raped. Then they're told that if they want a husband who will accept them after that defilement, they must become Muslim." [21]

Religious Cleansing Elsewhere in the Islamic world

The same dispiriting story is repeated all over the Muslim world. In June 2007 Christians in Gaza appealed to the international community for protection after jihadists destroyed a church and a school. [22] In Sudan, the Khartoum regime has for years waged a bloody jihad against the Christians in the southern part of the country, killing two million Sudanese Christians and displacing five million more. [23] In Spring 2003 jihadists burned to death a Sudanese Christian pastor and his family while carrying out an unprovoked massacre of 59 villagers. [24]

In Nigeria, Muslim mobs have torched churches, enforced Sharia codes on Christians, and even horse-whipped female Christian college students whom they deemed improperly dressed. [25] Over 2,000 people were killed in 2001 in Muslim instigated riots in the city of Jos. All over Nigeria, Islamic jihadists continue to try to impose the Sharia over the whole country, despite its sizable Christian population. A report warned that in Jos, "the conflict could recur, since Muslim militants are still bent on attacking Christians." [26]

Even in Lebanon, traditionally the Middle East's sole Christian land, Christians suffer persecution -- marked most notably by an ongoing series of assassinations of Christian political leaders, including the bombing in a Christian suburb of Beirut in September 2007 that killed Antoine Ghanem of the Christian Phalange party. [27] This has led to declining numbers and declining influence -- which in turn encourages yet more persecution. Communities that date back almost two thousand years to the dawn of Christianity have been steadily decreasing in numbers; now the faith is on the verge of disappearing from the area altogether.

Muslim militants in Algeria have targeted that country's small group of Catholics for years. In 1994, they killed a priest, a nun, and four missionaries; in 1995, two nuns; in 1996, a bishop and fourteen monks. Many of those who were murdered were trying to

establish friendly relations with the Muslim community. Bishop Pierre Claverie of Oran, killed in 1996, "had dedicated his life to promoting dialogue between Islam and Christianity; he was known as the 'Bishop of the Muslims' and had studied Islam in depth — indeed to such an extent that...the Muslims themselves would consult him on the subject." [28]

In early 2002 in Malawi, according to Compass Direct, two local Christians "have been stoned, threatened with machetes and warned by local Muslim leaders that they will be sent back to their original villages as corpses if they continue to hold meetings in their houses." [29]

According to Aid to the Church in Need, in Bangladesh "on April 28 1998, a crowd — instigated by the Islamists — ransacked and partly burnt down the Catholic girls' college of St. Francis Xavier, the churches of Santa Croce and St. Thomas in the capital, and the Baptist church in Sadarghat. Some priests, nuns and even ordinary workers have been threatened with death."

The occasion for this violence seems to have been a dispute over land: "The reason for the conflict was a plot of land belonging to the church which the adjacent mosque wanted for itself. Seven thousand people, incited via a loud-hailer with claims that the mosque had been invaded by Christians and Jews, broke into the St Francis Xavier College, burning books, smashing crucifixes and statues of the Virgin, breaking down doors, windows and ransacking the dormitories." [30]

Libyan strongman Muammar Qaddafi is likewise intolerant of Christians. Aid to the Church in Need reports that in Libya, "The majority of the Christian churches were closed following the revolution of 1969, despite the fact that the words of the Constitution guarantee the liberty of religion. After expelling the Italian and Maltese Catholics, Qaddafi turned the cathedral in the capital into a mosque." [31]

Since the Turkish occupation of northern Cyprus in 1974, churches have been despoiled of icons, which have flooded the black market in Greece. The Turks have taken over many churches for secular uses, and even tried to convert the fourth century monastery of San Makar into a hotel. Christian Cypriots are forbidden to come near the building, much less enter it. [32]

Muslim militants seem determined to drive all Christians out of the country. In Tur-Abdin in southwest Turkey in 1960, there were 150,000 Christians; today there are just over two thousand. Terrorism is employed where subtler means of persuasion fail: according to Aid to the Church in Need, "on December 3, 1997, a bomb exploded in the headquarters of the Ecumenical Patriarch, injuring a deacon and damaging the church." [33] The Turkish government, meanwhile, has closed the last remaining Orthodox seminary, and with its requirement that the Patriarch of Constantinople be a Turkish citizen, seems intent upon destroying the patriarchate.

In Indonesia, the massacres of Christians by Laskar Jihad in 2002 described above were not the beginning or the end of the plight of Christians there. In Java in 1996, Muslims destroyed thirteen churches. Thirteen more churches were torched in Djakarta in 1998 by mobs shouting, "We are Muslim gentlemen and they are Christian pigs" and, paraphrasing the Qur'an, "Kill all the pagans!" One Muslim shouted at an army officer who was trying to protect some Christians to "stand aside and allow Islamic justice to take its course." [34]

Human rights organisations report that Indonesian jihadists, often abetted by local government officials, have forced the closing of 110 churches in Indonesia between 2004 and 2007. [35] Because of the violence, incidents of commonplace Christian charity have been transformed into homilies on what appear to be the perdurable differences between

Islam and Christianity: Aid to the Church in Need tells of "eight Sisters of the Little Child Jesus, on arriving in Cileduk, a suburb of Java, were attacked by stone-throwing Muslims; they responded by building a care centre for children, an old people's home and a school."

And in the most horrific instance of Muslim persecution of Christians in Indonesia, in October 2005, three Islamic jihadists beheaded three Christian girls and severely wounded a fourth as they walked to school near the city of Poso.[36] For this ghastly triple murder, an Indonesian court sentenced the organiser of the attack to twenty years in prison; his two accomplices both got fourteen years.[37]

Christians who have converted from Islam suffer special hatred. But those born to the faith don't have it much easier. Saudi Arabia, the holy land of Islam, has been especially harsh on religious minorities. Even foreigners must submit to draconian Saudi religious laws:

In 1979, when the Muslims requested the intervention of a special French unit into the Kaaba, against a group of Islamic fundamentalists who were opposed to the government, the soldiers of the intervention force of the French national police (GIGN — Groupe d'intervention de la Gendarmerie nationale) were obliged to undergo a rapid ceremony of conversion to Islam. Even the Red Cross was obliged, during the course of the Gulf war, to drive around without the symbol of the Cross and not to display its banner.[38]

Adds former U. S. Foreign Service Officer Tim Hunter, who served in Saudi Arabia from 1993 to 1995, "On occasion they beat, even tortured, Americans in Jeddah for as little as possessing a photograph with a Star of David in the background or singing Christmas carols....The Mutawa [Saudi religious police] chained, beat and cast clergy into medieval-style dungeons." [39]

Amnesty International reports that an Indian named George Joseph, who was working in Saudi Arabia, "was reportedly arrested outside his home in May [2000] as he returned from a Catholic service with a religious cassette tape." [40]

In early 2003 the Saudi government reaffirmed that there was not and would never be a church in the Kingdom. "This country was the launchpad for the prophecy and the message, and nothing can contradict this, even if we lose our necks," said Prince Sultan, the Saudi defence minister. Responding to complaints that American military and diplomatic personnel were not allowed to practice their faith, he called them "fanatics" and declared: "There are no churches — not in the past, the present or future. . . . Whoever said that [churches should be established] must shut up and be ashamed." [41] Reports in early 2008 that Pope Benedict XVI and the Vatican were in talks with Saudi officials to open a church in the Kingdom were put in perspective quickly by Anwar Ashiqi, president of the Saudi centre for Middle East strategic studies, in an interview on the Arab television network al-Arabiya. "I haven't taken part in several meetings related to Islamic-Christian dialogue and there have been negotiations on this issue," he explained. However, "it would be possible to launch official negotiations to construct a church in Saudi Arabia only after the Pope and all the Christian churches recognise the prophet Mohammed. If they don't recognise him as a prophet, how can we have a church in the Saudi kingdom?" [42]

The religious cleansing of Christians in the Muslim world does not surprise anyone familiar with the origins of Islam. The prophet Muhammad declared: "I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslims." [43] According to a modern Islamic legal manual, Christians are "forbidden to reside in the Hijaz, meaning the area and towns around Mecca, Medina, and Yamama, for more than three days." [44] In fact, the highways in Saudi Arabia that lead to Mecca and Medina

feature, a good distance away from the holy cities, exits marked "Non-Muslims Must Exit Here."

The Punishment for Conscience is Death

Converts from Islam to Christianity are often hunted in the Muslim world, where virtually all religious authorities agree that such individuals deserve death. Muhammad himself commanded such a punishment: "Whoever changed his Islamic religion, then kill him." [45] This is still the position of all the schools of Islamic jurisprudence, although there is some disagreement over whether the law applies only to men, or to women also.

At Cairo's Al-Azhar University, the most prestigious and influential institution in the Islamic world, an Islamic manual certified as a reliable guide to Sunni Muslim orthodoxy states: "When a person who has reached puberty and is sane voluntarily apostatises from Islam, he deserves to be killed." Although the right to kill an apostate is reserved in Muslim law to the leader of the community and other Muslims can theoretically be punished for taking this duty upon themselves, in practice a Muslim who kills an apostate needs to pay no indemnity and perform no expiatory acts (as he must in other kinds of murder cases under classic Islamic law). This accommodation is made because killing an apostate "is killing someone who deserves to die." [46]

IslamOnline, a website manned by a team of Islam scholars headed by the internationally influential Sheikh Yusuf al-Qaradawi, explains, "If a sane person who has reached puberty voluntarily apostatises from Islam, he deserves to be punished. In such a case, it is obligatory for the caliph (or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, he is immediately killed." And what if someone doesn't wait for a caliph to appear and takes matters into his own hands? Although the killer is to be "disciplined" for "arrogating the caliph's prerogative and encroaching upon his rights," there is "no blood money for killing an apostate (or any expiation)" – in other words, no significant punishment for the killer. [47]

An Afghan named Abdul Rahman knows all this well. In February 2006, he was arrested for the crime of leaving Islam for Christianity. [48] The Afghan Constitution stipulates that "no law can be contrary to the beliefs and provisions of the sacred religion of Islam." [49] Even after his arrest, Western analysts seem to have had trouble grasping the import of this provision. A "human rights expert" quoted by the Times of London summed up confusion widespread in Western countries: "The constitution says Islam is the religion of Afghanistan, yet it also mentions the Universal Declaration of Human Rights, and Article 18 specifically forbids this kind of recourse. It really highlights the problem the judiciary faces." [50]

But in fact there was contraction. The Constitution may declare its "respect" for the Universal Declaration of Human Rights, but it also says that no law can contradict Islamic law. The Constitution's definition of religious freedom is explicit: "The religion of the state of the Islamic Republic of Afghanistan is the sacred religion of Islam. Followers of other religions are free to exercise their faith and perform their religious rites **within the limits of the provisions of law**" [My emphasis].

The Islamic death penalty for apostasy is deeply ingrained in Islamic culture -- which is one reason why it was Abdul Rahman's own family that went to police to file a complaint about his conversion. Whatever triggered their action in 2006, they could be confident that the police would receive such a complaint with the utmost seriousness.

After an international outcry, Abdul Rahman was eventually spirited out of Afghanistan to relative safety in Italy. Despite the publicity, his case was hardly unique. Sudanese Al-Faki Kuku Hassan, whom news reports describe as "a former Muslim sheikh who

converted to Christianity in 1995," was arrested for apostasy in March 1998 and held, despite international protests, until his declining health (he suffered a stroke in Spring 2001) led to his release on May 31, 2001.[51]

Muhammad Sallam, an Egyptian convert to Christianity, was arrested in 1989 and tortured; he was arrested again in 1998 and spirited away to an unknown destination. Two other converts to Christianity in Egypt, Dr. Abdul-Rahman Muhammad Abdul-Ghaffar and Abdul Hamid Beshan Abd El Mohzen, were held in solitary confinement for extended periods in the late 1980s.

In Morocco, authorities jailed Christian converts as well as a Salvadoran Baptist musician, Gilberto Orellana, who was accused of converting a Muslim to Christianity.[52] Even in comparatively tolerant Jordan, where freedom of religion is guaranteed by the Constitution, "Muslims who convert to other religions suffer discrimination both socially and on the part of the authorities, since the government does not fully recognise the legality of such conversions and considers the converts to be still Muslims, subject to the Sharia, according to which they are apostates and could have their property confiscated and many of their rights denied them." [53]

Robert Hussein Qambar Ali, a Kuwaiti national who converted from Islam to Christianity in the 1990s, was arrested and tried for apostasy, even though the Kuwaiti Constitution guarantees the freedom of religion. Mohammad Al-Jadai, one of Hussein's prosecutors, explained: "Legislators did not regulate the question of apostasy in the Constitution because they never thought this kind of thing could happen here. The freedom of belief in the Constitution applies only to the religion of birth." [54]

When Hussein asked during a court hearing to see a memorandum from the prosecution, the prosecutor told the judge, "His blood is immoral! This document contains verses from the Holy Qur'an and should not be touched by this infidel!" Then the prosecutor began quoting a passage from the memorandum that made abundantly clear the relationship between Kuwait's ostensibly tolerant secular law and the Sharia: "With grief I have to say that our criminal law does not include a penalty for apostasy. The fact is that the legislature, in our humble opinion, cannot enforce a penalty for apostasy any more or less than what our Allah and his messenger have decreed. The ones who will make the decision about his apostasy are: our Book, the Sunna, the agreement of the prophets and their legislation given by Allah."

An Islamic court condemned Hussein to die. Professor Anh Nga Longva of the University of Bergen, Norway visited Kuwait in 1997 and found passions running high over the case: "I found a surprisingly strong consensus across the liberal/islamist divide. Practically everyone agreed that Qambar's conversion was a serious crime and as is the case with all crimes, it had to be punished. They also agreed that depriving him of all his civil rights was an adequate punishment. The only topic which gave rise to some disagreement and a subdued sense of unease within some circles was the question of the death penalty."

Intriguingly, Longva reports that those who were indignant over Hussein Qambar Ali's conversion invoked the same Qur'anic verse he would have used to argue that Hussein was within his rights to become a Christian: "Those who opposed [the death penalty for Hussein] based their position on the Qur'anic verse 2:257 [in most Qur'anic verse numbering systems it is 2:256] that says 'no compulsion is there in religion'. But more often than not, the same verse was quoted in front of me to show that precisely because Islam is such a tolerant religion, there are no possible excuses for apostasy." [55]

Longva quotes the disquieting summation of a Kuwaiti jurist: "We always remind those who want to convert to Islam that they enter through a door but that there is no way out." [56] Hussein was eventually convicted of apostasy, but increasing international attention to this case enabled him to escape to the United States.

In August 2007, Mohammed Hegazy, an Egyptian convert from Islam to Christianity, was forced to go into hiding after a death sentence was pronounced against him by Islamic clerics. He refused to flee Egypt, however, and declared:

"I know there are fatwas to shed my blood, but I will not give up and I will not leave the country." [57] Early in 2008, his father told Egyptian newspapers: "I am going to try to talk to my son and convince him to return to Islam. If he refuses, I am going to kill him with my own hands." As of this writing, Hegazy remains in hiding in Egypt. [58]

While doing nothing to help Hegazy, in February 2008, the Egyptian government made what appeared to be a significant concession to that nation's Christian minority when it allowed converts from Islam to Christianity to note their new religion on their state-issued identity cards. [59]

This seemed at first glance to be a major departure from the traditional death penalty for apostates from Islam. But Egypt, although it is not a Sharia state, has never looked kindly upon those who converted. While the new regulation seemed to be a step in a new direction, it turned out that the concession applies only to Christians who converted to Islam and then returned to Christianity. The converts' identity cards will bear that information. In light of the Islamic law making apostasy from Islam a capital offense, the converts' identity cards are the equivalent of a bulls-eye. Any Muslim who meets them and takes the death penalty for apostasy seriously will consider himself justified to kill them.

Qur'anic Justification for the persecution of Christians

"Like Christians, Muslims respect and revere Jesus. Islam teaches that Jesus is one of the greatest of God's prophets and messengers to humankind. Like Christians, every day, over 1.3 billion Muslims strive to live by his teachings of love, peace, and forgiveness. Those teachings, which have become universal values, remind us that all of us, Christians, Muslims, Jews, and all others have more in common than we think."

So read an advertisement that the Council on American Islamic Relations (CAIR) placed in California newspapers in March 2004. The ad's message about bridges between Islam and Christians appeared to have a Qur'anic precedent. The Islamic holy book asserts that Christians will be the closest friends to Muslims: "Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, 'We are Christians': because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant" (5:82).

But in the Muslim world there is no reason to play act at ecumenism. On the other hand, the Saudi Sheikh Marzouq Salem Al-Ghamdi recently preached in a mosque in Mecca that "Christians are infidels, enemies of Allah, his Messenger, and the believers. They deny and curse Allah and his Messenger . . . How can we draw near to these infidels?" [60]

The Sheikh was ignoring Qur'an 5:82 in favor of another verse: "O ye who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust" (5:51).

Besides these mixed messages, the Qur'an has a great deal more to say about Christianity and Christ. It teaches Jesus's Virgin Birth (Sura 19, which is entitled "Mary," contains a long description of this event) and calls him Allah's "Word" and "a spirit proceeding from Him," but it also denies the Trinity and insists that Jesus is not the Son

of God (4:171). It places Jesus in a line of prophets including many Old Testament figures: "Say ye: 'We believe in Allah, and the revelation given to us, and to Ibrahim (Abraham), Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord. We make no difference between one and another of them, and we bow to Allah (in Islam)'" (2:136).

In the Qur'anic view, this line culminates in Muhammad, the last and greatest prophet whose revelation completes and corrects all previous revelations. Hence Muslims traditionally believe that Islam is the final revelation from Allah, but that Jews and Christians also received genuine revelations (hence their Qur'anic designation "People of the Book"), which they have criminally altered to exalt Jesus as the Son of God and remove references to the coming of Muhammad. Christians also added the false doctrines of the Trinity and the Divinity of Christ: "So believe in Allah and His messengers, and say not 'Three.' Cease! (it is) better for you! Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son" (4:171).

Consequently, there is an evasiveness in some Muslims' claim that Islam recognises Christianity as a legitimate faith. For the Christianity that the Qur'an recognises is not Christianity as millions practice it around the world today. The Qur'an says of Jesus: "We sent him the Gospel. Therein was guidance and light, and confirmation of the Law that had come before him, a guidance and an admonition to those who fear Allah. Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel" (5:46-47).

When Muslims began to have contact with Christians on a large scale, this passage put them in an uncomfortable position: they held that the Gospel bore witness to Muhammad's prophethood, and that accordingly if Christians judged by it rightly, they would become Muslims. But instead Muslims found that the New Testament affirmed the Christian understanding of Jesus that the Qur'an repudiated, and contained no trace of an idea that a later prophet would come with a final revelation. Thus Muslims began to teach that Christians had corrupted the pure Gospel that was given to Jesus by Allah.

This idea is still common in the Islamic world today. The Muslim scholar Abdullah Yusuf Ali, translator of a popular English version of the Qur'an, includes an explanatory note in his Qur'an about the Gospel: "The Injil [Gospel] mentioned in the Qur'an is certainly not the New Testament, and it is not the four Gospels, as now received by the Christian Church, but an original Gospel which was promulgated by Jesus as the Tawrah [Torah] was promulgated by Moses and the Qur'an by Muhammad al Mustafa." [61]

Thus while there are, of course, many Muslims willing to live in peace and harmony with Christians, there are others who feel they are doctrinally justified by their faith to despise Christians as corrupters of Allah's word and bearers of his curse.

This is a key source of much of the enduring enmity between Muslims and Christians. And that enmity is compounded by the Islamic doctrine of jihad: the idea that it is part of the responsibility of the Muslim community to wage war against unbelievers until they either convert to Islam, submit to Muslim rule (which involves accepting a number of humiliating regulations), or are killed. This triple choice, announced by Muhammad himself, is founded on the Qur'an, which states explicitly that it is to be extended to Jews and Christians: "Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya [a special higher tax rate] with willing submission, and feel themselves subdued" (9:29).

Persecution of Christians: A living tradition

Muhammad's last military expedition was against the Byzantine Christians in the northern Arabian garrison of Tabuk, and shortly after their prophet's death Islamic jihadists conquered and Islamised what had up to then been the Christian lands of the Middle East, North Africa and Spain. The jihad then pointed toward Christian Europe and continued there for centuries, with a high water mark coming in 1453 with the conquest of Constantinople. But in September 1683, the Ottoman siege of Vienna was broken, and the Islamic tide in Europe began to recede. But the doctrines that fueled the jihad against Christians were never reformed or rejected by any Islamic sect. Consequently, with the renewal of jihadist sentiments among Muslims in the twentieth century came renewed persecution of Christians. This chilling story told by a woman who lived during the Ottoman Empire of the late nineteenth century captures the moment of that renewal in one household:

Then one night, my husband came home and told me that the padisha had sent word that we were to kill all the Christians in our village, and that we would have to kill our neighbours. I was very angry, and told him that I did not care who gave such orders, they were wrong. These neighbours had always been kind to us, and if he dared to kill them Allah would pay us out. I tried all I could to stop him, but he killed them — killed them with his own hand.[62]

The Christian population in Turkey has declined from 15% in 1920 to one percent today. In Syria, it has declined from 33% to 10% in the same span. In Bethlehem, 85% of the population was Christian in 1948; today, 12% hold to the faith of the town's most celebrated native son.[63]

The burden of the past lies heavy on the present for Christians in the Muslim world. Sheikh Omar Bakri Muhammad, a controversial pro-Osama Muslim leader who lived for years in Great Britain but is now barred from reentering that country, wrote in October 2002, "We cannot simply say that because we have no Khilafah [caliphate] we can just go ahead and kill any non-Muslim, rather, we must still fulfill their Dhimmah." [64] The Dhimmah is the Islamic legal contract of protection for Jews, Christians, and some other inferiors under Islamic rule; those who accept this protection and the concomitant deprivation of various rights, are known as dhimmis. In 1999, Sheikh Yussef Salameh, the Palestinian Authority's undersecretary for religious endowment, according to Jonathan Adelman and Agota Kuperman of the Foundation for the Defence of Democracies, "praised the idea that Christians should become dhimmis under Muslim rule, and such suggestions have become more common since the second intifada began in October 2000." [65]

In a recent Friday sermon at a mosque in Mecca, Sheikh Marzouq Salem Al-Ghamdi spelled out the Sharia's injunctions for dhimmis:

If the infidels live among the Muslims, in accordance with the conditions set out by the Prophet — there is nothing wrong with it provided they pay Jizya to the Islamic treasury. Other conditions are...that they do not renovate a church or a monastery, do not rebuild ones that were destroyed, that they feed for three days any Muslim who passes by their homes...that they rise when a Muslim wishes to sit, that they do not imitate Muslims in dress and speech, nor ride horses, nor own swords, nor arm themselves with any kind of weapon; that they do not sell wine, do not show the cross, do not ring church bells, do not raise their voices during prayer, that they shave their hair in front so as to make them easily identifiable, do not incite anyone against the Muslims, and do not strike a Muslim...If they violate these conditions, they have no protection.[66]

These Sharia provisions have not been fully enforced since the mid-nineteenth century, but today's jihadists want to restore these laws along with the rest of the Sharia.

The idea that Christians must "feel themselves subdued" (Qur'an 9:29) in Islamic lands is also very much alive. When the first Catholic Church in Qatar opened in March 2008, it sported no cross, no bell, no steeple, and no sign. "The idea," explained the church's pastor, Fr. Tom Veneracion, "is to be discreet because we don't want to inflame any sensitivities." [67]

In the Philippines, the church in the nation's one Islamic city, Marawi, has also done away with the cross. Catholic priest, Fr. Teresito Soganub, explains: "To avoid arguments and to avoid further misunderstandings we just plant the cross deep in our hearts." Fr. Soganub, according to Reuters, "doesn't wear a crucifix or a clerical collar and sports a beard out of respect for his Muslim neighbours." He celebrates few weddings, since roast pork is a staple of wedding receptions for Filipino Catholics. [68]

It is easy to see the need for such discretion. Preaching in a mosque in Al-Damam, Saudi Arabia, the popular Saudi Sheikh Muhammad Saleh Al-Munajjid recommended hatred of Christians and Jews as a proper course: "Muslims must," he declared, "educate their children to Jihad. This is the greatest benefit of the situation: educating the children to Jihad and to hatred of the Jews, the Christians, and the infidels; educating the children to Jihad and to revival of the embers of Jihad in their souls. This is what is needed now..." [69]

The Crime of Silence of Human Rights Groups

What Justus Reid Weiner, an international human rights lawyer, stated in December 2007 about Christians in Palestinian areas applies to Christians in the Islamic world generally: "The systematic persecution of Christian Arabs living in Palestinian areas is being met with nearly total silence by the international community, human rights activists, the media and NGOs." He said that if nothing were done, no Christians would be left there in fifteen years, for "Christian leaders are being forced to abandon their followers to the forces of radical Islam." [70]

The nearly total silence manifests itself in the curiously euphemistic manner in which human rights groups report on the plight of Christians, when they notice that plight at all. For example, Amnesty International's 2007 report on the human rights situation in Egypt dismisses the suffering of Coptic Christians in a single sentence so filled with euphemism and moral equivalence and so lacking in context that it almost erases the crime it describes: "There were sporadic outbreaks of sectarian violence between Muslims and Christians. In April [2006], three days of religious violence in Alexandria resulted in at least three deaths and dozens of injuries." [71] In reality, the strife began when a Muslim stabbed a Christian to death inside a church, and when armed jihadists attacked three churches in Alexandria that same month. [72]

The passive voice seems to be the rule of the day where jihad violence against Christians is concerned. The 2007 Amnesty International report on Indonesia includes this line: "Minority religious groups and church buildings continued to be attacked." By whom? AI is silent. "In Sulawesi, sporadic religious violence occurred throughout the year." [73] Who is responsible for that violence? AI doesn't say. Amnesty International seems more concerned about protecting Islam and Islamic groups from being implicated in human rights abuses than about protecting Christians from those abuses. It appears that Christianity – even indigenous Egyptian Christianity, which of course predates the advent of Islam in that country – is too closely identified with the United States and the West for the multiculturalist tastes of the human rights elite.

The situation is dire. Melkite Greek Catholic Patriarch Gregory III, who lives in Damascus, declared in April 2006 that "after 11 September, there is a plot to eliminate all the Christian minorities from the Arabic world....Our simple existence ruins the equations whereby Arabs can't be other than Moslems, and Christians but be westerners.... If the Chaldeans, the Assyrians, the Orthodox, the Latin Catholics leave, if the Middle East is cleansed of all the Arabic Christians, the Moslem Arab world and a so-called Christian Western world will be left face to face. It will be easier to provoke a clash and justify it with religion. That is why I wrote a letter in July to all the Arab rulers, to explain how important it is that this small presence, 15 million Arab Christian scattered among 260 million Moslems, not be swept away." [74]

Yet some American Christians and non-Christians are surprised just to discover that there are ancient communities of Christians in Islamic lands at all, and have no idea that Christians in the Islamic world are being persecuted. Others are indifferent because of the growing movement of chic atheism which sees all religions as equally objectionable, whatever their individual behaviour, and all victims of religious persecution as getting what they deserve. And many Westerners, particularly those in the human rights elite, are wedded to a moral paradigm in which only non-Western non-Christians can possibly fit into the human rights groups' victim paradigm – a sad situation when the position of Christians all over the Third World is increasingly precarious.

And so Islamic jihadists and Sharia supremacists, with ever increasing confidence and brutality and virtually no protest from the West, continue to prey on the Christians in their midst. It's a crime that is growing in consequence, and it has created a bloody ground where Islam and Christianity meet in the Third World.

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2.32 Christians in the Middle East

What is the origin and history of Christians in the Middle East?

"...overwhelming majority of Middle East Christians came from nationalities which did not convert to Islam after the Arab conquest of the seventh century. "

What is the situation of Christians in the Middle East today?

Types of Persecutions:

There are various types of persecutions of Christians in the Middle East. We can sort them in two:

a) Religious persecution of individuals (human rights abuse): This persecution is conducted against individuals because of their religious affiliation. In Saudi Arabia and Iran, for examples, individuals are punished for displaying crosses or stars of David, jailed for praying in public, and in some cases punished by death, for not complying with the religious tenants. In these countries, as well as in Egypt and Sudan, converts to Christianity are sentenced to death.

b) Political oppression of religious communities (ethno-religious cleansing): In this case, ruling regimes are oppressing entire religious communities on political, security, and economic levels. The objectives of such oppression is to reduce the influence of the Christian communities, and in certain cases, to reduce it physically.

The ethno-religious cleansing of Christian peoples in the Middle East alternate between military suppression and political oppression. In Egypt, the large Coptic nation is systematically discriminated against on the constitutional, political, administrative, and cultural levels. Moreover para-military fundamentalist groups are conducting pogroms against the Christians, which includes burning Churches and assassinating civilians.

In Sudan, the stated objective of the ruling regime is to Arabise and Islamise the African Christian and Animist population of the south. Particularly since 1992, the Sudanese government has been waging a military campaign aimed at dispersing, enslaving, and subduing the southern Blacks.

Last but not least, let us review the third largest Christian community of the region, the Lebanese, who are under political and security oppression in their homeland.

Under occupation by a Moslem power, Syria, the Christian community is systematically suppressed by the Syrian-controlled regime in Beirut.

The smaller Christian groups do no better. In Iraq, for example, the Assyrians are another group targeted by the Saddam regime. Growing numbers of Assyrians have been assassinated by radical fundamentalist groups.

Slavery:

Religious persecution of Christians in the Middle East has reached extreme forms of human degradation: In Sudan, abundant reports by international human rights organisations have documented the enslavement by the northern fundamentalist forces of southern African Christians. According to the reports and experts, there are today between 600,000 and one million Black slaves from Sudan, who have either been taken to the north of that country to work as domestics or tending farms, or sold in other Arab countries.

The authors of persecution:

a. The religious persecution and oppression is normally conducted by one religious group against other religious group: for Christians, this case has been the case in Egypt, Sudan, Iran, Lebanon, Saudi Arabia, Iraq, Pakistan. Of course, persecution can also be conducted by members of one particular group against other members of the same religious group on the basis of religious fundamentalism (Algeria, Afghanistan, Iran), or racism (Mauritania), but this is not the topic of today's discussion.

b. Persecution of ethno-religious groups, the Mideast Christians in particular, is conducted by legal governments (Egypt, Iran, Lebanon, Syria, Sudan) or by organisations (National Islamic Front in Sudan, Front Islamique de Salut, the Hizbollah of Lebanon, etc.)

- Prof. Walid Phares, before the US Senate Committee on Foreign Relations, Near East and South Asia Subcommittee on "Religious Persecution in the Middle East." Washington DC, April 29, 1997

Iran is now murdering Christian leaders.

The Reverend Mehdi Dibaj had converted from Islam to Christianity 45 years ago. On 21/12/93 he was sentenced to death on charges of apostasy. Released on appeal his body was found on 5 July 1994. The Reverend Haik Mehr, Superintendent of the Church of the Assemblies of God, who had campaigned against Dibaj's death sentence was found dead on 20/1/94. On 2 July 1994 the body of the Reverend Tatavous Michaelian, Chairman of the Council of Protestant Ministers in Iran was found with several gun shots to the head.

19/7/98 The GIA has claimed responsibility for the death of Berber singer Lounes Matoub. "It is common knowledge that the slain Lounes Matoub was among the most stubborn enemies of religion and the Mujahideen (Holy warriors)", their statement read.

How many Christians remain in the Middle East?

a. The largest Christian community of the Middle East is found in Egypt, which has ten to twelve million Copts. This Christian group comprises 1/5 to 1/6 of the country's population. Egypt is also a major recipient of U.S. foreign aid, despite blatant violations of religious freedom which occurs weekly in this country.

b. The Southern Sudanese are about six million. Christians are the largest monotheist group.

c. The Christians of Lebanon: about 1.5 million still reside there and more than 6 million live in the diaspora, including about a quarter of that number in the United States. Among the Lebanese Christians, the largest group is the Maronites, which are Catholics which follow Rome. Other smaller religious entities include the Melkites and Orthodox Christians.

d. The Assyro-Chaldeans: Around one million in Iraq with large concentrations in the Kurdish zone.

e. The Christians of Syria: About 1.2 million including Aramaics, Armenians, Melkites and Orthodox.

f. There are small but significant Christian communities in other countries such as Iran, Jordan, Israel, and less significant in Turkey, Algeria. By law there are no Christians in Saudi Arabia.

What has been the situation for Christians in Israel/Palestine?

In the last census conducted by the British mandatory authorities in 1947, there were 28,000 Christians in Jerusalem. The census conducted by Israel in 1967 (after the Six Day War) showed just 11,000 Christians remaining in the city. This means that some 17,000 Christians (or 61%) left during the days of King Hussein's rule over Jerusalem. Their place was filled by Muslim Arabs from Hebron.

During the British mandate period, Bethlehem had a Christian majority of 80%. Today, under Palestinian rule, it has a Muslim majority of 80%.

Few Christians remain in the Palestinian-controlled parts of the West Bank. Those who can - emigrate, and there will soon be virtually no Christians in the Palestinian Authority controlled areas. The Palestinian Authority is trying to conceal the fact of massive Christian emigration from areas under its control.

from PALESTINIAN AUTHORITY PERSECUTION OF CHRISTIANS (Prime Minister's Office)
November, 1997

As a result of unceasing persecution, the Christians are forced to behave like any oppressed minority which aims to survive. Christians in PA-controlled areas have taken to praying in secret. The wisdom of survival compels them to assess the "balance of fear", according to which they have nothing to fear from Israel but face an existential threat from the Palestinian Authority and their Muslim neighbours.

They act accordingly: they seek to "find favour" through unending praise and adulation for the Muslim ruler together with public denunciations of the "Zionist entity."

Middle East Digest - Nov/Dec 1997

Time magazine (April 23, 1990): "After years of relative harmony, friction between Christians and their fellow-Arabs [in the disputed territories] has intensified sharply with the rise of Muslim fundamentalism." (Time went on to cite various examples of Muslims pressuring Christian Arabs).

The Jerusalem Post (May 2, 1991): "Muslim activists have been trying to convert Bethlehem, home of some of Christianity's holiest sites and once predominantly Christian, into a Muslim town. In contrast to the world-wide fuss over the purchase of a hostel in Jerusalem's 'Christian Quarter' by Jews, this steady and often violent encroachment has met with a thunderous silence in the Christian world. The pattern of increased violence has been unmistakable. Last December 21, a school for nuns was torched. During the first week in March, there was an attempt to break through the wall of the Carmelite monastery, followed by a break-in at a Christian school. On March 3 vandals desecrated Bethlehem's Greek Orthodox cemetery, removing crosses and disinterring and mutilating corpses ..."

La Terra Sancta (A Vatican publication, dated 1991): "The Christians are abandoning the Middle East ... [although] the Jewish presence has alarmed the Arabs ... more than anything else, the commercial, cultural and technological contacts of recent years have caused a confrontation between Western civilisation and Middle Eastern culture, or, as is commonly known, Islamic culture against Judeo-Christian."

The Jerusalem Post (May 6, 1994): In April 1994, Israel's Hebrew press reported that Christian Arabs had accused activists of Arafat's Fatah faction of the PLO of harassing Franciscan nuns in the Aida convent near Bethlehem. One nun described as a "reign of terror" the behaviour of the activists, who allegedly regularly invaded the convent, vandalised graves, destroyed equipment and painted graffiti.

CNN (December 20, 1995): "Today, Bethlehem is a predominantly Muslim town. At Friday prayers, they spill into Manger Square [the traditional site of Jesus' birth], so crowded are the mosques. Christians complain they're publicly harassed and harangued for their faith. The Christian cemetery has been desecrated and vandalised ... this Christian boy said the Muslims are fascists, bad people. Muslim families of 10 and 12 children leave smaller Christian families awash in an Islamic sea, afraid they will be overwhelmed by the refugee camps and Muslim villages around Bethlehem. Many of the town's Christians are afraid to talk openly now."

The Times (London, December 22, 1997): "Life in [PA-ruled] Bethlehem has become insufferable for many members of the dwindling Christian minority. Increasing Muslim-Christian tensions have left some Christians reluctant to celebrate Christmas in the town at the heart of the story of Christ's birth".

What can we do to help these Christians?

"only a Jewish-Christian alliance will be able to ensure the survival for both the Jews and the Christians in the Middle East"

- Professor Walid Phares, president of the World Lebanese Organisation

2.33 Fighting for their survival - A Christian Exodus from the Arab World

By Amira El Ahl, Daniel Steinvorth, Volkhard Windfuhr and Bernhard Zand

Violence, terrorism and the Islamists' growing influence pose a threat to Christianity in the Middle East. In some countries, members of an unpopular Christian minority are already fighting for their survival -- or fleeing for their lives.

In New Baghdad, the driver of a minibus, a Shiite named Ali, set out at 7 a.m. on the last Sunday before Christmas. A few hours earlier he had received a call on his mobile phone with instructions to pick up five passengers for a long trip outside the city. His first passenger, he had been told, would tell him who the other passengers were and what their destination would be. He was also told not to mention a word to anyone.

The first passenger was a 24-year-old man named Raymon, who was sitting on his suitcase a few blocks away. He directed Ali through the city's dreary east side, where having a Shiite as a driver is a smart move -- first to the Karrada district, where Amir and Fariz boarded the bus, and then to Selakh, where Wassim and Qarram were waiting. By 9 a.m., Ali had picked up all of his passengers and the bus left Baghdad and began traveling to the northeast -- for the 350-kilometre (218-mile) journey to Kurdistan, the only part of Iraq that is anything close to safe.

The five young men traveling in Ali's red Kia were the last seminary students at the Chaldean Catholic Babel College to leave Baghdad. Four priests have been abducted since mid-August, and two others were murdered. Father Sami, the director of the seminary, was kidnapped in early December. The community managed to raise \$75,000 to buy his freedom, but after hesitating for weeks, Emmanuel III, the Chaldean patriarch, decided to withdraw the teaching institutions of his community from Baghdad. He ordered the evacuation of the city's four Catholic churches, the Hurmis monastery and the college in the city's Dura neighbourhood, but chose to remain behind in the city as the lonely shepherd of a rapidly shrinking congregation.

A history that traces back to the Ottoman Empire

Present-day Iraq was still part of the Ottoman Empire when Iraq's Catholics opened their first priest seminary. They moved it from Mosul to Baghdad 45 years ago and, in 1991, untouched by then dictator Saddam Hussein's regime, they founded the Babel College for Philosophy and Theology in Dora. It would only exist there for 15 years, a flicker in the history of the Chaldean people. "I don't know when or whether we will ever return," says Bashar Varda, the man Father Sami has entrusted with running the seminary.

Christians have lived in the Arab world for the past 2,000 years. They were there before the Muslims. Their current predicament is not the first crisis they have faced and, compared to the massacres of the past, it is certainly not the most severe in Middle Eastern Christianity. But in some countries, it could be the last one. Even the pope, in his Christmas address, mentioned the "small flock" of the faithful in the Middle East, who he said are forced to live with "little light and too much shadow," and demanded that they be given more rights.

There are no reliable figures on the size of Christian minorities in the Middle East. This is partly attributable to an absence of statistics, and partly to the politically charged nature of producing such statistics in the first place. Lebanon's last census was taken 74 years ago. Saddam Hussein, a Sunni who is himself part of a minority, was fundamentally opposed to compiling denominational statistics. In Egypt the number of Christians fluctuates between five and 12 million, depending on who is counting.

Given the lack of hard numbers, demographers must rely on estimates, whereby Christians make up about 40 percent of the population in Lebanon, less than 10 percent in Egypt and Syria, two to four percent in Jordan and Iraq and less than one percent in North Africa. But the major political changes that are currently affecting the Middle East have led to shrinking Christian minorities. In East Jerusalem, where half of the population was Christian until 1948, the year of the first Arab-Israeli war, less than five percent of residents are Christian today. In neighbouring Jordan, the number of Christians was reduced by half between the 1967 Six Day War and the 1990s. There were only 500,000 Christians still living in Iraq until recently, compared to 750,000 after the 1991 Gulf War. Wassim, one of the seminary students now fleeing to Kurdistan, estimates that half of those remaining Christians have emigrated since the 2003 US invasion, most of them in the last six months.

Greater affluence

Demographics have accelerated this development. Christians, often better educated and more affluent than their Muslim neighbours, have fewer children. Because the wave of emigration has been going on for decades, many Middle Eastern Christians now have relatives in Europe, North America and Australia who help them emigrate. Their high level of education increases their chances of obtaining visas. Those who leave are primarily members of the elite: doctors, lawyers and engineers.

But there are deeper-seated reasons behind the most recent exodus: the demise of secular movements and the growing influence of political Islam in the Middle East.

It was a Syrian Christian, Michel Aflaq, who founded the nationalist Baath movement in 1940, a career ladder for Iraqi Christians until 2003 and still a political safe haven for many Syrian Christians today. Former Egyptian President Gamal Abd al-Nasser had no qualms about paying homage to the Virgin Mary, who supposedly appeared on a church roof in a Cairo suburb after Egypt's defeat in its 1967 war with Israel. And former Palestinian President Yasser Arafat, who died in 2004, insisted on sitting in the first row in Bethlehem's Church of the Nativity during the annual Christmas service.

But those days are gone. The last prominent Christians -- Chaldean Tariq Aziz, Saddam's foreign minister for many years, and Hanan Ashrawi, Arafat's education minister -- have vanished from the political stage in the Middle East. And since the election victories of the Muslim Brotherhood in Egypt and Hamas in the Palestinian Authority, the rise of Hezbollah in Lebanon and the bloody power struggles between Sunni and Shiite militias in Iraq, the illusion that Christian politicians could still play an important role in the Arab world is gone once and for all.

Part 2: A history of discrimination

Egypt's Coptic Christians, numbering at least 5 million, are by far the Middle East's largest Christian minority. The Coptic Christian Church, which dates back to St. Mark the Evangelist, begins its calendar in 284 A.D., the high point of Roman persecution of Christians. Its spiritual leader is the 83-year-old Pope Shenouda III.

Coptic activists have been complaining about discrimination at the hands of the Egyptian state for years. Yussuf Sidham, editor-in-chief of Watani, a Coptic weekly newspaper, says that unlike the 1970s, there is little open violence between Muslims and Christians today. "Instead," he continues, "we are now struggling against the sick ideas of Islamic fundamentalists. There is an ever-widening gap between liberal and fundamentalist forces."

When Egyptians elected a new parliament in 2005, the ruling National Democratic Party included only two Copts on its list of 444 candidates -- and today only one cabinet member, the finance minister, is a Coptic Christian. Sidham faults the party for promoting this way of thinking. "The party says that candidates were elected because of their religious affiliation. Copts stand less of a chance. So why put forward Copts as candidates in the first place?"

This sort of persecution is nothing new in Egypt. When Napoleon's troops advanced into the Nile delta in 1798 and occupied Egypt, they noticed strange customs. Coptic women were required to wear one blue and one red shoe. The men were permitted to ride on horseback, but only facing backwards. The French quickly realised that the Copts were subjects "de troisième classe" -- third-class citizens. Some continue to feel that way today.

When Christians apply for an identification card in Egypt, they are occasionally registered as Muslims -- without their knowledge. Once the record is official, it can take up to a dozen visits to the relevant government agency to amend the entry.

For decades, obtaining a permit to build a new church in Egypt was a true test of patience for Coptic Christians. Under an archaic Egyptian law from the Ottoman days, no

less than the president's approval was required for a project as insignificant as repairing a church roof. Hosni Mubarak, the current president, only abolished the law last year.

Coptic women who work for the government and refuse to wear a headscarf are routinely harassed, as are Coptic men who find themselves working for the wrong company. A 31-year-old employee of a major American software company says that his boss faces daily harassment. His problem, says the employee, is not that he is a poor supervisor, but simply that he is a Copt.

Life is even more difficult for the estimated 100 Egyptian Muslims who convert to Christianity each year. Violence erupted in Alexandria in October 2005 after a play was performed about a Copt who regrets his conversion to Islam. A number of Muslim demonstrators were killed and a church was damaged. Abandoning one's faith is a serious crime in the eyes of most Muslims. But for Christians who want to convert to Islam, the government has even introduced a streamlined procedure. About 1,000 Copts convert to Islam each year.

Trouble for Lebanon's Maronites

When Christian missionaries were about to embark on a mission to convert the Saracens, St. Francis of Assisi told them: "The Lord says: Behold I send you forth as sheep in the midst of wolves. Begin neither quarrels nor disputes." Nothing could be further from the thoughts of Nasrallah Sfeir, 86, than to preach about missionary work. Sfeir, the patriarch of the Maronites, Lebanon's largest Christian community, faces an entirely different problem: His flock is abandoning him.

Sfeir shuns the bustling streets of Beirut, choosing instead to reside in a magnificent sandstone palace in the Cedar Mountains, where he lived in the summer during the war with Israel. He is still wrestling with the consequences today. Sfeir is both a religious leader and a politician. Black limousines are regularly parked in front of his estate, mainly those of wealthy Christians seeking the patriarch's religious and political advice.

His visitors enter a long hall lined on both sides with ornamental wooden benches. The Maronite patriarch sits beneath a portrait of Pope John Paul II. He looks tired, as an advisor whispers into his ear. Then the old man speaks, quietly but clearly and with sharp language. He criticises Iran and Syria for abusing Lebanon as a proxy battlefield, and Hezbollah for having established, with Iran's help, a state within a state. These things are unacceptable, says Sfeir. "We are the smallest and weakest state in the Arab world!"

The patriarch's voice is melancholy as he discusses the consequences of political upheaval, especially the growing numbers of Christians now leaving Lebanon. According to Maronite church leaders, more than 730,000 emigrated during the Lebanese civil war from 1975 to 1990, with another 100,000 abandoning the country this past summer.

According to Sfeir, other Christian denominations, including the Greek Orthodox, Greek Catholic and Armenian Christian communities are also dwindling, leading to a decline in Christian political influence in Lebanon. "It is unlikely," says Sfeir, "but if Hezbollah were to assume power one day, the Christians in this country would emigrate in even greater numbers."

If that happened Lebanon, traditionally a safe haven for minorities, would lose one of its oldest religious communities. In the ninth century the Maronites, whose name is derived from St. Maron, a Syrian monk, fled into the mountains of Lebanon to escape Muslim persecution, and in the 12th century they joined the Roman Catholic Church.

"We even survived the Crusades," says the patriarch. "Now the war is driving people away. They are losing hope. But we have also seen the opposite taking place. We have had Christian heads of state in Lebanon since the 1940s -- the first time this has happened in four centuries -- and our Muslim fellow citizens have had no objections."

Sfeir is referring to Lebanon's fragile proportional system of government, under which the president must be a Christian, the prime minister a Sunni and the speaker of parliament a Shiite. But the system, put in place in 1943, has long since been rendered obsolete by demographics. Sfeir senses that the political balance of power has also changed -- and does not favor Christians.

Hope in Syria and Iraq's Turkish Autonomous Zone

Many Christians currently see a ray of hope in neighbouring Syria. Since the fall of Baghdad, the regime in Damascus, isolated by the United States, has taken in many thousands of Iraqi refugees. In doing so, it has demonstrated to the West the long-forgotten merits of the Arab nationalist Baath Party's non-denominational doctrine. "Nobody here cares whether we are Sunnis, Shiites or Christians," says Farid Awwad, a souvenir vendor who fled Iraq.

Awwad's 12-year-old daughter was killed in an attack on a Chaldean church in Baghdad two years ago. "No one can take away our pain," he says. "But at least we can live here, where we are treated like brothers."

The number of Christians within the Syrian Baath Party organisation is disproportionately high, although most are non-practicing. Their presence in government service, including the military and intelligence agencies, is unprecedented in the Arab world. President Bashar Assad recently opened a conference of Arab law associations under the motto: "The fatherland is for everything, but religion is a matter for God" -- words that would be alienating if not impossible in countries with a stronger Islamic influence. In Saudi Arabia, for example, which has no Christian minority of its own but employs tens of thousands of Christian guest workers from the Indian subcontinent and Africa, Christian church services are banned and punishable with severe penalties. Bibles and crucifixes are routinely confiscated. The Wahhabite religious police, the Muttawah, have even been known to raid private religious services.

Other Gulf states are more liberal, although religious freedom in the Western sense is virtually nonexistent in Qatar, Kuwait and the United Arab Emirates. The Islamist opposition in Damascus, especially the banned Muslim Brotherhood, disparages the country's unpopular Christians as "worshippers of a godless regime."

There is only one other region of the Middle East where Christians enjoy freedoms comparable to those in Syria: the Kurdish Autonomous Zone in northern Iraq.

Several Christian parties recently introduced an unusual bill in the regional parliament in Erbil, the Kurdish capital. They proposed the establishment of a Christian autonomous zone in the eastern portion of the Iraqi province of Nineveh, the traditional homeland of Assyrian Christians and now partly controlled by Kurdish Peshmerga fighters. Under the bill, the Chaldean, Syrian and Assyrian Christian minorities would be granted official status under the constitution -- first by the Kurdish regional parliament and then by the National Assembly in Baghdad.

The plan, which is everything but Christian folklore, has a good chance of succeeding. Units of the 750-member Hamdaniyah Brigade -- a Christian militia that defends its churches with the same tactics Sunni and Shiite militias use in central Iraq to defend their mosques -- are already patrolling the streets of Bartalla, a fast-growing Christian

settlement 20 kilometres (12 miles) east of Mosul, the violence-ridden provincial capital. Bearded men wielding Kalashnikovs stand guard at a barrier in front of the town's Syrian Orthodox Church of the Virgin Mary. Photography is strictly forbidden.

"What else can we do?" asks Ghanem Gorges, the 43-year-old mayor of Karamlis, a Chaldean village a few kilometres south of Bartalla. Armed men, presumably mujahedeen from nearby Mosul, forced their way into the village four times this fall. Two weeks ago they kidnapped and murdered Shakib Paulus, a 25-year-old crane operator, whose body was found on the street in Arbil a few days later.

Anyone wishing to attend services at St. Peter's Cathedral in Arbil must first pass a guard carrying an automatic pistol. A huge new building, to be used as a dormitory for the Babel College students who fled Baghdad, was dedicated at Christmas on the cathedral grounds, which are surrounded by a tall fence.

At this year's Christmas service, Pastor Sisar did not deliver his sermon in Aramaic, the old church language of northern Iraq's Christians, as is customary in Arbil. This time the mass was held in Arabic, because, like the pastor, the 400 men and women attending the service are all from Baghdad.

Sisar ended his sermon with the words "Barakat Allah aleikum" -- "May the blessing of the Lord be with you."

2.34 Converts in the Muslim world

Converts from Islam to Christianity are often hunted in the Muslim world, where virtually all religious authorities agree that such individuals deserve death. Muhammad himself commanded such a punishment: "Whoever changed his Islamic religion, then kill him." This is still the position of all the schools of Islamic jurisprudence, although there is some disagreement over whether the law applies only to men, or to women also.

At Cairo's Al-Azhar University, the most prestigious and influential institution in the Islamic world, an Islamic manual certified as a reliable guide to Sunni Muslim orthodoxy states: "When a person who has reached puberty and is sane voluntarily apostatises from Islam, he deserves to be killed." Although the right to kill an apostate is reserved in Muslim law to the leader of the community and other Muslims can theoretically be punished for taking this duty upon themselves, in practice a Muslim who kills an apostate needs to pay no indemnity and perform no expiatory acts (as he must in other kinds of murder cases under classic Islamic law). This accommodation is made because killing an apostate "is killing someone who deserves to die."

IslamOnline, a website manned by a team of Islam scholars headed by the internationally influential Sheikh Yusuf al-Qaradawi, explains, "If a sane person who has reached puberty voluntarily apostatises from Islam, he deserves to be punished. In such a case, it is obligatory for the caliph (or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, he is immediately killed." And what if someone doesn't wait for a caliph to appear and takes matters into his own hands? Although the killer is to be "disciplined" for "arrogating the caliph's prerogative and encroaching upon his rights," there is "no blood money for killing an apostate (or any expiation)" – in other words, no significant punishment for the killer.

An Afghan named Abdul Rahman knows all this well. In February 2006, he was arrested for the crime of leaving Islam for Christianity. The Afghan Constitution stipulates that "no law can be contrary to the beliefs and provisions of the sacred religion of Islam." Even after his arrest, Western analysts seem to have had trouble grasping the import of this provision. A "human rights expert" quoted by the Times of London summed up confusion widespread in Western countries: "The constitution says Islam is the religion of Afghanistan, yet it also mentions the Universal Declaration of Human Rights, and Article 18 specifically forbids this kind of recourse. It really highlights the problem the judiciary faces."

But in fact there was contraction. The Constitution may declare its "respect" for the Universal Declaration of Human Rights, but it also says that no law can contradict Islamic law. The Constitution's definition of religious freedom is explicit: "The religion of the state of the Islamic Republic of Afghanistan is the sacred religion of Islam. Followers of other religions are free to exercise their faith and perform their religious rites **within the limits of the provisions of law**" [*My emphasis*].

The Islamic death penalty for apostasy is deeply ingrained in Islamic culture -- which is one reason why it was Abdul Rahman's own family that went to police to file a complaint about his conversion. Whatever triggered their action in 2006, they could be confident that the police would receive such a complaint with the utmost seriousness.

After an international outcry, Abdul Rahman was eventually spirited out of Afghanistan to relative safety in Italy. Despite the publicity, his case was hardly unique.

Source:

<http://www.aina.org/reports/mpoc.pdf>

2.35 Text book Jihad in Egypt

By Andrew G. Bostom

A "mock beheading" video located at radical Sheikh Abu Hamza's website (www.shareeah.org), which featured three young Muslim boys who pretended to behead a fourth[1], has elicited the appropriate public revulsion. But little fanfare, let alone outrage, has accompanied the release of a detailed study of Egyptian children's textbooks, whose inculcation of anti-infidel hatred is potentially far more damaging[2]. For example, explicit sanctioning for jihad-related beheadings is provided in a seemingly pedestrian manner:

"Studies in Theology: Tradition and Morals, Grade 11, (2001) pp. 291-92

...This noble [Qur'anic] Surah [Surat Muhammad]... deals with questions of which the most important are as follows: 'Encouraging the faithful to perform jihad in God's cause, to behead the infidels, take them prisoner, break their power, and make their souls humble - all that in a style which contains the highest examples of urging to fight. You see that in His words: "When you meet the unbelievers in the battlefield strike off their heads and, when you have laid them low, bind your captives firmly. Then grant them their freedom or take a ransom from them, until war shall lay down its burdens.'"

"Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 9

When you meet them in order to fight [them], do not be seized by compassion [towards them] but strike the[ir] necks powerfully.... Striking the neck means fighting, because killing a person is often done by striking off his head. Thus, it has become an expression for killing even if the fighter strikes him elsewhere. This expression contains a harshness and emphasis that are not found in the word "kill", because it describes killing in the ugliest manner, i.e., cutting the neck and making the organ - the head of the body - fly off [the body].' "

Although chilling to our modern sensibilities, particularly when being taught to children, these are merely classical interpretations of the rules for jihad war, based on over a millennium of Muslim theology and jurisprudence[3]. And the context of these teachings is unambiguous, as the translator makes clear:

"[the] concept of jihad is interpreted in the Egyptian school curriculum almost exclusively as a military endeavor? it is war against God's enemies, i.e., the infidels? it is war against the homeland's enemies and a means to strengthening the Muslim states in the world. In both cases, jihad is encouraged, and those who refrain from participating in it are denounced."

Teaching Egyptian school children anti-infidel jihad hatred is clearly a long, ongoing, and ignoble tradition even within the modern era. As the scholar E. W. Lane reported after several years of residence in both Cairo and Luxor (initially in 1825-1828, then in 1833-1835):

"I am credibly informed that children in Egypt are often taught at school, a regular set of curses to denounce upon the persons and property of Christians, Jews, and all other unbelievers in the religion of Mohammad"[4].

Lane translated the prayer below from a contemporary 19th century text Arabic text, containing a typical curse on non-Muslims, recited daily by Muslim schoolchildren:

"I seek refuge with God from Satan the accursed. In the name of God, the Compassionate, the Merciful. O God, aid El-Islam, and exalt the word of truth, and the faith, by the preservation of thy servant and the son of thy servant, the Sultan of the two continents (Europe and Asia), and the Khakan (Emperor or monarch) of the two seas [the Mediterranean and Black Seas], the Sultan, son of the Sultan (Mahmood) Khan (the reigning Sultan when this prayer was composed). *O God, assist him, and assist his armies, and all the forces of the Muslims: O Lord of the beings of the whole world. O God, destroy the infidels and polytheists, thine enemies, the enemies of the religion. O God, make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families, and their households and their women and their children and their relations by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Muslims: O Lord of the beings of the whole world.*" [5]

The seminal modern scholar of Islamic civilisation, S.D. Goitein, warned more than a century later, in 1949, speaking of the Arab world generally, in particular Egypt:

"Islamic fanaticism" is now openly encouraged. Writers whose altogether Western style (was mentioned earlier) have been vying with each other for some time in compiling books on the heroes and virtues of Islam. What has now become possible in educated circles may be gathered from the following quotation from an issue of the "New East", *an Arab monthly periodical describing itself as the organ of the academic youth of the East*:

Let us fight fanatically for our religion; let us love a man-because he is a Muslim; let us honour a man- because he is a Muslim; let us prefer him to anyone else-because he is a Muslim; and never let us make friends with unbelievers, because they have nothing but evil for us[6].

And a decade later, in 1958, Lebanese Law Professor Antoine Fattal, perhaps the greatest scholar of the legal condition of non-Muslims living under the Shari'a, lamented:

"No social relationship, no fellowship is possible between Muslims and dhimmis... *Even today, the study of the jihad is part of the curriculum of all the Islamic institutes. In the universities of Al-Azhar, Nagaf, and Zaitoune, students are still taught that the holy war is a binding prescriptive decree, pronounced against the Infidels, which will only be revoked with the end of the world...*"

Sadly, almost fifty years after Fattal made his observations, the sacralised hatred of jihad is still being inculcated as part of the formal education of Muslim youth in Egypt, the most populous Arab country, and throughout the Arab Muslim, and larger non-Arab Muslim world. We in the West must press our political and religious leaders to demand that such bellicose, hate-mongering "educational" practices be abolished in Islamic nations, under threat of severe, broad ranging economic sanctions.

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2.36 The Afghan-Bosnian Mujahideen Network in Europe

By Evan F. Kohlmann

Introduction

Over the last two years, as a result of major terrorist attacks in Madrid and London, European leaders have finally become aware of a lurking extremist threat that has been brewing in dark corners across the continent for almost two decades. Western European democracies—many of whom thought that they were insulated from the threat of organised international terrorism—are discovering growing numbers of disaffected Muslim youth, hardened by scenes of televised bloodshed in the Middle East and the unwelcoming demeanor of some “native” Europeans. Frustrated by a perceived lack of social or political mobility, these men eventually become ideal recruits for the growing network of “pan-European mujahideen.”

However, to fully understand the current mujahideen phenomenon in Europe, one must first recognise its proper origins. Ironically, the flourishing of local Muslim extremist movements during the 1990s came primarily not as a result of Usama Bin Laden’s progress in Sudan and Afghanistan—but, arguably, rather due to a Muslim conflict much closer to the heart of Europe. Indeed, some of the most important factors behind the contemporary radicalisation of European Muslim youth can be found in Bosnia-Herzegovina, where the cream of the Arab mujahideen from Afghanistan tested their battle skills in the post-Soviet era and mobilised a new generation of pan-Islamic revolutionaries. When I spoke to Al-Qaida recruiter Abu Hamza al-Masri in London in 2002, he tried to explain to me the mindset of the first volunteers who came to Bosnia at the start of the war in 1992: “People are dedicated to the [religion]... They went to Afghanistan to defend their brothers and sisters. So, they find Afghanistan now, the destruction of war and Muslims fighting against each other.” As a result, in the aftermath of the Afghan jihadi debacle, “they want to [struggle against] something that is indisputable, which is non-Muslims raping, killing, and maiming Muslims.”[1] The Bosnian conflict was cynically offered by jihad recruiters to desperate youths in many European capitals as a chivalrous escape from the drudgery of their own boring urban lives. Yet even some of the smartest and most promising members of the European Muslim community were sucked into this bizarre netherworld. “Abu Ibrahim”, a 21-year old medical student from London at Birmingham University, took a break during training in Bosnia to be interviewed for a jihad propaganda video. Brandishing an automatic weapon, he scoffed:

“When you come here, people they think, ‘when you go into Bosnia you are sitting around and there are shells coming down and they are firing everywhere around you.’ They don’t know that we sit here and we have kebab. They don’t know that we have ice cream and we have cake here. They don’t know that we can telephone or fax anywhere in the world. They don’t know that this is a nice holiday for us where you meet some of the best people you have ever met in your life. People from all over the world, people from Brazil, from Japan, from China, from the Middle East, from America, North, South, Canada, Australia, all over the world you meet people.”[2]

Beyond its propaganda value, Bosnia's unique geographic position directly between Western Europe and the Middle East was the ideal jumping-off point for organisational expansion of various Muslim extremist movements into the United Kingdom, Italy, France, and even Scandinavia. Bosnia provided an environment where trained foreign Muslim fighters arriving from Afghanistan could mingle with unsophisticated but eager terrorist recruits from Western Europe, and could form new plans for the future of the jihad. No such contact had ever occurred before for groups like Al-Gama'at al-Islamiyya and Al-Qaida, and it provided these organisations limitless possibilities for development and growth. After fighting for six months during the opening stages of the Bosnian war in 1992, Saudi Al-Qaida commander Abu Abdel Aziz "Barbaros" told journalists during a fundraising trip to Kuwait, "I have come out of Bosnia only to tell the Muslims that at this time this offers us a great opportunity... Allah has opened the way of jihad, we should not waste it... This is a great opportunity now to make Islam enter Europe via jihad. This can only be accomplished through jihad. If we stop the jihad now we will have lost this opportunity." [3]

For their part, the European radicals inducted into the ranks of the foreign mujahideen in Bosnia were equally eager to make themselves useful. Babar Ahmad—a British Muslim currently awaiting possible extradition to the United States to face charges of running an Al-Qaida support cell in London—boasted in an early jihadi audiotape that the contributions of the new European mujahideen were "instrumental":

"[I]nstrumental... not just to the jihad in Bosnia, but the world-wide jihad, for what they managed to achieve. And you think this is an exaggeration, but by the hands of the brothers they did many things that you wouldn't believe. Books were translated and produced, in the front-lines, because you had the English brothers that could speak English and the Arab brothers that could speak Arabic and a bit of English, and they go together and translated books about Jihad. Now, these books are guiding other brothers back to the Jihad again. They've computerised whole computer networks because of their computer knowledge." [4]

From the moment the war in Bosnia-Herzegovina began in 1992, the Bosnian Muslim government secretly tracked the arrival of foreign volunteers from Europe seeking to wage a jihad, or "holy struggle", against the Christian Serbs and Croats. According to ARBiH military intelligence documents, "the channels for their arrival in [Bosnia] went through the Republic of Croatia, majority of them came from Western Europe and Great Britain and they have the passports from these countries. According to the operative information from the State security service, a large number of these people were recruited and transported to the BiH area through... London and Milan, and there are some indications that some individuals also came through Frankfurt and Munich." [5] A second document from Bosnian Muslim military intelligence detailing the infrastructure of the foreign mujahideen brigade lists the names of prominent individual jihad financiers and recruiters based in Zagreb, London, Vienna, Milan, and Torino. [6]

The Bosnians also noticed something else about their new would-be European Muslim allies: while some genuinely sought to defend innocent Muslims, others were fleeing to Bosnia after being "expelled from their [home] countries for various reasons and they cannot return there." [5] ARBiH memoranda suggest that the Bosnian Muslim military regarded mujahideen arriving from Afghanistan and the Middle East as potentially useful, but reserved a much more skeptical attitude towards some of their idealistic and irreverent young comrades who hailed from various capitals of Western Europe. In a report written in September 1994, sources within the ARBiH Security Service Department warned that "their not providing their personal data is most probably due to possible links with [intelligence services] or having committed criminal offenses in

their countries of origin, for in case their countries learnt about their stay here, they would demand their extradition.”[8] A second analytical report from the ARBiH Military Security Service issued in May 1995 further noted that, “a significant number of these persons [who] entered in our country are from some West European countries and they have the citizenships and passports from those countries... After the arrival in our country, these persons are hiding their identity and as members of the unit ‘El Mudzahedin’ they submit the requests to enter the BiH citizenship... because they are the persons from the Interpol wanted circulars.”[5]

One of the European mujahideen cited in particular by the Bosnian Muslims for his thuggish behaviour was “Abu Walid”, a medic “originally from France” who reportedly seized control of a local hospital in Zenica in July 1994 with weapons drawn and “harassed the medical staff there. Simultaneously, outside the... Center, there were ten armed members of ‘El-Mujahidin’ Unit.”⁸ Within months of being discharged of his duties with the foreign mujahideen in Bosnia-Herzegovina, Abu Walid—better known as French Muslim convert Christophe Caze—went on to lead an infamous Algerian Armed Islamic Group (GIA) terrorist network based in northern France known as the “Roubaix Gang.”[11] Caze was eventually killed during a suicidal highway battle with local police near the Belgian border as he fled French counter-terrorism investigators in mid-1996.

Even the mujahideen themselves were critical of some of the hotheaded European volunteers recruited by Syrian Imad Eddin Barakat Yarkas (a.k.a. Abu Dahdah) in Madrid, Spain for the purpose of waging jihad in Bosnia. When Barakaat telephoned a mujahideen training camp in Zenica in November 1995 to check on his new crop of students, the personnel director at the camp picked up the line and “complain[ed] about the young men who had been sent by Barakat to the camp.”[12] Yarkas was finally arrested by Spanish authorities in 2001 and sentenced to a 27-year jail term for providing substantial logistical support to, among others, the 9/11 suicide hijackers dispatched by Al-Qaida.[13]

However, while the new European faces among the mujahideen may have caused consternation in some Bosnian government circles, generally speaking, the foreign terrorist organisations active in the region (primarily Al-Qaida, Al-Gama’at al-Islamiyya, and the GIA) were pleased to benefit from the situation and use the Bosnian war as a massive engine for recruitment and financing. In December 1995, these terrorist commanders further profited from NATO’s interest in expelling the foreign mujahideen from Bosnia. Hundreds of veteran fighters, accused of brutal wartime atrocities and expertly trained in urban warfare, were readily granted political asylum in a collection of European countries, Australia, and Canada. It was a devious tactic that allowed nefarious groups like the GIA to infiltrate several Western European nations with highly skilled and motivated terrorist sleeper cells. A French report written by French counterterrorism magistrate Jean-Louis Bruguière later concluded that the “exfiltration” of significant numbers of veteran fighters from Bosnia was beneficial in the sense that it enabled the mujahideen “to be useful again in spreading the Jihad across other lands.” In fact, as Bruguière noted in his report, “among the veterans of the ‘Moudjahiddin Battalion’ of Zenica, many would go on to carry out terrorist acts following the end of the Bosnian conflict.”[14]

The United Kingdom

Despite its relatively high standard of living and social equality, the United Kingdom has been and remains one of the most active bases of radical Islam across Western Europe. Certainly, it can be said that the Iranian revolution and the war in Afghanistan together started the ball rolling for the Sunni British fundamentalist movement. However, their ideas did not begin to have a wide appeal among local Muslim youths until the era of Bosnia-Herzegovina. When scenes of devastation and war crimes

began to air on BBC television broadcasts, many British Muslims were shocked that such horrific events could take place in the context modern Europe without any Western intervention. It gave sudden and unexpected credence to the calls of violent radicals who suggested it was time for Muslims to start taking their personal security into their own hands. Dr. Zaki Badawi, the principal (at that time) of the Muslim College in London, acknowledged in early 1992, "Bosnia has shaken public opinion throughout the Muslim world more deeply than anything since the creation of Israel in 1948." [15]

The Bosnian war caused a particularly strong backlash in the outspoken circles of indignant British Muslim college students. These educated and idealistic youths angrily protested against the persecution of fellow Muslims in Bosnia. One student, a classmate of several men who had left to seek training in Afghanistan and Bosnia, saw nothing wrong with taking up arms against the "enemies of Islam": "You cannot turn a blind eye when Muslims are being massacred, because what will you do when it is happening on your doorstep?" [16] Inside Bosnia, the 21-year old Londoner "Abu Ibrahim" criticised the "hypocrites" among his peers back in Britain who swore revenge on the Serbs and Croats, yet were too afraid to join the jihad in Bosnia:

"...what we lack here is Muslims that are prepared to suffer and sacrifice. There in Britain, I see Muslims, every medical student is saying that my third year is for Islam, my third year is for the Muslims. They get their job, they get their surgery. 50, 60, £70,000 a year they're earning. And then, no struggle, no sacrifice." Abu Ibrahim spoke of the intense sense of satisfaction he felt fighting in the Bosnian war, as compared to the apathy of the secular Muslims who remained in London. In Britain, "I watch the TV and tears roll down my face when I see the Muslims in Bosnia, Muslims in Palestine, Muslims in Kashmir. And then I come [to Bosnia] and you feel a sense of satisfaction. You feel that you are fulfilling your duty. You feel that you are doing what the Prophet and his companions done[sic] 1400 years ago." [17] Another British recruit from south London featured on the same Bosnia jihad video sneered, "this is what they like to do in England, they like to talk, they like to talk, they like to organise... big conferences... in the London Arena... and they make a nice conference... Then, after the talk, they go back home and they sleep. They carry on watching 'Neighbours'... They carry on watching 'Coronation Street'... What life is this? These people talk too much... You want to see true Muslims, with unity, come to this place, and then you'll see." [17]

Even those who remained behind in the United Kingdom did their part to help the cause of the mujahideen. Young activists in the fundamentalist Muslim Parliament established a charity to support jihad in Bosnia that later became known as the "Global Jihad Fund" (GJF). [19] According to its later website, the GJF was established to aid "the Growth of various Jihad Movements around the World by supplying them with sufficient Funds to purchase Weapons and train their Individuals." [20] Two months after the signing of the Dayton Accords officially ending the Bosnian war, GJF administrators announced the distribution of a new brochure entitled, "Islam—The New Target": "Contents include... a reprint of an acknowledgement certificate from the Commander of the Bosnian 7th Corps to Muslim Parliament (on behalf of the fund). Why don't you get a copy or many copies of the brochure for local distribution or get a master to reprint. You and your friends could use it to increase genocide awareness and Jihad awareness in your locality." [21] Two years later, following a twin Al-Qaida suicide bombing attack on U.S. embassies in Kenya and Tanzania, the administrators of the GJF indicated that the fund was being run by Saudi Al-Qaida spokesman Mohammed al-Massari and had found a new cause célèbre in "support[ing] Sheikh Mujahid Osama bin Laden." [22] When confronted by British investigative reporters, the GJF webmaster in London admitted, "I work for two people, really... Mr. Massari and Osama Bin Laden." [23]

On the battlefield in Bosnia, British-born mujahideen recruits had a noticeable and significant impact. On June 13, 1993, a British patrol of four APC's was stopped at a roadblock near the central Bosnian town of Guca Gora. [24] A group of approximately 50

mujahideen fighters, who “looked north African or Middle Eastern,” had assembled there to intercept mobile enemy troops. The frightened British soldiers told journalists later that the foreigners had long, wispy beards, Afghan-style caps, and uniforms unlike anything worn by local Bosnian guerillas.²⁵ Though the jihadis instantly trained their rocket propelled grenade launchers and rifles at the UN vehicles, the mujahideen commander on scene—an unidentified British Muslim wearing an Afghan hat and a blue scarf over his face—addressed the British officer in charge of the patrol, Major Vaughan Kent-Payne, in perfect English and coldly reassured him, “be cool, these people won’t fire until I give them the order.”[26]

In the summer of 1993, the British mujahideen began to suffer their first series of combat casualties, including a Muslim convert named David Sinclair. Sinclair (a.k.a. Dawood al-Brittani) was a 29-year old employee of a computer company in the UK. After suddenly converting to Islam and adopting traditional Muslim dress, Sinclair ran into problems with senior management at his company. Within a week of wearing his new clothes to work, he was reportedly terminated. Mobilised into action, he thereupon decided to travel to Bosnia-Herzegovina and to join the Islamic military organisation based there. In the midst of his training, he generously gave away his two British passports to Arab-Afghan “brothers in need.” Dawood refused to return to the UK evidently out of a determination to avoid living the life of an infidel. During deadly clashes with Croatian HVO forces, he was shot and killed near an enemy bunker.[27]

Indeed, British Muslims were present for some of the most important ARBiH victories of the Bosnian war, including the conquest of the Vozuca region in late summer 1995. That battle, popularly known among the Arab-Afghans as “Operation BADR”, cost the lives of dozens of foreign fighters—including “Abu Mujahid” from the United Kingdom, killed on September 10, 1995. Abu Mujahid was a recent British university graduate who had finished his studies in 1993, when the Islamic community in the UK was still in an uproar over the war crimes being committed by the Serbs in Bosnia-Herzegovina. He first came to the Balkans in 1993 as a humanitarian aid worker purportedly transporting food and medicine to the embattled Muslims in central Bosnia. Abu Mujahid was using his position as charity employee as a cover for other, more illicit activities: “Over the next two years Abu Mujahid hurried back and forth between Bosnia and Britain carrying valuable supplies to the brothers there. Between trips he travelled the length of Britain reaching its smaller parts in his efforts to raise money for the cause and increase the awareness among Muslims there.” Abu Mujahid returned to Bosnia-Herzegovina in August 1995 and enlisted in a jihad training camp soon after his arrival, receiving instruction from—among others—two elite Egyptian trainers imported to the region directly from Al-Qaida-run camps along the Afghan-Pakistani border. For all his anti-Western vigor, Abu Mujahid nonetheless proudly wore a G-Shock watch and U.S. Army boots. According to his teachers, he “excelled” at shooting and throwing grenades and he insisted that he would remain in Bosnia “‘until either we get victory or I am martyred’... One thing which was strange about him was that he always used to say, thinking back, I remember, maybe three, four, five times a day, he would say to me that ‘Inshallah [“God-willing”] I am going to be martyred. Inshallah, this time in Bosnia, I am going to be martyred.’”[28]

Following the initial assault during Operation BADR, Abu Mujahid disappeared in the fog of war. Over a week later, a mujahideen search party recovered his body from the battlefield. One of the men who found Abu Mujahid later recalled, “At that point, the thought that went through my mind was that the brother had been there, left behind when I was there in Bosnia and he intended to stay there longer than me. But only Allah knew what could he have done for him to die in such a beautiful way? And the thought that’s still in our minds, Inshaallah, may Allah accept it from him, and may the people who loved him in this life, Inshaallah join him in the next.” Abu Mujahid’s body was brought back down from the mountain and then taken in a van to the frontline base camp. The

lead commander present, Abu Hammam al-Najdi from Saudi Arabia, would only allow fellow British mujahideen to go inside the van to see the remains of their departed compatriot.[28]

The foreign mujahideen who survived the end of the war in 1995 grew apprehensive when they discovered that the Bosnian Muslims were about to sign the Dayton Accords—"the peace of the enemy"—with the United States and Europe. British jihadi recruits were among the voices urging their commanders to wage an apocalyptic all-out terror campaign in central Bosnia targeting Western peacekeepers, the Serbs and Croats, and even other Muslims. In a direct English-language message aimed at fellow British Muslims, one mujahid fighter appealed, "the amir [commander] of the jihad... is here. And the amir of the mujahideen here says he needs more people, and more equipment, and more everything. So for the people who are sitting at home and saying that, 'well, they don't need people anymore', it's not true, it's not true... we need as many people and as much money and everything that people can send us to help us." [17] One British Muslim guerilla recounted the discussions taking place at the El-Mudzahedin Unit headquarters in a propaganda audiotape:

"[W]hen the Americans came to Bosnia... the situation had developed in such a way that it seemed as if we were going to have to fight the Americans. And [commander] Abul-Harith [the Libyan], he turned to me and he said, 'We will become an example for these Bosnians. We will fight for our belief and the lost land. Please Allah, will give us victory and we will defeat [the Americans] or they will kill us. But we will not flee, and we will be an example for the Bosnians.'" [28]

According to various accounts, on the day of December 12, 1995, several fighters had left a non-descript delivery van in the parking lot of the Zenica mujahideen base. A Bosnian police investigation later concluded that these radicals were in the final stages of "trying to rig a car bomb" when they ran into an unknown technical error, and it prematurely exploded.[32] The massive and unexpected detonation killed as many as four mujahideen bombmakers and injured several other foreigners in the area. One wounded mujahid recounted, "You could feel the explosion... like a shining light... as I was on the floor, I remember seeing the face of Abul-Harith [the Libyan] as he ran to me. And he took me and put me on the stretcher... And the building that he wanted to open, it was locked. And Abul-Harith he didn't look for the key, he just knocked the door down and took me inside." [28]

In this case, as reported by both Arab-Afghan and Bosnian authorities, the deceased would-be bomber was an 18-year-old British honours student from southwest London known as "Sayyad al-Falastini." Sayyad was born in the United Kingdom but spent most of his early youth in the Kingdom of Saudi Arabia. When he returned to London at age 12, he soon became involved in the radical Islamic fundamentalist movement there that was recruiting young volunteers for jihad in Bosnia. At age 16, he first sought unsuccessfully to join the mujahideen battalion in the Balkans after hearing an inspiring Friday khutba (religious sermon) from an Arab veteran of Bosnia.[28]

However, after being elected president of the Islamic society at his college, Sayyad started to methodically plan and save his money in a fund that would finance his dreamed jihad adventure. According to the mujahideen, Sayyad possessed this instinct because he was of Palestinian descent, and therefore, there was "a background of realising the importance of Jihad in his family." During the summer of 1995, he left London and travelled to a Bosnian mujahideen training camp, fighting alongside his fellow comrades during Operation BADR. When combat hostilities gradually came to a halt after "BADR," many foreign volunteers began filtering out of Bosnia and returning home, including a number of British recruits. But Sayyad was not ready to leave; his first

taste of battle had exhilarated him and changed his life. Among the mujahideen, despite his young age, he was well liked and highly esteemed for his proficiency in English, Arabic, and Bosnian. Sayyad did not want the war to end, grumbling (like many of the Arabs) that the peace accords had been negotiated only "in order to halt the victories of the Mujahideen in Bosnia... For three years the world had sat back and allowed the slaughter of the Muslims to continue. But now as soon as the Muslims began to fight back and win, they ended the war." Even in light of the Dayton agreement, Sayyad stubbornly refused to leave, and he recommitted himself to keeping the Islamic jihad alive in Bosnia. In the first few days of December, as the terms of Dayton were about to become a reality, Sayyad was torn by despair as he saw his beloved combat tour coming to an inexorable end. He angrily demanded of his fellow mujahideen, "Why are we all lost? Look at the [infidels]. Are they thinking of us and then they are laughing because they have their own state. But look at us, the Muslims, we do not even have a state yet but we continue to laugh!"[28]

At this point, Sayyad started to act peculiarly, as if he was readying himself for a "martyrdom" operation. He would pray all night long and continuously recite verses from the Qu'ran. Previously, he had telephoned his mother to ask her to send some money for him to visit home. Suddenly, two days before the explosion in Zenica, he called her and told her not to wire the cash as "he would not be needing it." There is good reason to believe that Sayyad may have been preparing for an imminent role as a suicide bomber. Regardless of his intentions, on December 12, something in his plan went terribly wrong. While Sayyad stood beside the van, it prematurely detonated, shaking the entire neighbourhood and thoroughly frightening nearby Croatian civilians.[28] By the "official" count of Al-Qaida, Sayyad became the sixth British Islamic volunteer soldier killed in Bosnia only two days shy of his nineteenth birthday. He was buried in a ceremony attended "by over three hundred of the cream of the foreign Mujahideen fighters in Bosnia." [28] The Arab battalion later eulogised him:

"Sayyad was a brother who made Jihad his wealth and his life giving every penny of his wealth for the pleasure of Allah and eventually giving every drop of his blood for him. We ask Allah (SWT) to accept Sayyad as a martyr, to make him an example for the millions of youth in the West who have chosen this life in preference with the hereafter." [38]

The shadow cast by British mujahideen volunteers in Bosnia-Herzegovina continues to plague law enforcement and intelligence agencies even to this day. On September 23, 2005, 34-year old British Muslim convert Andrew Rowe was convicted and ordered jailed for 15 years by a court in the U.K. for possessing details on how to fire mortar bombs and using secret codes to facilitate terror attacks. Back during the early 1990s, Rowe dramatically changed his loose lifestyle after converting at a mosque in Regent's Park, London—an event which Rowe said "put meaning into my life." [39] Rowe admits to traveling to Bosnia-Herzegovina in 1995 on a "humanitarian" mission—in reality, acting as an envoy for the foreign mujahideen. When he returned to the U.K., he even claimed government invalidity benefits for wounds suffered during an alleged mortar attack in Bosnia-Herzegovina. In 2003, Rowe was arrested on the French side of the Channel tunnel while carrying a bound pair of socks bearing traces of TNT, plastic explosives, RDX, and nitroglycerine. According to Crown Prosecutors, the socks were likely used "to clean the barrel of a mortar or as a muzzle protector." [39] Raids on Rowe's various residences revealed coded documents with phrases such as "airline crew," "explosives," and "army base." Investigators also found video recordings of jihad in Bosnia-Herzegovina, the September 11 terrorist attacks, and Al-Qaida leader Usama Bin Laden. [39]

Italy

Perhaps more than any other nation in Europe, Italy played an overly dominant role in hosting the transnational infrastructure of the Bosnian El-Mudzahedin Unit during the mid-1990s. Italy was one of the very few Western European nations to provide a direct land route through Croatia into Muslim Bosnia, and—even prior to the conflict in the Balkans—was serving as an important hub for activity by various North African Islamic extremist groups, including: the GIA, Al Gama'at al-Islamiyya, the Egyptian Islamic Jihad, and the Tunisian An-Nahdah movement. By the time of the war in 1992-1993, forces within the influential Al-Gama'at al-Islamiyya had already designated Italy as one of three primary "support places" in Europe for its regional activities.[42]

No individual from Italy had a greater impact on the Bosnian mujahideen than former top Al-Gama'at al-Islamiyya commander in southern Europe, Shaykh Anwar Shaaban (a.k.a. Abu Abdelrahman al-Masri), the late Imam at Milan's Islamic Cultural Institute and the one-time overarching leader of Arab mujahideen forces fighting alongside the ARBiH.⁴³ Shaaban was a well-known veteran of the Afghan jihad who (like many other Arab-Afghans) in 1991 decided he no longer felt safe in Afghanistan as it collapsed into civil turmoil.[44] He sought and obtained political asylum in Italy, and was disappointed by what he found: "the Muslim community in Italy was just the same as elsewhere in Europe: asleep and busy in the worldly affairs." Aided by a collection of Afghan war veterans and Italian Islamists, Anwar Shaaban opened a major new headquarters in a converted garage in Milan. Knowledgeable mujahideen sources have praised Shaaban's efforts in Milan, and noted that Islamic Cultural Institute was "the center of much activity and it gained much popularity amongst the local Muslims." [28]

Similarly, L'Houssaine Kherchtou, a former Moroccan member of the Al-Qaida terrorist organisation, testified during the federal trial of four Al-Qaida operatives in the U.S. that Shaaban used the Islamic Cultural Institute as a critical Arab-Afghan recruiting center for young Muslim extremists living in Europe. According to Kherchtou, Shaaban had personally helped arrange Pakistani visas for him and three other mujahideen recruits who then went on to an Al-Qaida military training camp in eastern Afghanistan.[46] French counterterrorism officials concluded that the ICI in Milan, under the lead of Shaaban, served an "essential role" as a command center for a variety of North African armed militant groups including Al-Gama'at al-Islamiyya, the Tunisian An-Nahdah, and the Algerian GIA.[47] After searching Anwar Shaaban's office at the ICI, Italian counterterrorism police concurred that the Institute was "characterised by... a constant closeness to the activities of Egyptian terrorist organisations, especially those of [Al-Gama'at al-Islamiyya], in the area of strategic and operational choices... the recruiting of mujaheddin for the Yugoslavian territories.... the establishment of a European network for the connection among fundamentalist cells... [and] logistic and operational support to the armed cells active on Egyptian soil." [42]

In the summer of 1992, Shaykh Anwar Shaaban helped lead the first quasi-official Arab-Afghan delegation to arrive in Bosnia, accompanied by a number of his Italian colleagues. As the fighters themselves have testified, "Sheik Anwar was not a textbook scholar: he was a scholar who practiced what he preached and fought oppression at every level, just like the companions and the early generations of Muslims... with books in his hands and military uniform on his body. Not only did he teach but he fought as well." In one audiotape, mujahideen representatives attempt to unravel the mysterious life of Shaaban and note that "in the footsteps of Sheik Abdullah Azzam, Sheik Anwar Shaaban carried the responsibilities of the Mujahideen regiment in Bosnia... teaching, encouraging, and inspiring the fighters, laying the same foundation in Bosnia that Shaykh Abdullah Azzam laid in Afghanistan." [28]

Shaaban shuttled back and forth to his headquarters in Milan, bringing with him

to Bosnia a host of veteran fighters and new recruits. In a September 1994 fax sent to a wealthy jihad donor in Qatar, Shaaban explained that he required additional funds "to finance the purchase of camp equipment for the Bosnian mujaheddin in view of another winter spent in war in former Yugoslavia." Shaaban continued in his letter, "I'm convinced that based on today's facts, the Islamic projects in the European countries are a priority over all general Islamic projects, especially when based on what we have seen with regard to the possibility of establishing bases in these places in order to aid Muslims all over the world." [42] Undoubtedly, Shaaban hoped to use the Bosnian war to as a means to create an unassailable garrison for North African militants in Europe. One document later confiscated in Italy seemed to endorse this strategy, explaining that "Hot Islamic questions such as Bosnia... raise the ardor of young Muslims and their desire to face the inevitable." [51] Not surprisingly, many of those that Shaaban introduced to the war in Bosnia-Herzegovina became "the commanders and trainers, the cream of the Mujahideen." [28]

During their subsequent investigation of Shaaban and the ICI, Italian counterterrorism police turned up numerous pieces of evidence showing how involved Shaaban was in supporting jihad activity in nearby Bosnia. This included documents indicating that "paramilitary training activities" were "organised by the I.C.I. for those individuals who would fight on the Yugoslav territory." [42] A second undated letter from Anwar Shaaban recovered by Italian investigators details a meeting the former had in Sarajevo "with an unidentified Islamic individual who was willing to host trained Muslim guys capable of training others to use Russian and eastern firearms in order to open the door of the Jihad against Orthodox Serbs in Yugoslavia." [42] The Italians also found another handwritten sheet of paper in Arabic:

"I am sending you this film from the center of Bosnia-Herzegovina, from the land of war and the Jihad. In it there is what I succeeded in sending you, and I am very happy... In the little remembrance book there are a few pages glued together, which you must open because there are inside sections of small films that you will develop and watch... I placed the small films inside the remembrance book, between the pages, but only between some pages, not all of them... so that the Croats may not find them and cause problems for us, because they can even decapitate; when the letter arrives, develop and number them." [42]

A subsequent fax received in April 1995 confirmed that the ICI in Milan had been officially assigned the task of distributing news bulletins and conducting other "propaganda activity" on behalf of the Bosnian El-Mudzhahidin Unit. [42]

Yet, almost immediately, Shaaban's mission in the Balkans strayed from its purported goal of defending innocent Bosnian Muslims. In 1993, U.S. diplomats and intelligence officials began to privately express concerns that Egyptian Islamic extremists were targeting the U.S. embassy in Albania for a potential terrorist attack. According to the CIA, "Al-Gama'at members, including... Anwar Shaban... were involved in the 1993 surveillance of the U.S. embassy in Tirana." [73] The surveillance was confirmed when a suspected militant was observed driving "repeatedly around the embassy." [58] Separately, the CIA gathered telephone intercepts that included an "apparent order from overseas instructing a Muslim-charity worker to case the embassy." [59] No successful attack was ever carried out, likely as a result of close cooperation between the CIA and Albanian security officials.

Shaaban's influence also extended to a number of other Italian fundamentalist clerics, such as Mohamed Ben Brahim Saidani, a volunteer fighter in Bosnia and Imam of a mosque on Massarenti Street in Bologna, Italy. Saidani had been one of a number of participants in a guerilla training course held in Afghanistan in 1993. Upon his return to

Italy, he quickly convinced 30 of his local followers to enlist in the foreign mujahideen brigade active in Bosnia. He founded a front company in Italy known as Piccola Societa' Cooperativa Eurocoop that provided seemingly legitimate work authorisation permits to jihadi volunteers and veterans, allowing them to travel without hindrance to different parts of the world, including Bosnia.⁶⁰ In witness testimony in the trial of conspirators convicted of involvement in the 1998 East Africa embassy bombings, Al-Qaida lieutenant Jamal al-Fadl discussed his trip to Zagreb in mid-1992, specifically how he had been instructed to meet with Mohamed Saidani so he could get "information about what's going on in Bosnia" and bring this intelligence back directly to Usama Bin Laden.^[61]

Italian law enforcement and intelligence officials grew concerned after intercepting a letter from a fundamentalist militant imprisoned in southern Italy in July 1993 discussing potential terror attacks on U.S. and French targets in the region. The seized letter appears to be one penned by Mondher Ben Mohsen Baazaoui (a.k.a. "Hamza the Tunisian"), an activist in the An-Nahdah movement and, according to an Italian police statement, "a fighter for a mujahideen unit during the ethnic conflict in Bosnia... believed to be in the front row of fundamentalist, Islamic terrorist networks."^[62] Baazaoui wrote to Mohamed Saidani (the Imam in Bologna who was on close terms with both Anwar Shaaban and Usama Bin Laden) to tell him that if his prison hunger strike did not secure his immediate release, Baazaoui would commit a "homicide operation... [to] die gloriously."^[63] He then pleaded with Saidani to avenge his death with a spectacular eulogy of terror: "All I can suggest to you is the French: leave not a child nor an adult [alive]. Work for them, they are very numerous in Italy, especially in the Tourist areas. Do what you will to them using armed robbery and murder. The important thing is that you succeed at sparking the flames that burn inside me against them, and this is to be a promise between you and me."^[64]

In November 1994, Italian authorities were even more alarmed when they learned of a new assassination plot organised by elements of the Egyptian terrorist groups Al-Jihad and Al-Gama'at Al-Islamiyya targeting Egyptian President Hosni Mubarak during a three-day diplomatic trip to Rome.^[65] As a result, the Italian police stepped up their efforts—particularly, their focus on Shaaban's Islamic Cultural Institute. On June 26, 1995, in a mission codenamed "Operation Sphinx," Italian police arrested 11 suspected members of Al-Gama'at Al-Islamiyya (including 10 Egyptians and 1 Palestinian) and carried out formal searches of 72 addresses across northern Italy, including Milan. The detained terrorists were charged with criminal conspiracy, robbery, extortion, falsifying documents, and illegal possession of firearms.^[66]

One of those that Italian counterterrorism authorities were particularly seeking to arrest, Shaykh Anwar Shaaban himself, was nowhere to be found. Evidently, having been tipped off to the intentions of the Italian government, Shaaban had escaped and found asylum at his mujahideen military stronghold in central Bosnia-Herzegovina.^[66] Shaaban's Bosnian exodus marked a critical period of development for the Arab-Afghan mujahideen in southern Europe. Despite all the Arab-Afghan propaganda decrying the suffering of the Bosnian Muslims—just as in Afghanistan—their participation in the war was ultimately being channeled toward an alternate purpose. By 1995, central Bosnia was more than a mere mujahideen frontline. Instead, thanks to the work of Shaaban and others, it had become a strategic foothold for Usama Bin Laden and his fanatical North African allies to help infiltrate Western Europe.

With Bosnian war hostilities drawing to a close in September 1995, Anwar Shaaban and his Italian-based Al-Gama'at al-Islamiyya cohorts were free to turn their attention and resources to issues of "more critical" importance. In late September, one of the most important Al-Gama'at al-Islamiyya leaders hiding in Europe—Abu Talal al-Qasimy (a.k.a. Talaat Fouad Qassem)—was captured by Croat HVO forces as he attempted to cross through Croatian territory into Bosnia-Herzegovina. Within days, the Croats quietly rendered al-Qasimy through U.S. custody into the hands of Egyptian

authorities. At the time, a government official in Cairo noted, "[Al-Qasimy's] arrest proves what we have always said, which is that these terror groups are operating on a worldwide scale, using places like Afghanistan and Bosnia to form their fighters who come back to the Middle East... European countries like Denmark, Sweden, Switzerland, England and others, which give sanctuary to these terrorists, should now understand it will come back to haunt them where they live." [68]

The first real Arab-Afghan response to Abu Talal al-Qasimy's arrest came on October 20, 1995, when a massive explosion shook the quiet Croatian port town of Rijeka. [69] At 11:22am, a suicide bomber detonated 70 kilograms of TNT hidden in a FIAT Mirafiori parked outside the Primorje-Gorani county police headquarters. [70] The mysterious suicide-bomber was killed, two bystanders were seriously wounded, and 27 other people received lighter injuries. The bomb was powerful enough to destroy the police headquarters and damage several nearby buildings, including a Zagreb Bank branch and a primary school. [69] In the blast debris, Croatian police found fragments a Canadian passport belonging to the suicide bomber—who had previously been investigated by Italian counterterrorism officials for his connections to the Islamic Cultural Institute in Milan controlled by Anwar Shaaban. [70] The CIA later confirmed that the bomber was "a member of Al-Gama'at [al-Islamiyya]." [73]

A day later, Western news agencies in Cairo received an anonymous faxed communiqué allegedly from Al-Gama'at representatives, claiming responsibility for the Rijeka bombing in order "to prove that the case of Sheik Talaat Fouad Qassem... will not pass but will bring cascades of blood bleeding from Croatian interests inside and outside... You Croats will be mistaken if you think that this matter will go peacefully." [74] In their statement, Al-Gama'at representatives firmly demanded that the Croatian government "release Sheikh Qassimi and apologise formally through the media... Close the gates of hell which you have opened upon yourselves ... otherwise you will be starting a war the end of which only Allah (God) knows." [75] U.S. intelligence indicated that Anwaar Shaaban was personally responsible for overseeing the suicide bombing operation in Rijeka. The terror attack was meant to be a mere prelude to a new strategy employed by the mujahideen. As the long Balkan war began winding down, Shaaban "and other mujahedin leaders had begun planning to attack NATO forces which would be sent to Bosnia." [73] French investigators believed that the October terror attack confirmed that the military leadership of the El-Mudzahedin Unit in Bosnia-Herzegovina "was closely related to [Al-Gama'at al-Islamiyya], both ideologically and in practice." [77]

For several years afterwards, Croatian authorities sought other suspects believed responsible for arranging the Rijeka bombing. Witnesses, including a police guard in the headquarters parking lot, described a suspicious Mercedes driven by an Arab man that sped away from the scene just before the blast. After looking at mugshots, those witnesses were able to positively identify a wanted 36-year old Egyptian militant loyal to Al-Gama'at Al-Islamiyya named Hassan al-Sharif Mahmud Saad. Saad, who had lived in Cologno Monzese (a suburb of Milan), was a prominent figure at the Islamic Cultural Institute. He even sat on the board of trustees of Anwar Shaaban's own Italian charitable organisation "Il Paradiso." In Italy, Saad was known to own a FIAT 131 Mirafiori with Bergamo plates, the very same vehicle later used in the Rijeka attack. As early as 1993, he was traveling back and forth between Bosnia and Italy. But everyone at the ICI mosque was aware that something was different in June 1995, when Hassan Saad packed his family and belongings in the FIAT and left permanently for Bosnia-Herzegovina. His friends at the ICI said he had gone away to join the El-Mudzahedin Unit in Zenica led by Anwar Shaaban. [78]

Immediately following the premature truck bomb explosion outside foreign mujahideen headquarters in Zenica in December 1995, Shaaban finally met his own violent end in Bosnia-Herzegovina. During a suspicious clash with Croat HVO forces, Shaaban and four of his closest mujahideen advisors were ritually gunned down,

seemingly harkening the end of a major era in for the Arab-Afghans in Europe. But the influential network Shaaban was responsible for establishing in Italy and Bosnia-Herzegovina continued to survive and prosper long after his death. The credit for this unexpected resurgence largely goes to top Algerian mujahideen commander Abu el-Ma'ali (a.k.a. Abdelkader Mokhtari) and his reputed lieutenant Fateh Kamel (a.k.a. "Mustapha the Terrorist"). Kamel, who had lived in Canada since 1988, was originally from Algeria and spent a good part of his life in a quarter of the capital Algiers.[79] His slick, polished exterior boasted a professionalism that was matched only by his pure ruthlessness. First trained in Afghanistan in 1991, Kamel came to the attention of Italian authorities while encouraging attendees at Anwar Shaaban's Islamic Cultural Institute in Milan to join the mujahideen in Bosnia. By 1995, according to French intelligence, the El-Mudzahedin Unit in Bosnia was headed politically by Anwar Shaaban, seconded militarily by Abu el-Ma'ali, and in the third position was Fateh Kamel, in charge of the brigade's "logistical matters" (a role that consisted mostly of coordinating the transfer of weapons, new recruits, and false documents to and from the Arab headquarters in Zenica).[80] Investigators reviewing the phone records of lines serving the ICI between 1994 and 1995 found evidence of regular contacts between the triumvirate of Abu el-Ma'ali, Anwar Shaaban, and Fateh Kamel.[81]

French intelligence determined that Kamel and his associates had "multiple links" with "diverse Islamic terrorist organisations around the world, and particularly in Bosnia, in Pakistan, in Germany, and in London." [82] Between 1994 and 1997, Fateh Kamel moved constantly between (at least) Milan, Montreal, Paris, Hamburg, Frankfurt, Zagreb, Bosnia, Copenhagen, Austria, Slovenia, Freiburg (Germany), Morocco, Ancone (Italy), Istanbul, Belgium, and Amsterdam.[83] Kamel was recorded on one occasion by Italian intelligence, discussing potential terror attacks and bragging to his henchmen, "I do not fear death... because the jihad is the jihad, and to kill is easy for me." [84] He hated the very society he lived in and cynically mocked Western attitudes towards Muslims: "And you know, the people [here] imagine a Muslim on the back of a camel, four wives behind him and the bombs that explode... terrorists, terrorists, terrorists." [85] In another communications intercept in 1996, just after the end of the Bosnian war, Kamel confided in his terrorist partners, "I prefer to die than go to jail. I almost lost my wife. I am 36 years old with a son four and a half months old. My wife is playing with him and me, I am here. I am almost a soldier." [86]

The evidence in Kamel's addressbook alone seems to confirm his role as a key liaison and coordinator between assorted European sleeper cell terrorist networks and senior Al-Qaida commanders based in Bosnia and Afghanistan. Among other numbers, Fateh Kamel had several contacts for Akacha Laidi (a.k.a. Abderrahmane Laidi, Abou Amina), a senior GIA member in the UK. One of the numbers with Akacha's name actually reached Djamal Guesmia, a terrorist widely known to be working with both the GIA and its successor group, the Algerian Salafist Group for Prayer and Combat (GSPC).[87] Fateh Kamel drew particularly close to loose network of units of North African immigrants and European converts to Islam who had come to aid the mujahideen during the early stages of the Bosnian war. For all intensive purposes, he became their handler, giving assistance and issuing orders on behalf of Anwar Shaaban and Abu el-Ma'ali.

In 1996, following the sudden death of Shaaban in central Bosnia, Kamel suddenly began activating "Bosniak" terror units implanted in Europe, instructing them to prepare for new jihad operations to take place inside France and Italy. Between August 6-10, 1996, Kamel stayed at the Milan apartment of two GIA supporters, including Rachid Fettar, who had close ties to the masterminds of the 1995 Paris metro bombing spree. Fettar was well-placed in the GIA leadership hierarchy, considered the "heir" to the European extremist network established by Safé Bourada, the deputy-in-command of the Algerian terror cell deemed responsible for the metro bombings.[88] Thus, Kamel's visit to Fettar and his companion Youcef Tanout came with a definite purpose: to direct a

terror cell in the construction and deployment of more crude gas-canister bombs like those used during the Paris metro campaign.

Kamel respected Rachid Fettar as an equal and complained to him that Tanout and the others were too reluctant to produce the explosives without elaborate and timeconsuming covert procedures. "I insisted as much as I could, but there was nothing I could do. In France, we can make [the bombs], even if their destination is France. You know very well that in France, I have no problems; I return and I leave when I want, clandestinely." [89] In a discussion with the more amateurish Youcef Tanout, Kamel coldly asked, "What are you afraid of? That everything will explode in your house? Tell me at least if Mahmoud has gotten the gas canister." Tanout meekly related to Kamel how one of his fellow cell members had sought the shelter and anonymity of a nearby deep forest in order to fabricate the required bombs. He admitted to Kamel, "I feel no shame in telling you that I am extremely afraid." [90] Evidently, Tanout's hesitant concerns were well founded; on November 7, 1996, both himself and Fettar were arrested and their Milan apartment was searched by experienced Italian counterterrorism investigators. They discovered two 400-gram gas canisters, five remote-control transmitters, 38 metallic cylinders, and other bomb-making materials. [91]

Though Fateh Kamel's gas canister terror plot in Milan never reached fruition, it provided ominous clues as to what was to develop across Western Europe in the following decade. In many ways, the early Italian-based mujahideen sleeper cells under the lead of Kamel, Anwar Shaaban, and Abu el-Ma'ali were the direct prototype for contemporary European-based North African militant networks responsible for carrying out such operations as the March 2004 commuter train bombings in Madrid, Spain. Members of Fateh Kamel's brotherhood of fighters continue to enter and leave the Balkans even today. When Kamel's "right-hand-man" in Bosnia—Moroccan Karim Said Atmani—was released from a French prison cell in the spring of 2005, he immediately left on a flight to Sarajevo where he was greeted at the airport by a "known commander of the Bosnian mujahideen... tied to the international Islamic terrorist movement." [92] After substantial pressure was brought to bear on local law enforcement authorities in BiH, Atmani was finally deported from the region in early 2006 and sent back home to North Africa.

Scandinavia and Northern Europe

Even as early as the Bosnian war, the unlikely region of Scandinavia had become an important tactical base for Islamic militant groups from the Middle East. Countries like Norway, Sweden, and Denmark were perceived as tolerant and willing to grant political asylum even to militant leaders on the run from law enforcement and intelligence agencies. In Scandinavia, these wanted men knew they could expect "the same freedom as [in] the US." [93] A March 1995 magazine printed by supporters of Al-Gama'at al-Islamiyya noted that "influential guides" within the Egyptian jihadi movement had nonetheless been able to secure "political asylum in Norway" despite the reluctance of the Norwegian Embassy in Cairo to become involved in such proceedings. [42] Even the undisputed top leader of Al-Gama'at al-Islamiyya—Shaykh Omar Abdel Rahman (currently serving a life sentence in a maximum security U.S. prison)—boasted in interviews with mujahideen newsletters of his numerous trips to Europe, "passing through Britain, Denmark, Sweden, and many other countries." [95]

Unbeknownst to most Danes, by 1993, the city of Copenhagen was perhaps the most important safe haven for Al-Gama'at al-Islamiyya in all of Europe. At the head of Al-Gama'at's weighty delegation in Copenhagen was the legendary Shaykh Abu Talal al-Qasimy, among the first Muslim clerics involved in supporting the Bosnian jihad. Al-Qasimy was imprisoned several times by the Egyptian government both previous to and

following the assassination of the late President Anwar Sadat. Shortly thereafter, he was able to use fake travel documents to escape Egypt and join the growing number of militant Muslim exiles fighting Soviet forces in Afghanistan. While there, al-Qasimy "made an appointment with Jihad in the path of Allah, and... embraced the rifle." [96] During time spent in nearby Pakistan, Abu Talal al-Qasimy established Al-Gama'at's official magazine, Al-Murabeton, and wrote most of the early issues.

In January 1993, under pressure from the U.S., the Pakistani government suddenly reversed its position on supporting the jihad in Afghanistan and ordered the closure of remaining Arab mujahideen offices in Pakistan—threatening official deportation to any illegal foreign fighters who attempted to remain in Pakistan. These displaced men faced a serious problem, because return to their countries of origin meant certain arrest, torture, and likely death. At the time, a Saudi spokesman for the Arab-Afghans in Jeddah explained in the media, "the Algerians cannot go to Algeria, the Syrians cannot go to Syria or the Iraqis to Iraq. Some will opt to go to Bosnia, the others will have to go into Afghanistan permanently." [97]

According to Dr. Abdullah Azzam's son Hudhaifa, Abu Talal al-Qasimy was forced to flee across the border into Afghanistan because he was "ordered by name to be captured and sent to Egypt by the Pakistani government." But, "before they caught [him], [he]... got a visa to foreign countries." [98] In fact, Al-Qasimy had found political asylum in Denmark, where he continued to spread his radical message at the foreign office of Al-Murabeton in Copenhagen. [99] One of the other four editors working in Copenhagen was reportedly Dr. Ayman al-Zawahiri, the leader of the Egyptian Islamic Jihad movement and second-in-command of Usama Bin Laden's Al-Qaida. [100] Al-Qasimy was also a close friend of the Amir of the Bosnian mujahideen, Anwar Shaaban, and took an aggressive, committed, and hands-on role in the Bosnian jihad.

On April 24, 1993, Abu Talal al-Qasimy convened in Copenhagen arguably one of the most important meetings of pan-Islamic militant leaders ever to take place inside of Europe. The other participants included Shaykh Anwar Shaaban from Milan and Imam Shawki Mohammed (a.k.a. Mahmoud Abdel al-Mohamed), the firebrand cleric at the Al-Sahaba mosque in Vienna—considered by Italian intelligence at the time to be "a most important representative of Sunni radicalism in Europe" who was fixated on "the situation of the mujahiddin in the former Yugoslavia." [42] Abu Talal hoped that this "meeting of minds" would serve as the impetus for the creation of a "Shura Council of the European Union"—a coalition of like-minded Middle Eastern extremist groups with a common presence and interest in Western Europe. The "Shura Council" was to be developed as an autonomous command organism capable of "coordinating and making decisions" without consulting Al-Gama'at al-Islamiyya or Al-Jihad leaders located far off in Egypt or Afghanistan. One of the main reasons for establishing a unified leadership nucleus was to fully mobilise shared resources in Europe to support nearby ongoing jihad operations in North Africa and Bosnia-Herzegovina. [42] A note from the diary of Anwar Shaaban written just days before meeting Abu Talal in Copenhagen cites the collective importance of providing assistance "to the Algerian, Tunisian, Senegalese, and Bosnian brothers." [42]

Like Shaaban in Milan, Abu Talal al-Qasimy used his position of prominence while in Copenhagen to establish a circle of like-minded disciples, such as Palestinian Muslim cleric Ahmed Abu Laban (a.k.a. Abu Abdullah al-Lubnani) who arrived in Denmark in 1993. Though he speaks little Danish, Abu Laban has gradually established a persona for himself as the de-facto representative of the minority Muslim community in Denmark, appearing in local media reports and in meetings with government officials. An August 2005 article in the respected Washington Post even referred to Abu Laban as "one of Denmark's most prominent imams." [104]

Yet, despite his disarming exterior, Italian intelligence recorded visits by Abu

Laban to Anwar Shaaban's ICI in Milan "many times" for "conferences" and "community prayers." [42] When news of the capture of Abu Talal al-Qasimy in Croatia filtered back to Denmark, Ahmed Abu Laban led an angry protest of 500 local Muslims in downtown Copenhagen outside the Croatian embassy. During the October 1995 protest (which included an appearance by al-Qasimy's wife), demonstrators "raised their fists and shouted 'Allahu Akhbar!'" In interviews with journalists, Abu Laban condemned Egypt, the United States, and Croatia as "the beneficiaries" of Abu Talal's capture en route to Muslim forces in central Bosnia-Herzegovina. [106]

In early 2006, Ahmed Abu Laban re-appeared in international media after he helped provoke a new series of violent protests across the Muslim world in reaction to cartoons published in Scandinavian magazines that lampooned the Prophet Mohammed. The controversial cartoons failed to attract widespread interest among Muslims outside of Europe when they first printed in the Danish publication *Jyllands-Posten* during the fall of 2005. On November 18—in an interview with an Islamic press agency—Abu Laban announced that he would lead a delegation of Danish Muslims touring across the Middle East in a bid to draw pan-Islamic attention to the cartoons issue:

"A delegation will visit Cairo to meet with Arab League Secretary Amr Moussa and Grand Imam of Al-Azhar Sheikh Mohammad Sayyed Tantawi... The delegation will also visit Saudi Arabia and Qatar to meet with renowned Muslim scholar Sheikh Yussef Al-Qaradawi... We want to internationalise this issue so that the Danish government would realise that the cartoons were not only insulting to Muslims in Denmark but also to Muslims worldwide... It was decided to take such a step because it is wrong to turn a blind eye to the fact that some European countries discriminate against their Muslims on the grounds that they are not democratic and that they can not understand western culture." [107]

During meetings with Muslim leaders, the delegation led by Abu Laban displayed the cartoons published by *Jyllands-Posten*—along with several other much more offensive items that had never actually been published in Scandinavia, including a cartoon depicting the Prophet having sexual intercourse with a dog. Other printed materials distributed in conjunction with Abu Laban's campaign contained several other inflammatory and misleading rumours about the would-be "oppression" of Danish Muslims. [108] Within weeks, as a result of Abu Laban's relentless incitement, the cartoon controversy spun out of control, resulting in angry mobs attacking Scandinavian diplomatic facilities in Syria, Lebanon, Iran, Pakistan, and the Palestinian territories.

Likewise, in neighbouring Sweden, local cells of North African extremists who had initially organised themselves around the need to support to fellow jihadists in Afghanistan, North Africa, and the Balkans eventually developed into an elaborate regional network for terrorist recruitment, financing, and other illicit activities. According to the U.S. Central Intelligence Agency, the Stockholm office of a fraudulent Arab-Afghan charitable group known as "Human Concern International" (HCI) served as cover during the mid-1990s for a major covert Bosnian arms smuggling operation. [73] European Muslim newsletters advertised that due to a wealth of contributions from "the increasing Muslim population in Sweden," the HCI branch in Stockholm had already successfully "equipped the Mujahideen in Afghanistan... The organisation has succeeded in gathering more than half million Kroner last year, and it has been sent to the Mujahideen in Afghanistan. We are still helping the Arab youths to go to Afghanistan thus to contribute in the Jihad." [110] The newspaper *Le Monde* confirmed that French national police suspected that HCI's offices in Croatia and Sweden had acted as possible "staging points" for the GIA terrorist cell responsible for a July 25, 1995 bomb attack on the Paris metro system. [111] In the wake of the Paris bombing, Swedish authorities arrested and held a suspected GIA member Abdelkerim Deneche who was living in Stockholm at the time.

Deneche had previously been fingered in French news media as a former employee of the HCI office in Zagreb.

Not to be outdone by their British colleagues, groups of young Algerian radicals from Sweden were also traveling directly to Bosnia seeking to physically join in the jihad against the "Christian Crusaders." On September 19, 1993, one of these Swedish mujahideen recruits—"Abu Musab al-Swedani"—was killed in a battle with Croatian HVO forces near the central Bosnian town of Kruscica (near Vitez). According to friends, Abu Musab was born in Sweden to a Swedish mother and an Algerian father. He grew up in Scandinavia, but at age 20, suddenly developed an intense interest in studying Islam. He travelled to Saudi Arabia on a personal pilgrimage to learn Arabic and study the Islamic Shariah (religious law). During the nearly two years he spent in the Arabian Peninsula, he became a devout, fundamentalist who, upon his return to Sweden, began actively proselytising his religion to others around him, including his family and relatives.[112]

The jihad in Afghanistan was making major international headlines during this period of the late 1980s, catching the avid attention of the pro-Islamist community in the West. Abu Musab "began to follow the news of the Muslims around the world and in particular the killing of the Muslims and their expulsion from their homes. He then understood that there is no dignity for the Muslims except through Jihad." Abu Musab travelled to Peshawar, the "gateway to jihad," with another young, radical Muslim who was already a member of the mujahideen. After some hesitation, he soon ventured forth into Afghanistan to seek combat training and to fight on behalf of the Islamic revolution. When the Afghan jihad ended, Abu Musab returned home to Sweden and married a Muslim woman. But, in 1992, he once again decided to make a jihadi pilgrimage—this time in Bosnia-Herzegovina. Abu Musab al-Swedani arrived in the region and joined up with the extremists based in the camp on Mt. Igman, under the lead of "General" Abu Ayman al-Masri.[112] After surviving several months of combat, Abu Musab was finally killed by a sniper's bullet while in the midst of a chaotic mujahideen military offensive aimed at driving Croatian forces out of Muslim central Bosnia.[112] Al-Swedani's biography and photo were later publicised in the pioneering English-language jihad propaganda film "The Martyrs of Bosnia," produced by accused London-based Al-Qaida operative Babar Ahmad.[112]

As a testament to what had been achieved, when the mujahideen military campaign in Bosnia-Herzegovina came to a sudden halt in September 1995, the predominantly Algerian arms smuggling and recruitment network based in Stockholm continued their ongoing activities virtually unabated. Jihad became a hot topic of discussion and a host of individuals surfaced in Scandinavia claiming to represent various Islamic extremist movements—including "Abu Fatima al-Tunisi" (a spokesman for a Stockholm-based Islamic group), and "Abu Daoud al-Maghrebi" (a Swedish-based activist working on behalf of the GIA in Northern Europe).[116] Even the Nusraat al-Ansaar newsletter—the semi-official publication of the GIA's foreign delegation in Europe—offered a correspondence address at Box 3027 in Haninge, Sweden.[117]

Indeed, Swedish-based militants who were initially mobilised by ongoing jihadi conflicts in Bosnia and Afghanistan were also the first to establish an official Arablanguage Internet homepage for the notorious Algerian GIA, with an entire sub-section dedicated just to "terrorism." [118] These same individuals began to distribute Arablanguage jihad training manuals on the Internet, many of which have become classic documents in the online world of the mujahideen—including a lengthy book titled "The Restoration of the Publication of the Believers," written by Egyptian Islamic Jihad leader Dr. Ayman al-Zawahiri. When it was published on the Internet from Sweden, Zawahiri's book still carried a watermark on the cover from 1996 identifying it as the property of "Muslimska Forsamlingen i Brandbergen, Jungfrugaten 413 N.B." in the town of Haninge.[119]

Conclusions

To some degree, all major conflicts in the Islamic world have a bearing on Muslim social and political attitudes in Europe. Yet, the proximity of Bosnia-Herzegovina to Europe and the underlying nature of the conflict in the Balkans (pitting an embattled and forgotten Muslim minority against two larger Christian "crusader" forces) caused an infusion of European youth that no such conflict had previously seen. Bosnia became a rallying cry and the impetus for disparate groups of Islamic extremists spread across Western Europe to come together in common cause. It was a mobilisation drive that simply never stopped when the Dayton Accords were signed and the Bosnian war ended.

The recent discovery of a transnational terrorist network anchored in Sarajevo—and with branches in Sweden, Denmark, and the United Kingdom—is further evidence of the extent to which the jihad in Bosnia still influences Western European mujahideen networks. Last fall, Bosnian authorities announced a series of arrests in connection with a security sweep known as Operation Mazhar. The men taken into custody had purchased explosives and allegedly planned to carry out suicide attacks against Western targets across Europe. The leader of the cell, Swedish national Mirsad Bektasevic (a.k.a. "Maximus") was initially based in Sweden and then travelled on to Bosnia "to plan an attack aimed at forcing Bosnia or another government to withdraw forces from Iraq and Afghanistan." [120]

In a videotape recovered by Bosnian police, masked militants were shown building explosives while another individual—allegedly Bektasevic himself—explained to the camera, "This weapon will be used against Europe, against those whose forces are in Iraq and Afghanistan... These two brothers ... have given their lives to God to help their brothers and sisters. We are here and we are planning and we have got everything ready." Mobile phone records also showed that Bektasevic was communicating with other known extremists based in Denmark and the United Kingdom. [120] He was also believed to be running a recruitment operation sending young European jihadi recruits on to Abu Musab al-Zarqawi in Iraq. [122] Moreover, at least one of the suspects arrested in Bosnia-Herzegovina in connection with the Bektasevic network was the former accountant of a financial front company run by veterans of the El-Mudzahedin Unit in Sarajevo and Zenica.

Thus, the brotherhood of radical Muslims forged as a result of the conflict in Bosnia-Herzegovina continues to present a formidable challenge for European intelligence and law enforcement. In the future, it is crucial for Western security agencies to pool information on the identities of any foreign nationals known to have joined mujahideen forces in the Balkans—just as they have done for Afghanistan and Iraq. Moreover, European nations must provide further resources and investigative support to Bosnian Muslim authorities in their drive to uproot remaining pockets of foreign extremists. Without substantial international assistance, it is doubtful that the Bosnians can alone shoulder this weighty and complex security responsibility.

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2.37 Justification of Muslim crime against non-Muslims

According to the Salafists, non-Muslims are lesser people. By saying this they justify the behaviour of young Muslim criminals who target the non-Muslims whilst they never touch fellow Muslims. They told me that drug trafficking is perfectly acceptable as long as one only sells to non-Muslims. They told me that stealing from non-Muslims is allowed as long as one does not harm fellow Muslims. One day our office was burgled and our computers were stolen. All except the two computers belonging to our two Muslim colleagues. You don't steal from brothers or sisters! The culprits were YfI-members.

Many victims of burglaries in houses and cars, of steaming and other forms of violence, can testify that aggression by Muslims is not directed against brothers and sisters, but against whoever is a kafir, a non-believer. Young Muslims justify their behaviour towards women who do not wear the headscarf, whether Muslim or non-Muslim, by referring to the Salafist teaching which says that these women are whores and should be treated as such. They told me this. I wrote it down in my reports, but the authorities refuse to hear it.

Of course Mr Ramadan disapproves of the young criminals' behaviour. Of course the YfI leadership disapproves too. But I am convinced they are double-faced. In public, when talking to Westerners, such as the media and the authorities, they condemn the criminals, but they continue to spread the ideas which the criminals use to justify their acts.

Source:

<http://www.brusselsjournal.com/node/1970>

2.38 The Real Roots of Muslim Hatred

By Andrew G. Bostom

"Are you Muslim or Christian? We don't want to kill Muslims." That's what the Islamic terrorists reportedly told their innocent prey during a murderous shooting spree last Saturday in Khobar, Saudi Arabia, that left at least 17 civilians dead in the initial assault.[1] How are we to interpret such repeated acts of terrorism, targeting non-Muslims? Perhaps the most influential contemporary doyen lecturing to us about "Islamic fundamentalism" has asserted, in multiple writings since 1990[2], the following: fundamentalism and its accompanying "Muslim rage" derive exclusively from a steady decline in the geopolitical power of Muslim states, evidenced, most dramatically, by the official dissolution of the Ottoman Caliphate after World War I, and the creation of the State of Israel after World War II. Despite his erudition, this doyen appears unwilling to examine an obvious alternative explanation for the etiology and persistence of Muslim animus toward non-Muslims- what Muslim children, for generations, have been taught to think about the infidel "other," **regardless** of the geopolitical circumstances.

E.W. Lane wrote an informative firsthand account of life in Egypt, particularly Cairo and Luxor, composed after several years of residence there (first in 1825-1828, then in 1833-1835). James Aldridge in his study *Cairo* (1969) called Lane's account "the most truthful and detailed account in English of how Egyptians lived and behaved." [3] Egyptian Muslims, Lane explains, regarded "persons of every other faith as the children of perdition; and such, the Muslim is early taught to despise...I am credibly informed that children in Egypt are often taught at school, a regular set of curses to denounce upon the persons and property of Christians, Jews, and all other unbelievers in the religion of Mohammad." [4] Lane, who had perfect command of Arabic and went on to write a colossal Arabic-English lexicon, translated the prayer below from a contemporary 19th century text Arabic text. It contains curses on non-Muslims, "which the Muslim youths in many of the schools in Cairo recite, before they return to their homes, **every day of their attendance.**" [5] One typical curse is:

"I seek refuge with God from Satan the accursed. In the name of God, the Compassionate, the Merciful. O God, aid El-Islam, and exalt the word of truth, and the faith, by the preservation of thy servant and the son of thy servant, the Sultan of the two continents (Europe and Asia), and the Khakan (Emperor or monarch) of the two seas [the Mediterranean and Black Seas], the Sultan, son of the Sultan (Mahmood) Khan (the reigning Sultan when this prayer was composed). O God, assist him, and assist his armies, and all the forces of the Muslims: O Lord of the beings of the whole world. **O God, destroy the infidels and polytheists, thine enemies, the enemies of the religion. O God, make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families, and their households and their women and their children and their relations by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Muslims:** O Lord of the beings of the whole world." [6] (Emphasis added.)

Not surprisingly then, Lane describes how the Jews, for example, were "often...jostled in the streets of Cairo, and sometimes beaten merely for passing on the right hand of a Muslim...(The Jews) scarcely dare ever to utter a word of abuse when reviled or beaten unjustly by the meanest Arab or Turk; for many a Jew has been put to death upon a false and malicious accusation of uttering disrespectful words against the *Qur'an* or the Prophet. It is common to hear an Arab abuse his jaded ass, and, after applying to him various opprobrious epithets, end by calling the beast a Jew." [7]

Over five decades later, in Tunis, 1888, the following personal account reveals further evidence of the visceral abhorrence and hostility inculcated in Muslim children,

specifically, toward non-Muslims: "(The Jew) can be seen to bow down with his whole body to a Muslim child and permit him the traditional privilege of striking him in the face, a gesture that can prove of the gravest consequence. Indeed, the present writer has received such blows. *In such matters the offenders act with complete impunity, for this has been the custom from time immemorial.*"[8] (Emphasis added.)

Mary Boyce, Professor Emeritus of Iranian Studies and a pre-eminent scholar of Zoroastrianism, spent a 12-month sabbatical in 1963-64 living in the Zoroastrian community of Iran (mostly in Sharifabad, on the northern Yazdi plain). During a lecture series given at Oxford in 1975,[9] she noted how the Iranian ancestors of the Zoroastrians had a devoted working relationship (i.e., herding livestock) with dogs when they lived a nomadic existence on the Asian steppes. This sustained contact evolved over generations such that dogs became "a part in (Zoroastrian) religious beliefs and practices...which in due course became a part of the heritage of Zoroastrianism." [10] Boyce then provided an historical overview of the deliberate, wanton cruelty of Muslims and their children towards dogs in Iran, including a personal eyewitness account:

In Sharifabad the dogs distinguished clearly between Moslem and Zoroastrian, and were prepared to go...full of hope, into a crowded Zoroastrian assembly, or to fall asleep trustfully in a Zoroastrian lane, but would flee as before Satan from a group of Moslem boys...The evidence points...to Moslem hostility to these animals having been deliberately fostered in the first place in Iran, as a point of opposition to the old (pre-Islamic *jihad* conquest) faith (i.e., Zoroastrianism) there. Certainly in the Yazdi area...Moslems found a double satisfaction in tormenting dogs, since they were thereby both afflicting an unclean creature and causing distress to the infidel who cherished him. There are grim...stories from the time (i.e., into the latter half of the 19th century) when the annual poll-tax (*jizya*) was exacted, of the tax gatherer tying a Zoroastrian and a dog together, and flogging both alternately until the money was somehow forthcoming, or death released them. I myself was spared any worse sight than that of a young Moslem girl...standing over a litter of two-week old puppies, and suddenly kicking one as hard as she could with her shod foot. The puppy screamed with pain, but at my angry intervention she merely said blankly, 'But it's unclean.' In Sharifabad I was told by distressed Zoroastrian children of worse things: a litter of puppies cut to pieces with a spade-edge, and a dog's head laid open with the same implement; and occasionally the air was made hideous with the cries of some tormented animal. Such wanton cruelties on the Moslems' part added not a little to the tension between the communities.[11]

Sorour Soroudi, an Iranian Jewish woman and academic, whose family left Iran in 1970, published this recollection:

"I still remember the rhyme Muslim children used to chant when they saw an Armenian in the streets, 'Armeni, Armeni-dog, sweeper of hell are you!' "[12].

A decade later, anti-infidel discrimination intensified and became state sanctioned policy with the ascent of the Khomeini-lead Shi'ite theocracy in Iran.[13] Professor Eliz Sanasarian provides one particularly disturbing example of these policies, reflecting the hateful indoctrination of young adult candidates for national teacher training programs. Affirming as objective, factual history the *hadith*[14] account of Muhammad's supposed poisoning by a Jewish woman from ancient Khaibar, Sanasarian notes, "Even worse, the subject became one of the questions in the ideological test for the Teachers' Training College where students were given a multiple-choice question in order to identify the instigator of the martyrdom of the Prophet Muhammad, the 'correct' answer being 'a Jewess.'" [15]

The ongoing proliferation of Saudi Arabian-sponsored educational programs rife with bigotry against non-Muslims has been well documented. A recent comprehensive report provided unambiguous examples of these hatemongering teaching materials,

accompanied by this triumphal pronouncement from a Saudi royal family publication:
 "The cost of King Fahd's efforts in this field has been astronomical, amounting to many billions of Saudi riyals. In terms of Islamic institutions, the result is some 210 Islamic centers wholly or partly financed by Saudi Arabia, more than 1,500 mosques and 2,002 colleges and almost 2,000 schools for educating Muslim children in non-Islamic countries in Europe, North and South America, Australia, and Asia." [16]

Vilification of non-Muslims has been intrinsic to the religious education of Muslim children and young adults for centuries, an ignoble (and continuing) tradition that long antedates the modern or even pre-modern Muslim "fundamentalist" revival movements. We must acknowledge this reality and begin to think and act beyond the well-intentioned but limited constructs of even our most respected doyens. Perhaps it would be wise to heed the sober advice of this courageous madrassa dropout and secular Muslim "apostate" Ibn Warraq:

First, we who live in the free West and enjoy freedom of expression and scientific inquiry should encourage a rational look at Islam, should encourage Koranic criticism. Only Koranic criticism can help Muslims to look at their Holy Scripture in a more rational and objective way, and prevent young Muslims from being fanaticised by the Koran's less tolerant verses...We can encourage rationality by secular education. This will mean the closing of religious madrassas where young children from poor families learn only the Koran by heart, learn the doctrine of *Jihad* - learn, in short, to be fanatics...My priority would be the wholesale rewriting of school texts, which at present preach intolerance of non-Muslims, particularly Jews. One hopes that education will encourage critical thinking and rationality. Again to encourage pluralism, I should like to see the glories of pre-Islamic history taught to all children. The banning of all religious education in state schools as is the case in France where there is a clear constitutional separation of state and religion is not realistic for the moment in Islamic countries. The best we can hope for is the teaching of Comparative Religion, which we hope will eventually lead to a lessening of fanatical fevers, as Islam is seen as but another set of beliefs amongst a host of faiths. [17]

Until Warraq's recommendations are heeded, we can look forward to an endless *jihad*.

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2.39 The ongoing Civil War in Europe – Muslims want autonomous territory, not better integration

From the desk of The Brussels Journal, 10.2006

Radical Muslims in several of France's local communities are waging an undeclared "intifada" against the police, with violent clashes injuring an average of 14 officers each day. As the interior ministry said that nearly 2,500 officers had been wounded this year, a police union declared that its members were "in a state of civil war" with Muslims in the most depressed "banlieue" estates which are heavily populated by unemployed youths of north African origin.

It said the situation was so grave that it had asked the government to provide police with armoured cars to protect officers in the estates, which are becoming no-go zones. The number of attacks has risen by a third in two years. Police representatives told the newspaper *Le Figaro* that the "taboo" of attacking officers on patrol has been broken [also in the Netherlands].

[...] [Michel Thoomis, the secretary general of the *Action Police* trade union,] said yesterday: "We are in a state of civil war, orchestrated by radical Islamists. This is not a question of urban violence any more, it is an intifada, with stones and Molotov cocktails. You no longer see two or three youths confronting police, you see whole tower blocks emptying into the streets to set their 'comrades' free when they are arrested."

[...] However, Gerard Demarcq, of the largest police unions, *Alliance*, dismissed talk of an "intifada" as representing the views of only a minority. Mr Demarcq said that the increased attacks on officers were proof that the policy of "retaking territory" from criminal gangs was working.

A quote from Paul Belien at *The Brussels Journal*, 6 November 2005:

To understand what is going on one cannot look at today's events from a Western perspective. One has to think like the "youths" in order to understand them. Not imagine oneself in their shoes, but imagine their minds in one's own head. The important question is: how do these insurgents perceive their relationship with society in France?

Unlike their fathers, who came to France from Muslim countries, accepting that, whilst remaining Muslims themselves, they had come to live in a non-Muslim country, the rioters see France as their country. They were born here. This land is their land. And since they are Muslims, this land, or at least a part of it, is Muslim as well. [...] West Europeans cannot blame the Muslim "youths" for looking at the world the way they do. Europe willingly opened the door to the Muslims, not just by allowing large-scale immigration on an unprecedented level, but also by encouraging the newcomers to retain their culture.



[...] Those media that tell us that the rioting "youths" want to be a part of our society and feel left out of it, are misrepresenting the facts. As the insurgents see it, they are not a part of our society and they want us to keep out of theirs. The violence in France is in no way comparable with that of the blacks in the U.S. in the 1960s. The Paris correspondent of *The New York Times* who writes that this a "variant of the same problem" is either lying or does not know what he is talking about. The violence in France is of the type one finds when one group wants to assert its authority and drive the others out of its territory. [...]

The Muslims resent the outsiders paternalising them and interfering with their way of life in the suburbs of all Western Europe's major cities. Their message is: get out of our way, get out of our territory, and: you act like you think you're the boss but we'll show you who really is.

A quote from Paul Belien in *The American Conservative*, 5 December 2005:

It is easy to understand why the "youths" in the suburbs turned so violent when [French Interior Minister] Sarkozy tried to establish law and order there. The "youths" have held sway there, unchallenged, for decades. If they allow the French authorities to reassert their authority, they lose their own power base. Unlike the Western intellectuals, they realise that everything boils down to the question of who wields power over a specific territory. The police and the gangs fight over whose laws will apply in the neighbourhood: the laws of the French Republic or the laws of Eurabia.

[...] Sarkozy, who deployed only policemen in his war, was unable to prevail because he did not have the weapons to win a territorial conflict. After two days of rioting, police officers warned that they did not have the means to win what they (correctly) described as a "civil war." [...] The poor natives who live in the immigrants' neighbourhoods know better, however. They know that the generals of Eurabia, the leaders of the "youths," drive BMWs and Mercedes (which no-one dares to set alight), and that they use mobile phones and PCs to instruct their highly mobile troops. The war in France is not about social injustice, but about territory.

2.40 Muslim atrocities committed against Western Europeans 1960-2010 (2020)



The following report includes Muslim atrocities committed against indigenous Europeans from 1960-2010. It also includes projections to 2020 based on historical numbers. The report includes atrocities such as murder, indirect murder, rape, gang rape, robberies, beatings, arson and more.

Year	Muslims	Be/Ro[1]	Rape[2]	Arson[3]	Murder[4]
1960-65	>100 000	5000	1000	500	50
1965-70	>400 000	20000	5000	2000	200
1970-75	>800 000	40000	10000	4000	400
1975-80	>2 mill	100000	25000	10000	1000
1980-85	>4 mill	200000	50000	20000	2000
1985-90	>8 mill	400000	100000	40000	4000
1991	9 mill	90000	22500	9000	900
1992	10 mill	100000	25000	10000	1000
1993	11 mill	110000	27500	11000	1100
1994	12 mill	120000	30000	12000	1200
1995	13 mill	130000	32500	13000	1300
1996	14 mill	140000	35000	14000	1400
1997	15 mill	150000	37500	15000	1500
1998	16 mill	160000	40000	16000	1600
1999	17 mill	170000	42500	17000	1700
2000	18 mill	180000	45000	18000	1800
2001	19 mill	190000	47500	19000	1900
2002	20 mill	200000	50000	20000	2000
2003	21 mill	210000	52500	21000	2100
2004	22 mill	220000	55000	22000	2200
2005	23 mill	230000	57500	23000	2300
2006	24 mill	240000	60000	24000	2400
2007	25 mill	250000	62500	25000	2500
2008	26 mill	260000	65000	26000	2600
2009	27,5 mill	275000	68750	27500	2750
2010	29 mill	290000	72500	29000	2900
2011	30,5 mill	305000	76250	30500	3050
2012	32 mill	320000	80000	32000	3200
2013	33,5 mill	335000	83750	33500	3350
2014	35 mill	350000	87500	35000	3500
2015	37 mill	370000	92500	37000	3700
2016	39 mill	390000	97500	39000	3900
2017	41 mill	410000	102500	41000	4100
2018	43 mill	430000	107500	43000	4300
2019	45 mill	450000	112500	45000	4500
2020	47 mill	470000	117500	47000	4700
Total nr. of atrocities		8,31 mill	2,07 mill	831 000	83 100

The numbers provided have been calculated based on Norwegian, Swedish, British and French statistics (many of these reports are included in this compendium). There may be

certain errors for certain years. However, the total numbers should be representative for Western European countries seen as a whole. The numbers may appear astronomical and it might be hard to believe at first glance. Nevertheless, the numbers are in fact conservative estimates and the real numbers may be a lot higher.

1. (Be/Ro) Includes Muslim physical and psychological abuse (beatings threats, harassment, all forms of violence), torture, slavery or financial and/or sexual exploitation (rape excluded). Estimates are calculated based on number of atrocities committed. Many Europeans have been abused or exploited several times. Ratio is an average 1000 atrocities per 100 000 Muslims annually.

2. Estimates are calculated based on number of rapes. A gang rape will count number of rapists in relation to number of rapes. Many European girls/women have been raped multiple times. Ratio is an average 200 rapes per 100 000 Muslims annually.

3. Estimates include car burnings which is a significant problem in many European major cities. Arson is often the preferred method the Muslims will use to weaken the society. Ratio is an average 100 arson attacks per 100 000 Muslims annually.

4. This includes the direct and indirect murder of Europeans committed by Muslims living in Europe. There us an average of 10 murders per year, per 100 000 Muslims. Ratio is an average 10 murders per 100 000 Muslims annually.

Wherever there is a presence of Muslims, Islamisation occurs

The ubiquity of the intrusive security measures in our society, security measures necessary for one reason and one reason only; to defend us from Islamic criminals and terrorists who are here only because Muslims are here. This is the proof that by the very fact of admitting large numbers of Muslims into our society, we have already lost our freedom to the power and the threat of Islam. And, again, no one ever points out this screamingly obvious fact. No one ever says: the reason we now live in a bunkered society is that Muslims are among us. If the Muslims hadn't been allowed to come here, these suffocating security measures would never have been necessary; if the Muslims weren't here, the security measures would instantly become unnecessary.

These Muslim perpetrators view Europe as "dar-al-Harb" (house of war), as taught in the Quran. As such, the exploitation and pillaging of European resources and people is the divine right of all Muslims. A kafr/infidel is an individual regarded as human garbage to a devout Muslim, a second class citizen. The Muslims therefore takes advantage of their Allah-given prerogative to rape, kill and steal from Europeans as they view this as the spoils of war.

Make no mistake. These Muslims must be considered as wild animals. Do not blame the wild animals but rather the multiculturalist category A and B traitors who allowed these animals to enter our lands, and continue to facilitate them. This is nothing less than a genocide aided and abetted by our own elites, primarily Marxist, suicidal humanist and capitalist globalist politicians and journalists. They will eventually pay the ultimate price for their war crimes. Judgment day is coming closer for each and every category A and B traitor. No mercy will be shown to them because they know what they have done and continue to do.

2.41 Various forms of Jihad

Islamists cannot wage all out war on Europe and expect to win. But they have a religious duty to try to wage Jihad in some way and eventually conquer all countries. There are more devious ways to conquer than straightforward war, however. As you can see, many of these things are already being done.

As we all know, Jihad means struggle. It is every Muslims duty to contribute to or perform Jihad in one way or the other.

Political/Democratic/Apologistic Jihad (Rhetorical/psychological warfare)

Thousands of active Islamic apologetics on all arenas (ranging from internet forums to the public debate elsewhere). Their primary goal is to discredit, pacify and silence all whom criticise Islam and Demographic Jihad.

Objectives:

1. Terminate European freedom of speech by replacing it with hate-crime bills.
2. Wage a war of words using charismatic individuals who directly or indirectly promote and defend Islam.
3. Engage the European public in dialogues, discussions, and debates in colleges, universities, public libraries, radio, TV, churches and mosques on the virtues of Islam. Proclaim how it is historically another peaceful religion like Judaism and Christianity with the same monotheistic faith.
4. Nominate Muslim sympathisers to political office to bring about favourable legislation toward Islam and support potential sympathisers by block voting.
5. Take control of as much of the press, TV, radio and the Internet as possible by buying the related corporations or a controlling stock.
6. Funding European educational institutions for the purpose of manipulating school curriculum.
7. Yield to the fear of the imminent shut-off of the lifeblood of America – black gold. Europe's economy depends on oil and much of it comes from the Middle East.
8. Yell "foul, out-of-context, personal interpretation, hate crime, Zionist, un- American, inaccurate interpretation of the Quran (al-Taqiyya)" anytime Islam is criticised or the Quran is analyzed in the public arena.
9. Encourage Muslims to penetrate the parliament, specifically with Islamists who can articulate a marvellous and peaceful picture of Islam. Acquire government positions and get membership in local school boards. Train Muslims as medical doctors to dominate the medical field, research and pharmaceutical companies. Establish Middle Eastern restaurants throughout Europe to connect planners of Islamisation in a discreet way.
10. Provide very sizable monetary Muslim grants to colleges and universities in Europe to establish "Centers for Islamic studies" with Muslim directors to promote Islam in higher-education institutions.

11. Let the entire world know through propaganda, speeches, seminars, local and national media that terrorists have hijacked Islam, when in truth, Islam hijacked the terrorists.
12. Appeal to the historically compassionate and sensitive Westerners for sympathy and tolerance towards Muslims in the West who are portrayed as mainly immigrants from oppressed countries.
13. Form riots and demonstrations in the prison system demanding Islamic Sharia as the way of life, not the national justice system.
14. Unify the numerous Muslim lobbies in the EU and around Europe, the UN, mosques, Islamic student centers, educational organisations, magazines and papers by Internet and an annual convention to coordinate plans, propagate the faith and manipulate news in the media.
15. Applaud Muslims as loyal citizens of the EU by spotlighting their voting record as the highest percentage of all minority and ethnic groups in Europe.
16. "Victimisation" rhetoric as the most potent weapon. This is very obvious in both the Palestine struggle but was also apparent in Kosovo where they used the Serb-Kosovo issue with the support of western media to win new territories. Both are clever use of strategies where victimisation is the key to winning over the media and the sympathy of humanist organisations and western politicians in general.

Demographic Jihad (Demographic warfare)

What is Islamic demographic warfare ("peaceful" Jihad)? I doubt anyone can explain the term better than true professionals:

Houari Boumedienne, Algeria's undisputed ruler until his death in 1978, said it clearly in a 1974 UN speech:

"One day, millions of men will leave the Southern Hemisphere to go to the Northern Hemisphere. And they will not go there as friends, because they will go there to conquer it. And they will conquer it with their sons. The wombs of our women will give us victory."

Libyan Leader Mu'ammar Al-Qadhafi, March, 2007:

There are signs that Allah will grant victory to Islam in Europe without swords, without guns, without conquest. We don't need terrorists, we don't need homicide bombers. The 50+ million Muslims [in Europe] will turn it into a Muslim continent within a few decades.

Breed the non-Muslims out, tactic. The most lethal of all tactics as the democratic West is extremely vulnerable to this form of Jihad. Demographic warfare is in line with democratic principles which historically have proven to be very successful in tandem with other forms of Jihad.

Birth control is efficiently prevented through the teachings of the Quran and the Hadith (Sharia). Furthermore, Sharia ensures that no Muslims are allowed to marry non-Muslims (without the non-Muslim first converting)

1. Accelerate Islamic demographic growth via:

Massive Muslim immigration. Total number of Muslims in Western Europe is now more than 25 million, up from 50 000 in 1955 (7,8 million of them living in France, 12% of the population)

Use no birth control whatsoever – every baby of Muslim parents is automatically a Muslim and cannot choose another religion later.

2. Muslim men marry European women and Islamise them (Approximately 30,000 annually in Western Europe). Then divorce them and remarry later.

Marriage of a Muslim male with a non-Muslim woman is usually acceptable if she is Jewish or a Christian. After marriage the male will usually take measures to convert his wife to Islam. The husband usually push hard to propagate Islam in regards to the upbringing of their children. The children will be Muslims and are given Muslim/Arabic names. Violence is usually a part of the picture. If unsuccessful then divorce is the usual outcome.

3. Self imposed segregation through ghettofication. Ghettos develop into Muslim enclaves. This ensures a minimal of “negative” influences from the infidels.

Economical Jihad (Economical warfare)

This varies from direct funding of other variants of Jihad to the “collection of Jizya” through economical theft or exploitation of non-Muslims.

This can be theft, piracy, human trafficking, slave trade of non-Muslim for the purpose of benefiting financially from sexual exploitation, drug trafficking, drug dealing to non-Muslims etc).

The common factor here is that all crime is directed against non-Muslims often with the purpose of financing other variants of Jihad.

Jihadi economical crimes against non-Muslims for the sake of financing other variants of Jihad. Very often the economical loss of the non-Muslim will be the goal in itself.

A majority of these criminals are not very intelligent or even practising Muslims. Nevertheless, they have very often been given guidance or instructions by other Muslims to ONLY target non-Muslims.

Examples of this type of activity ranges from petty theft aimed against non-Muslims all over Europe to Somali piracy targeting non-Muslim ships.

Other objectives:

1. Take control of as much of the press, TV, radio and the Internet as possible by buying the related corporations or a controlling stock.

2. Open numerous charities throughout Europe, but use the funds to support Islamic terrorism with European funds.

PR and psychological Jihad

9/11, 7/7 London Bombings, Madrid bombings, Mumbai attack etc. The purpose of these attacks is to act as PR for Salafi Islam and/or for propagating Jihad. The main purpose of these attacks is to inflict psychological damage on the enemy and as a recruitment tool to other variants of Jihad.

Other:

1. Send intimidating messages and messengers to the outspoken individuals who are critical of Islam with the purpose of silencing them and any other who would dare.
2. Nullify Europe's sense of security by manipulating the intelligence community with misinformation. Periodically terrorise Europeans with reports of impending attacks on bridges, tunnels, water supplies, airports, apartment buildings and malls.

Armed (military) Jihad

These military campaigns often occur very discretely, often through the funding of Muslim groups/leaders in various countries, with the primary goal of exterminating the non-Muslims of that particular country through mass murder, deportation and acts of genocide.

The current Jihad in Sudan is a very good example where 500 000 – 1 million non-Muslims have been massacred the last few decades, funded by Saudi Arabia and other Muslim nations/groups.

The purging of non-Muslims in the Sindh area (Currently Pakistan), Iraq, Jordan, Syria, Northern Africa etc are other cases where non-Muslims have been systematically exterminated through armed Jihad, pogroms etc.

Jihad through Dawah (invitation/missionary)

This ranges from peaceful invites to visit Islamic cultural centers to more aggressive invitational campaigns directed against for example people of African decent in the prison system.

1. Convert angry, alienated black inmates (and in some cases native Europeans) and turn them into militants (so far 2,000 released inmates have joined al-Qaeda worldwide). Only a few "sleeper cells" have been captured in Afghanistan and on American soil.
2. Reading, writing, arithmetic and research through the European educational system, mosques and student centers (now 1,500) should be sprinkled with dislike of Jews, Christians and democracy. There are currently more than 300 exclusively Muslim schools in Western Europe which teach loyalty to the Ummah, not the national constitution. In January of 2002, Saudi Arabia's Embassy in Washington mailed 4,500 packets of the Quran and videos promoting Islam to America's high schools – free of charge. Saudi Arabia would not allow the U.S. to reciprocate. It is unknown how common this practise is in Western Europe.

3. Raise interest in Islam on European school campuses by insisting that junior students take at least one course on Islam.

Chemical Jihad (Chemical warfare)

Taliban using Heroin as Chemical Jihad against the West

However, this is not limited to the Taliban. A large majority of Muslim drug traffickers/dealers all across Europe only sell to non-Muslims (this is very often sanctioned by local Imams).

Making their subjects addicted to heroin is also a central factor when "processing" non-Muslim girls for sexual/financial exploitation. Systematic rape followed by injecting them with drugs is the usual way to break them down making it easier to exploit them.

From

http://atlasshrugs2000.typepad.com/atlas_shrugs/2009/02/chemical-jihad-muslim-terror-gangs-target-uk-with-killer-heroin.html

TERROR chiefs plan to flood our streets with heroin in a terrifying plot to wage "chemical jihad" on Britain. And they have been using hate-filled Muslim gangs as their UK dealers.

Pakistani and Afghan-based al-Qaeda and Taliban warlords are sitting on a £6billion stash of deadly heroin.

And they have ordered their dealers to sell it only to non-Muslims.

The ruthless racket is a two-pronged attack which peddles death and misery with heroin while netting massive sums to pay for future terror attacks.

A senior security source told the Daily Star Sunday: "The Afghan poppy fields are probably the biggest financial contributor to al-Qaeda and the Taliban.

"The UK's heroin trade is increasing at an alarming rate and most of the cash helps arm terrorists with bombs and guns."

Between 1990 and 2005 Taliban-linked drug peddler Haji Baz Mohammed raked in a staggering £17billion by pouring heroin into North America.

He told a US court that **"selling heroin was a jihad because they were taking Americans' money and the heroin was killing them"**.

Now the fanatics have made the UK their top target. A whopping 30 tonnes of heroin is being smuggled into Britain every year.

The drug is grown in the Afghan badlands and bought for £1,500 a kilo in neighbouring Pakistan.

It's finally sold on Britain's streets, often in the backs of cabs or over kebab shop counters, at between £30 and £50 a gram.

Asian [*Muslim*] gangs are operating in South London, Luton, Preston, Manchester, Leeds, Oldham, Birmingham and Bradford.

Our investigators went on the hunt for heroin in Luton and did a deal in the back of a taxi.

Pulling out a handful of wraps, the driver said: "I'll sort you a fix for £10 but a gram's £50. It's knockout gear." Asked where the drugs came from he said: "Poppy fields between Pakistan and Afghanistan."

"The big bosses have Taliban and al-Qaeda connections and we're often told only to deal it to non-Muslims. They call it chemical jihad and hope to ruin lives while getting massive payouts at the same time."

"But there are lots of big-hitters who only sell to non-Muslims – to poison them."

One of the Asian gangs is the so-called Gambino clan – a 100-strong mob named after the notorious US crime family.

A 40-year-old small-time dealer turned Christian told us: **"The Gambinos are the Pakistani Muslim gang that control most of the drug trade in Luton – and they've all got good connections to al-Qaeda."**

"Heroin and crack are on sale 24 hours a day and they get local taxi drivers to drive the gear around and do deals."

"It's a massive business. They're untouchable."

Source:

<http://doctorbulldog.wordpress.com/2009/02/23/taliban-using-heroin-as-chemical-jihad-weapon-against-the-west/>

2.42 The Islamisation process in European countries

Background

The Islamic takeover of a country or a region of the country – is dependent on the relative proportion of Muslims compared with non-Muslims, and/or the influence of militant Muslims among the Muslim population. A higher proportion of Muslims among the population - or the growth of the number of militants among Muslims (even though Muslims constitute a smaller part of the population), drive the political development along a certain path. A successful assimilation process may change that path but there seems to be no definite examples yet of such a process.

We need theories that describe (later also explain) the political development in a country with a growing Muslim minority (or a growing militancy among the Muslim population) and which country doesn't carry out a strategy to oppose Islamisation. A preliminary version of a theory (concentrating on parts of the conflict between political (traditional) Islam and domestic non-Muslim forces) is presented below. On the basis of that description of the political process, we then formulate (sect. 2) the structure of a prescriptive theory (a policy model) that can cause this process to be stopped and therefore avoided. In sect. 4.1-12, this model is then filled with contents, and an integrated policy helping to preserve the traditional rights in a European country is described in all its parts and details.

It is our hope that those detailed policy proposals regarding different areas of life in the society will be thoroughly discussed by all interested bloggers at this forum. Perhaps a majority view may form about the specific contents of the various individual policies (each regarding a different area). The results will later serve as parts of a comprehensive policy that can serve as an example for many political parties in Europe which - during the coming decades - will find it necessary to formulate their policies regarding how to preserve a free society.

By showing an extensive and detailed policy proposal, it may be possible to influence the structure of that discussion and set the basic parameters for the debate in hundreds of political parties, or organisations, in Europe.

The process and its phases

The basic development process seems to follow a pattern where eight phases can be discerned. These phases are described below, but just briefly. Later a more extensive description of them will be given. An underlying assumption is that a growing Muslim minority allows radical Islamists to influence a growing part of the population in the country. The contents of the traditional Islamic doctrine which is recognised by all four schools of Islam to be the valid one (various interpretations differ - of course - between them), seems to support the interpretations of the radical Islamists regarding many matters. That is probably a main reason for the passivity and silence of the so called "moderate" Muslims who don't have a comprehensive theoretical doctrine to lean upon. Another reason may be that many, or most, "moderates" share the same goals as the radical Islamists but just oppose some of their methods. Fear of reprisals can also be a cause of their passivity. The radicals also have strong international support, including the financial support.

On the basis of our empirical knowledge about the political development in Muslim countries, the attitudes regarding many matters of Muslims in Europe and other pieces of information e.g. their reactions during the first five years of the war on terror, a good prognosis can be made. During the coming decades, numerous examples from Europe will illuminate the different phases and their contents.

a. The starting point is a Western society with a normal development. Social peace, satisfactory economic growth, ordinary crime levels, and changes in government depending on democratic elections. The number of Muslims in the population is very low, and their influence on society negligible.

Current examples: Finland, Baltic states.

b. An initial phase when the proportion of Muslims is still fairly small, certain areas of human life of the immigrant population are in practice left alone by the authorities. This allows repression of girls and women in many Muslim families. Open or concealed honour murders which enforce some behavioural rules of the Muslim minority happens now and then. A high birth rate among Muslims and a high level of immigration from Muslim countries is promoted inside the Muslim society.

Infrequent proposals aiming at establishing Sharia regarding various matters, acknowledging Muslim holidays as o are presented. Another characteristic is increasing levels of crime motivated by attitudes often connected to jihad e.g. an increasing level of rapes of non-Muslim women.

The incidence of rapes carried out by Muslim men in Norway against non-Muslim women

is many times higher than rapes by non-Muslim men. The rape frequency in e g Oslo per capita is said to more than five times higher than in New York City. And two thirds of these rapes are committed by immigrants even though they still constitute a rather small part of society. This does not only reflect the dysfunctional relations between sexes in the Muslim part of society but is also a sign of an early "light-version" example of the influence of jihad thinking in the country. Charities, property crimes including credit card crimes are used to collect money for global jihad.

Current examples: USA, Sweden, Norway, Denmark.

c. Preparations for jihad: Beginning of geographic no-go areas for the police and public administration officials. Frequent physical attacks and even single infrequent murders of policemen or persons opposing political Islam. Death threats against adversaries are common. An increasing physical destruction of property by groups, influenced by the radical imams and the jihadists.

Besides frequent proposals to introduce Sharia laws, we find established "private" Sharia courts in certain areas judging matters of special interest to Muslims. Property crimes of various types in order to finance the beginning of a domestic jihad movement.

Current examples: France; beginning in England, Netherlands, Sweden (Malmö).

d. Start of jihad: Murders of individual policemen or active anti-Muslims with a certain frequency, which murders carry an evident political message. An organised countrywide Islamist movement appears, and some mosques start to retreat from liberal versions of Islam used as a deception during the initial stages (1-3). Establishment of definite no-go areas where militants put taxes on corporations and individuals. Extortion of individuals outside these areas.

Frequent use of unofficial (or now maybe even official) Sharia courts as a substitute for ordinary courts, in the "liberated" areas. Militias start to form among non-Muslim groups in society. Nationalistic non-jihad parties grow rapidly in importance in the political life. The emigration of European citizens from the country increases significantly.

Current examples: Beginning in France.

e. Development of jihad: Frequent murders of policemen, teachers and well-known individuals opposing political Islam. Physical fights between groups of Islamists and policemen, and even occasional fire fights around and outside the borders of the "liberated areas". Militants start to openly show weapons and declare far-reaching political goals e g taking over a region or the whole country. The liberal western versions of Islam disappear completely at many mosques when it now is of less interest to Islamists to deceive, and radicals put pressure on still moderate mosques.

Militias of non-Muslims groups grow in strength and start to take infrequent part in the fighting. A growing physical separation between different religious groups in the society. The level of emigration starts to become a national problem. Passive governments and passive political parties are replaced by hard-line nationalistic parties.

Current example: South of Thailand

f. Jihad: Insurgency Use also of the state's military force against larger groups of Islamists in regular military fights. A national Home Guard is organised to try to prevent

private militias to grow and take over the main responsibility of protecting domestic citizens. Campaigns by the Islamic movement to convince media and the population of their right to dominate certain areas of the country proclaimed to be Muslim. Constant murders and kidnappings of opponents and well-known persons.

Coercion of Muslim young men to take part in jihad. Regular taxation of people in the liberated areas and extortion against citizens outside those areas. Few Muslim groups help the government, while some declare neutrality.

Current example: The Philippines

g. Jihad to Civil war. Large-scale military fights when the domestic forces fight the Islamic movement's goal to dominate a geographic region, or the country. Militias and the national Home Guard complement the army. Widespread executions, terror, cruelty, mayhem and widespread destruction reign in urban areas. Definite separation between Muslims and non-Muslims leads to large-scale movements of the population.

Neighbouring countries will help the European citizens in the specific country with – as a last resort – armed assistance. Neighbours or NATO are in some cases asked by the government of the country to intervene militarily to help in the fight.

Example: Lebanon during the seventies – end of eighties.

Victory for European forces (A), or victory for Islam (B)

(A) A possible end result of a civil war resulting in a victory for the domestic population will be the total banishment of traditional Islam from a specific country. Widespread emigration/deportation and large scale conversion of Muslims in the country.

(B) A victory for Islam will allow all the rules of a victorious Islam to be applied. Traditional Islam will substitute for all liberal western versions of Islam that have grown in the country but still lack any real theoretical basis and a real doctrine.

Massive and nationwide expropriations, slavery of conquered women, continued slaughter of non-Christians and Christians known for opinions opposed to Islam and of moderate Muslims who initially try to protect non-Muslims, murder of minorities' e.g. gays. A Muslim dictatorship without democracy similar to religious dictatorships in the Middle East, is established.

The Sharia laws are the basis for a new constitution and the laws of the country. The institution of dhimmitude is introduced and will regulate the life of Christians and Jews. The rest of the population will slowly be eliminated. The GNP declines successively to less than 50 % of its former level, and an insignificant growth happens only during good years.

A preliminary discussion of a few phases

If the governments of a European country during the coming decades show an unwillingness to protect its European citizens from the inroads of Islamists, this attitude will sooner or later lead to violent conflicts between the traditional or new political anti-jihad forces, and the radical Islamic movement. It seems highly possible that the development phases 2-3 may last a long time in societies with strong democratic traditions, a good educational system and – from the beginning - a fairly homogenous ethnic population. The infiltration and dissemination of political Islam's values among

non-Muslims and moderate Muslims will then during a long period be carried out mainly with non-violent means. The methods of this missionary and pre-Revolutionary work during phases 2-4 show a pattern which will be analysed later. That work is often structured according to principles laid down by e.g. the Moslem Brotherhood for the expansion of political Islam in European countries.

This growth of Islamic influence can be counteracted by certain laws and policies. The acceptance of such laws and rules by the majority will probably in many countries be dependant on how far a country has advanced towards violent conflict between the population groups. Gullible socialists and anti-Western parties in a western country may decide not to stop the slide down the slope toward more and more violence. They will prevent employment of the firm methods which can stop the journey towards civil war. But sooner or later - if the traditional parties will not protect the European population against the continuous expansion of radical Islamic demands and actions - the European population will shift their political preferences to nationalistic parties. It is a sign of real weakness if traditional political parties are not able to handle the new danger correctly. If they don't and new political forces get into power, protective measures will be realised in those countries. The policy measures will eliminate the possibility of an un-integrated Muslim population group to take over and dominate the country politically and religiously.

So it is not so much a question about if the measures in sect 2 and 4 will be adopted. The main question is instead *when*. Will a lot of civil strife - perhaps even an insurgency - happen before definite measures are taken? Will a lot of valuable time, a large number of lives, and huge amounts of wealth be wasted before today's politicians understand what really is happening, or they are exchanged and correct measures are taken?

The proposed policies will stop the development towards more and more influence for traditional Islam and violence and – in the end – insurgency and perhaps civil war. They will lead to Muslims integrating into the society with values that resist traditional - and therefore political - Islam.

An exceptional case is that the phases 4-5 are more or less bypassed and Muslims are allowed to grow to become a majority in a country. Feeling its new power, the new government will then soon start to take away the freedoms and human rights of non-Muslims. This breaks the bonds between the citizens of the country, and the original population will defend its ancient values of freedom, and an insurgency and later a civil war will ensue. However, the government will in this case be favourable towards radical Islam, and the army will then be paralyzed. The European officer corps and the non-commissioned officers have not yet been replaced. Non-Muslims will later according to the rules of dhimmitude not be allowed to own weapons, or be part of the armed forces. The fighting will be carried out by militias.

A calm and orderly transformation to dhimmitude for the non-Muslim part of the population combined with widespread emigration of Europeans is improbable. So even in these circumstances with a Muslim majority, civil war will erupt, and Muslims and non-Muslims in different European countries will intervene and help each other.

Each one of the phases above deserves its own detailed description and analysis.

Source:

<http://www.islam-watch.org/NoSharia/PreventEuropeIslamization1.htm>

2.43 Islamisation process of Western countries from 1% to 100%

The constant process of the Islamisation of a country sets forward from small issues and the specific demands/requirements develop and increase progressively with the increase of Muslims percentage wise in a country. First batch of demands issues are noticeable already when the Muslim population are at 1% increasing until they become 90 and then 100%

Historical case studies available are Lebanon, Kosovo, Kashmir, Egypt etc.

When the politically correct (cultural Marxists/multiculturalists) agree to 'the reasonable' Muslim demands for their 'religious rights,' they also get the other components under the table. Here's how it works (percentages source CIA: The World Fact Book (2007)).

From 1-5%

As long as the Muslim population remains around 1% of any given country they will be regarded as a peace-loving minority and not as a threat to anyone. In fact, they may be featured in articles and films, stereotyped for their colourful uniqueness:

At 2% and 3% they begin to proselytise from other ethnic minorities and disaffected groups with major recruiting from the jails and among street gangs:

From 5-10%

From 5% on they exercise an inordinate influence in proportion to their percentage of the population.

They will push for the introduction of halal (clean by Islamic standards) food, thereby securing food preparation jobs for Muslims. They will increase pressure on supermarket chains to feature it on their shelves -- along with threats for failure to comply. (United States).

At this point, they will work to get the ruling government to allow them to rule themselves under Sharia, the Islamic Law. The ultimate goal of Islam is not to convert the world but to establish Sharia law over the entire world.

From 10-20%

When Muslims reach 10% of the population, they will increase lawlessness as a means of complaint about their conditions (Paris --car-burnings). Any non-Muslim action that offends Islam will result in uprisings and threats (Amsterdam - Mohammed cartoons).

Guyana -- Muslim 10%
India -- Muslim 13.4%
Israel -- Muslim 16%
Kenya -- Muslim 10%
Russia -- Muslim 10-15%

After reaching 20% expect hair-trigger rioting, jihad militia formations, sporadic

killings and church and synagogue burning:

Ethiopia -- Muslim 32.8%

From 40-60%

At 40% you will find widespread massacres, chronic terror attacks and ongoing militia warfare:

Bosnia -- Muslim 40%

Chad -- Muslim 53.1%

Lebanon -- Muslim 59.7%

From 60-80%

From 60% you may expect unfettered persecution of non-believers and other religions, sporadic ethnic cleansing (genocide), use of Sharia Law as a weapon and Jizya, the tax placed on infidels:

Albania -- Muslim 70%

Malaysia -- Muslim 60.4%

Qatar -- Muslim 77.5%

Sudan -- Muslim 70%

From 80-100%

After 80% expect State run ethnic cleansing and genocide:

Bangladesh -- Muslim 83%

Egypt -- Muslim 90%

Gaza -- Muslim 98.7%

Indonesia -- Muslim 86.1%

Iran -- Muslim 98%

Iraq -- Muslim 97%

Jordan -- Muslim 92%

Morocco -- Muslim 98.7%

Pakistan -- Muslim 97%

Palestine -- Muslim 99%

Syria -- Muslim 90%

Tajikistan -- Muslim 90%

Turkey -- Muslim 99.8%

United Arab Emirates -- Muslim 96%

100% will usher in the peace of 'Dar-es-Salaam' -- the Islamic House of Peace -- there's supposed to be peace because everybody is a Muslim:

Afghanistan -- Muslim 100%

Saudi Arabia -- Muslim 100%

Somalia -- Muslim 100%

Yemen -- Muslim 99.9%

Of course, that's not the case. To satisfy their blood lust, Muslims then start killing each

other for a variety of reasons (Arabisation being one reason[1]).

'Before I was nine I had learned the basic canon of Arab life. It was me against my brother; me and my brother against our father; my family against my cousins and the clan; the clan against the tribe; and the tribe against the world and all of us against the infidel. – Leon Uris, 'The Haj'

It is good to remember that in many, many countries, such as France, the Muslim populations are centered around ghettos based on their ethnicity. Muslims do not integrate into the community at large. Therefore, they exercise more power than their national average would indicate.

100% All non-Muslims have been annihilated, emigrated from the country or have converted to Islam.

Source:

<http://frontpagemagazine.com/Articles/Read.aspx?GUID=4DE15EF9-A76C-4DD4-81E2-75683AEED74D> By Dr. Peter Hammond

1. <http://en.wikipedia.org/wiki/Arabization>

The definition of an Islamic no-go zone

Cultural Marxists will claim that there is no such thing as an Islamic no-go zone anywhere in the world, perhaps except in Waziristan. This is of course propaganda as we know for a fact that there are thousands of Islamic no-go zones all across Europe, in or close to our major cities.

There are more than 800 Islamic no-go zones in France alone and more than 30 in Norway. The number correlates with the proportion of Muslims in an area/ghetto/enclave. And the number of Islamic no-go zones in Western European cities increases every single day.

Definition:

1. Where non-Muslim individuals (youth are especially vulnerable) cannot move freely without immediate danger of getting assaulted, robbed, raped, beaten, harassed (physically or psychologically) by Muslim gangs or individuals.
2. Where non-Muslims cannot express individuality in all free forms (including religious, sexual, cultural) without immediate danger of getting assaulted, robbed, raped, beaten, harassed (physically or psychologically) by Muslim gangs or individuals.
3. Where drunk, lightly dressed, non-Muslim girls/women cannot move freely after dark without immediate danger of getting assaulted, robbed, raped, beaten, harassed (physically or psychologically) by Muslim gangs or individuals.

Islamisation or the creation of Islamic no-go zones is under development from the first Muslim family moves into a neighbourhood. As soon as this very first family moves in, a

progressive dhimmitude begins for all non-Muslims as they, at first, out of politeness (or due to PC) chose to show special considerations towards the Muslims (we wouldn't want them to feel offended in any way do we?). Considerations/politeness develops into uncomfortable pressure to give the Muslims an increasing number of concessions. The process of Islamisation starts with the demands for halal-food (1%) and ends in genocide (at 50-80%), as several hundred historical examples have shown. You cannot reason with Islam. Islam consumes everything eventually unless it is stopped in a decisive manner. The process of Islamisation from 1% to 100% follows a classical and well known pre-defined pattern as specified in another section of this book. Had this "first family" been deported/chased away/killed the process of Islamisation and the creation of future Islamic no-go zones can/could be avoided. Islamic demands lead to dhimmitude for the non-Muslims. Dhimmitude ALWAYS lead to a point where non-Muslims surrender and move out of the area or are systematically killed like we see with the Christian/Jewish/Hindu/Buddhist minorities in Iraq, Iran, Turkey, Egypt, Bangladesh, Indonesia and in more than 30 other countries/territories. The moral of the story is; you cannot reason with Islam, you can only isolate it.

2.44 List of Muslim demands for Sharia in Europe

2001

If only the West stop criticising Islam, Muslims will not feel stigmatised and there will be no more terror attacks.

2030

If only the UK, Greece, Switzerland and the Nordic countries remove the cross from their flags, Muslims will not feel discriminated against and there will be no more terror attacks.

Realistic scenario? Likely

This is an overview of the current "demands/suggestions" made by moderate Muslims as a way to prevent "stigmatisation and discrimination" which according to them are the root causes of Islamic terror:

Sharia and Muslim Burial rituals

Muslims have for years demanded separate Muslim burial sites. In addition they want Sharia compliant burial services.

- The body has to be buried within 24 hours
- Coffins are not allowed, the body must be buried in cloth.
- Cremation is forbidden
- Positioning the deceased so that the head is faced towards Mecca

There was a proposal to alter the name of Aldgate East underground station near Brick Lane to Banglatown. Last year (2008), because of a shortage of cemetery space for Muslims it was proposed by one Muslim councillor to relocate the graves in Tower Hamlets Cemetery elsewhere in order to construct a "multi-faith burial site" – a Muslim burial site.

Why did the graves need to be dug up? Because dead Muslims cannot be buried alongside Christians and other infidels. There are some relatives of those buried in that cemetery still living. The dead include victims of the famous Bethnal Green tube disaster of 1943.

Sharia and Public pools[1]

Includes reserving the pools to women, female lifeguards, swimming hijabs[1] and to secure the area so that no men has access. In many cases this will include covering up any underwater windows while there is a Muslim swimming session.

Results:

There are currently hundreds of arrangements like these all over Europe.

Sharia car insurance[2] (Halal insurance – known as “takaful”)

Results:

Slowly popping up in European major cities.

Sharia compliant food[3] (Halal food)

Halal meat has been a known phenomenon in Europe for decades. However, some McDonald’s outlets now serve halal chicken, while larger branches of Tesco offer a range of halal foods, including halal chocolate, halal cheese and halal candy.[1] So far, it has targeted the Muslim community through Islamic publications and on billboards.

Chief executive Bradley Brandon-Cross of Tesco said: ‘It is the responsibility of British institutions to cater for such changes and welcome diversity.’

Sharia compliant food is also served in many prisons and offered by several air lines.

Sharia-compliant Gold Mastercard[4]

The Cordoba Gold MasterCard does not charge or receive interest as this is in direct conflict with Sharia Law. The company also donates at least 10% of its profits to “charities” in the UK and abroad. It is supported by a board of ethical advisor's, some being mullahs.

Sharia compliant Banks[5]

The UK's Muslim population totals about two million and fully sharia-compliant banks have more than 30,000 customers across the UK.

Sharia compliant Mortgages[6]

Under Islamic law (Sharia) the payment or receipt of interest (riba) is forbidden. Interest is seen as a payment that is unrelated to the value of the goods or assets being traded, and is considered sinful.

There are tens of Sharia banks across Europe today.

Sharia crime courts in Europe[7]

Sharia law "courts" are already dealing with crime on the streets of major European cities.

One example illustrates the following:

A teenage stabbing case among the Somali community in Woolwich had been dealt with by a sharia "trial". Youth worker Aydarus Yusuf, 29, who was involved in setting up the hearing, said a group of Somali youths were arrested by police on suspicion of stabbing another Somali teenager. The victim's family told officers the matter would be settled out of court and the suspects were released on bail. A hearing was convened and elders ordered the assailants to compensate the victim.

"All their uncles and their fathers were there," said Mr Yusuf. "So they all put something towards that and apologised for the wrongdoing."

An Islamic Council in Leyton also revealed that it had dealt with more than 7,000 divorces while sharia courts in the capital have settled hundreds of financial disputes. Along with the Islamic Council in Leyton, there are reports of at least two other sharia courts sitting in London. There are also courts in a number of other areas of the country with high Muslim populations, including Dewsbury in West Yorkshire, Birmingham and Rotherham, South Yorkshire. Most are understood to concentrate on divorce cases - although such judgments are not recognised in British law - as well as financial disputes.

Suhaib Hasan, a spokesman for the Islamic Sharia Council in Leyton, which was set up in 1982, said that he and his colleagues dealt with more than 200 cases a year, ranging from inheritance to marriage and divorce. "From the beginning, people have wanted our services. More and more come back to us. Each month we deal with 20 cases," he said.

As well as giving advice on legal matters, such as inheritance, the website also gives general guidance on Muslim practices including the need for beards and the need for women to cover themselves in public. It also covers issues such as whether women should train as doctors.

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2.45 Saudi Arabia – The serpents head

Saudi Arabia has a history of funding terrorists. It was the chief bankroller of the Palestine Liberation Organisation in the 1970s and '80s at the height of the PLO's involvement in global terror. But it would be true to say that, worldwide, the Saudis tend to fund the precursors to terror rather than terror itself. Since the 9/11 attacks in the US, in which the majority of hijackers were Saudis, the Saudi Government, under intense US pressure, has tried to exercise greater care and control over where Saudi money goes.

According to official Saudi information, Saudi funds have been used to build and maintain over 1,500 mosques, 202 colleges, 210 Islamic Centers (2007 figures) wholly or partly financed by Saudi Arabia, and almost 2,000 schools for educating Muslim children in non-Islamic countries in Europe, North and South America, Australia and Asia.

The Kingdom has fully or partially financed Wahhabi Islamic Centers in:

- Austria
- Great Britain
- France
- Spain
- Italy
- Germany
- Netherlands
- Belgium
- Sweden
- Denmark
- Norway
- Switzerland
- Russia
- US
- Australia

and even in some Muslim countries such as Turkey, Morocco, Indonesia, Malaysia and Djibuti among others.

It's also quite usual that Saudi embassies pay an annual stipend to local Wahabi imams in the range of around 1 000-40 000 USD, depending on which country and region. Saudi aid to Muslims abroad, however, comes with strings attached, and most of the recipient institutions end up promoting the Wahhabi version of Islam.

It is a well known fact that Saudi Arabia and other Arab countries have continued spread Wahabism and other harsh forms of Salafism around the world the last 35 years. Saudi Arabia alone have spent more than 87 billion USD abroad the past two decades propagating Wahabism - "true Islam" in the Muslim world and in the West[15]. The bulk of this funding goes to the construction and operating expenses of thousands of mosques, madrassas and Muslim cultural centers throughout the world. These Islamic institutions are now found in every single country in the West accompanied by Imams who are "Saudi approved".

In the Arab world, in South Asia and in Far East Asia, Islamic workers and Islamic institutions have received aid from Saudi sources (usually private individuals and foundations) that have slowly embedded Wahhabism in many Muslim societies.

Before we continue on the Saudi topic, however, let's try to define certain principles and definitions;

There are four "Schools of Law" in Islam: Hanafi, Shafi'i, Maliki and Hanbali. A majority of the Wahhabists and other Salafists belong to the Hanbali school.

The Western establishment and the so called "Western moderate Muslims" have chosen to label the Saudi version of "traditional Islam" as Wahhabism, Sunni theofascism or Conservative Salafism. The ideology of al-Qaeda can be called Salafi-Jihadi (al-Salafiyya al-jihadiyya) or Jihadi Salafism. However, the so called Wahhabis themselves and other conservative followers of the Salafi school of Islam object to this definition and rather prefer to be called Muwahiddun (Muwahidoon).

Wahhabism or Wahabism is a fundamentalist reinterpretation of Islam by Muhammad ibn Abd-al-Wahhab, an 18th century scholar from what is today known as Saudi Arabia, who advocated what he considered a return to the practices of the first three generations of Islamic history. In short; Wahhabist books and pamphlets teach that Muslims should reject absolutely any non-Muslim ideas and practices, including political ones. In its harshest form it preached that Muslims should not only "always oppose" infidels "in every way," but "hate them for their religion ... for Allah's sake," and that democracy "is responsible for all the horrible wars of the 20th century.[1]

Wahhabism is the dominant form of Islam in Saudi Arabia, and is also popular in Kuwait, United Arab Emirates and several other areas and regions of the world. It is often referred to as a "sect" or "branch" of Islam, though both its supporters and many of its opponents reject such designations. It has developed considerable influence in the Muslim world and the West through the funding of mosques, schools and other means from Persian Gulf oil wealth.

The terms "Wahhabism" and "Salafism" are often used interchangeably. Wahhabism has been called a "belittling" term for Salafi, while another source defines it as "a particular orientation within Salafism," an orientation some consider ultra-conservative.[2]

While the origins of Wahhabism and Salafism were quite distinct - Wahhabism was a pared-down Islam that rejected modern influences, while Salafism was slightly more flexible on the issue - they both shared a rejection of moderate teachings on Islam in favour of direct, 'traditional' interpretations. But despite their beginnings "as two distinct movements", the migration of Muslim Brotherhood members from Egypt to Saudi Arabia and Saudi King Faisal's "embrace of Salafi pan-Islamism resulted in cross-pollination between ibn Abd al-Wahhab's teachings on tawhid, shirk and bid'ah and Salafi interpretations of ahadith (the sayings of Muhammad)."

Salafism differs from the earlier contemporary Islamic revival movements of the 1970s and 1980s commonly referred to as Islamism, in that (at least many) Salafis reject not only Western ideologies such as Socialism and Capitalism, but also common Western concepts like economics, constitutions, political parties, revolution and social justice. Muslims should not engage in Western activities like politics, "even by giving them an Islamic slant." Instead, Muslims should stick to traditional activities, particularly Dawah(missionary activity)[3]. Salafis promote Sharia rather than an Islamic political program or state.

From the perspective of the Salafis themselves, their history starts with Prophet Muhammad himself. They consider themselves direct followers of his teachings, and wish to emulate the piety of the first three generations of Islam (the Salaf). All later scholars are merely revivers (not 'founders'). Modern scholars may only come to teach (or remind) us of the instructions of the original followers of Islam. From the perspective of some others, however, the history of Salafism started a few hundred years ago, the exact time and place still being a matter of discussion.

Some Salafis believe that violent jihad is permissible against foreign, non-Muslim, occupation, but not against governments that claim to be Islamic. Those governments are to be reformed, not violently overthrown. Civil war (fitna) is to be avoided. (Salman al-Auda)

Other Salafis believe that it is permissible, even required, for believers to engage in violent jihad to overthrow oppressive regimes, even if they claim to be Islamic. One of the strongest proponents for violence was Sayyed Qutb, an Egyptian member of the Muslim Brotherhood. After the Egyptian Brotherhood assassinated the Egyptian leader, the Brotherhood was suppressed and Qutb went to jail.

Some Salafis urge believers to support or endure the state under which they live. Believers are encouraged to spread Salafism non-violently, by missionary activity, social work, and political organisation. Above all, they should help each other lead lives of true Islamic piety. (Rabe' al-Madkhali)

In recent years attention has been given to the "jihadi" Salafism of Al-Qaeda, and related groups calling for the killing of civilians, and opposed by many Muslim groups and governments, including the Saudi government and Muslim Brotherhood. Debate continues today over the appropriate method of reform, ranging from violent "Salafism jihadism" to less politicised evangelism. Despite some similarities, the different contemporary self-proclaimed Salafist groups often strongly disapprove of each other and deny the others Salafi character. Typically, the so called Wahhabis and Salafis refer to themselves as "Muwahiddun (Muwahidoon)" or followers of "Ahle Hadith," or "Ahl at-Tawheed."

It's a myriad of definitions which can be quite confusing to the average person. The important thing however is to be aware of how the Islamic apologists try to manipulate western politicians and media in order to "downplay" the extensiveness that Salafism/traditional Islam has in the world.

Informal networks and salafi activism

In order to understand the role played by Salafism in the process of radicalisation of Muslim communities and how this process operates in Europe, one must first examine its characteristics as a movement in the Arab world. In contrast to other formal organisations, Salafism lacks hierarchical structures. The Salafi network structure is decentralised and segmented. The different groups are led by sheikhs or scholars with varying degrees of knowledge of the science of the hadiths, but not necessarily having ties with each other. There is also some element of competition between the sheikhs, each defending his interpretation of the Salaf, or true path, as the correct one. The most important scholars enjoy considerable support among students, who often recommend them to others on account of their vast knowledge of religious issues. There exists only an informal hierarchy based on the reputation of the different sheikhs recognised by the Salafi community. The proliferation of sheikhs means that there is no elite or clearly-defined leadership. This decentralised and cellular structure, in which anyone with religious knowledge can claim leadership of a group, explains how easy it has been in Europe to create groups or autonomous cells willing to blow themselves up without the need for direct orders from a higher authority.

Salafi activism operates through informal networks, the very same networks that have ensured the transmission of Islamic knowledge down the centuries and have proven extremely effective in creating a common Muslim identity. They mobilise in social networks created out of personal relationships and shared beliefs. Surveys of Jordanian Salafis reveal that friends played a crucial role in their conversion to Salafism. The recruitment process is carried out directly during discussions on Islam. Devout Muslims

socialise in circles of friends for whom Islam plays an important role in their lives. Religion is a recurring theme in such circles. Through daily interaction, Salafis explain their theology to their friends until the latter are convinced of the truth of their perspective. In many cases, entire groups of friends convert to Salafism, given that all of them are exposed to the same lessons, speeches, and ideas. The blend of friendship and religious networks creates a high degree of group solidarity, which is still one of the main features of Salafi groups in Europe, enabling the network to survive close scrutiny by intelligence and security services in western countries.

Islamic apologists and Wahhabism

According to the apologists the “evil and fundamentalist little sect of Islam” - Wahhabism is isolated and only found in Saudi Arabia and practiced by al-Qaeda and the Taliban. The truth however is that various versions of Salafism (Jihadi Salafism being the most extreme) is an important factor in every single Muslim country.

Wahhabism is the dominant form of Islam in Saudi Arabia, and is also popular in Kuwait and the United Arab Emirates. Wahhabism is also found in several parts of Somalia, Algeria and Mauritania.

A strict version of Salafism (Ahle Hadith) is found in several Middle Eastern countries and South Asia, in particular, Pakistan and India.

Other forms of Salafism are quite dominant in Palestine, Syria and Jordan. It is also found in most other Muslim-majority countries, including Turkey, Bosnia and Kosovo.

2.46 How many Muslims worldwide support militant Islam or Jihadi Salafism?

This is in fact a very complicated question with many facets. First of all you have to consider the fact that there is a big difference between active support, sympathising and empathising with this cause. You also have to realise that an armed Jihad (armed struggle) always have specific goals. The Jihadists in Dagestan, Chechnya, Southern Thailand, Southern Philippines, Syria (Palestine) etc. all want to create Islamic states and implement Sharia. In order to reach this objective they must wage war and defeat the infidels (non-Muslims). However, al-Qaeda and Jihadists in the West have other objectives. They acknowledge the fact that Islam is still very weak in Europe, so an armed Jihad in the streets of European capitals is not advised at this point. Islam and the number of Muslims need to grow a few more generations. Al-Qaeda therefore seek to silence the Western media and Western politicians by creating fear in our hearts in order to force them to capitulate to radical Islam. The so called Moderate Muslims are playing "good cop" in this context. They will blame poverty, modern colonialism (Israel, Iraq, and Afghanistan), discrimination, stigmatisation and other root causes as the reasons for the rise of Jihadi Salafism. They will ask for concessions from European politicians and media in order to "prevent" radical Islam.

According to Daniel Pipes[11], approximately 10-15% of Muslims around the world actively support militant Islamists (usually economic support to Hamas, Hezbollah, Islamic Jihad, al-Qaeda or other terrorist organisations). Since there are more than 1,2 billion Muslims worldwide that totals 120-180 million. These Muslims are spread all over the world and are either militants themselves or direct supporters of militant Islamists. The passive support is much higher. Some polls show that around 60-65% of Muslims support "Islamic Jihad" and similar Middle Eastern terrorist organisations. 36% of Pakistanis believe that the Pakistani army should not pursue al-Qaeda in Pakistan[12].

Sympathy or direct support to Jihadi Salafism is not by any means reserved to Salafi Muslims (Wahhabists or other Salafi groups). Muslims from all schools of Islam sympathise and support militant Jihadists.

Nearly all Pakistani Sunni Muslims belong to the Hanafi school of Islam. The Hanafi school is the oldest one and most liberal and tolerant of the four schools. It is also the largest movement within Islam with around 30% followers worldwide. So does that mean that the Hanafi Muslims are peaceful, moderate Muslims? Unfortunately its a lot more complex than this. All Schools of Law are quite intolerant (Hanbali being the most intolerant). As an illustration; All schools of Islam preach death to homosexuals and apostates (converts from Islam) and pledge the ultimate goal of implementing Sharia in society.

Hanafi being the dominant form of Islam in both Pakistan and Europe would indicate that they were more moderate and tolerant than other Muslims, yet, Muslims from Pakistan are well known for their conservatism and intolerance. There are tens of Genocides and hundreds of mass murders (see pogroms) recorded in history committed by hanafi Muslims. There are thousands of examples of Jihadi killings committed by hanafi Muslims throughout history and this trend continues even today. It is the largest one and it is followed by approximately 30 percent of Muslims worldwide. The Hanafi School is predominant in Turkey, northern Egypt, Levant, and amongst the Muslim communities of the Balkans, Central and South Asia, China, Russia and Ukraine. In other words the Genocide of more than 1,5 million Christian Armenians, the Greek and Assyrian Genocides were also acts of so called moderate "Hanafi" Islam.

2.47 Europe's Wahhabi Lobby

Extremists get together to worry about intolerance.

by Stephen Schwartz - 10/06/2005, Warsaw

I SHOULD HAVE KNOWN something would be out of kilter. At the end of September, the Organisation for Security and Cooperation (OSCE), an international body made up of 55 nations--including such dictatorships as nearby Belarus--called for a day-long roundtable in the lovely and spiritual city of Warsaw. The topic was "Intolerance and Discrimination Against Muslims." Aside from OSCE diplomats, staff, and two representatives of the U.S. Commission for International Religious Freedom, the participants consisted of some 25 representatives of Muslim NGOs as well as European and North American human rights monitors.

I should have known something was amiss because I have witnessed much OSCE mischief since going to postwar Bosnia-Herzegovina and Kosovo in the late 1990s. And don't forget that OSCE was the international organisation with the nerve to propose that it "observe" the most recent U.S. presidential election for presumptive irregularities. But it has an especially bad record in the Balkans, as has been pointed out in *The Weekly Standard*.

The OSCE is, to put it bluntly, political correctness personified. Its agenda for combating intolerance and discrimination includes everyone from prostitutes to victims of schoolyard bullying. But it was obvious that the status of Islam in Europe, which has lately involved bloodshed in several countries, is viewed by OSCEcrats as an intractable challenge. The do-gooders had no apparent choice but to relegate the roundtable on Muslims to a place outside the regular agenda of a weeklong "human dimension" assembly in Warsaw, and to hold the Muslim gathering in the basement of a hotel.

Reliable sources reported that the OSCE's Warsaw conference on Islam came as a trade-off for a conference on anti-Semitism held in Córdoba, Spain, earlier this year. It was soon made clear that the event would serve as little more than a platform for ranters and cranks from such countries as Britain and Denmark who were there to defend radical Islam. It turns out that proponents of Islamist extremism over there are even more aggressive, defiant, and confrontational than their American counterparts.

Thus, a religious functionary from Britain, Imam Dr. Abduljalil Sajid of the grandly (and, it appears, falsely) titled Muslim Council for Religious and Racial Harmony, used up much of the morning's discussion with loud denunciations of Tony Blair for his alleged assault on civil rights in the wake of "7/7." Before that this religious leader, when asked which school of Islamic law, or madhhab, he followed, said, "I shoot all madhabs."

Imam Sajid regaled the audience with the many times he had confronted Blair, insisting to the British prime minister that Islam and terrorism are completely unconnected from one another. He also offered up a diatribe against internment at Guantanamo. In the minds of many Muslims at the event, it seemed, the London bombings and the attacks that preceded them, as well as the radical ideology that inspired them, are irrelevant; the only thing that matters is to push back against the legal response of the British, U.S., and other European authorities.

THE PHRASE "the Fight Against Extremism" was included on the agenda of the meeting, but not one word was said about it until the very end, when Turkish diplomat Omur Orhun let his voice sink to a near-whisper. He affirmed, in closing the deliberations, that the problem of extremism would eventually have to be taken up, "because that is what brought us all here." But to listen to many of the other participants one might have thought fear of Muslims among non-Muslims in Europe was a purely gratuitous

expression of bias, or, as Nuzhat Jafri of the Canadian Council of Muslim Women put it, a product of "U.S. foreign policy decisions."

When I pointed out to her that Saudi-financed Wahhabi terrorists have struck Turkey, a country that opposed U.S. policy in Iraq, as well as Morocco and Indonesia, which have nothing to do with Washington's policies, Ms. Jafri limited herself to the admission that additional "root causes" exist; these she left undescribed.

Others were less restrained. Scandinavian countries seem to have experienced a particular incapacity to exclude Muslim extremists from their territories. Bashy Quraishy, a man who disclaims being religious, averring that he is not a practicing Muslim, seems to have adopted the defence of radical Islam as a career move, and is a self-proclaimed functionary of the "Federation of Ethnic Minority Organisations in Denmark." Although he admits his irreligion and distance from Islam, Quraishy has no compunctions about presenting himself as an expert on it.

Quraishy did his best to hog the proceedings. While Imam Sajid asserted the lack of any link between Islam and terror, Quraishy demanded that global media be prevented from even suggesting such a thing. His printed handouts, piled up on a side table, were hallucinatory in tone. To him, "America Under Attack"--a CNN caption after September 11, 2001--was offensively prejudiced. In addition, Quraishy's handouts insisted, "there was no proof, no one took responsibility, and not one particular country or group was singled out" for blame in the World Trade Center and Pentagon attacks. There was nothing more than "finger pointing" at Islam.

Quraishy also recycled the late Jude Wanniski's attacks on Richard Perle as the evil controller of "uncritical and nationalistic journalism and intentional use of anti-Islam terminology as a tool of propaganda." Quraishy reproduced the clichés employed by al Qaeda and its supporters: the "Crusades are back," and Saddam in Iraq was nothing but a "tiny dictator." Quraishy's pamphlets even asserted that "fundamentalist," "ghetto," and "ethnic gangs" are hate terms and should not be used in any media.

The rest of the palaver was less fervid, but equally absurd. Canadian Muslims complained about the effect of the U.S. Patriot Act on their country. As the afternoon wore on, phrases such as "so-called terrorists" were increasingly heard. Brit Mohammed Aziz, of Faithwise, declared that members of his community are "first responsible to God . . . then to the umma," or global Islam, and only lastly to the country in which they live.

All of this came about three months after the horror in London. The meeting ended with nothing more than an agreement to hold more meetings. The OSCE it seems, like much of Europe, has few answers for the challenge of radical Islam--aside from their pieties about discrimination.

Stephen Schwartz is a frequent contributor to The Weekly Standard.

Source:

<http://www.weeklystandard.com/Content/Public/Articles/000/000/006/174gxfos.asp>

2.48 Leaving Islam – interview with an ex-Muslim

By Mohammad Asghar/Jamie Glazov

Frontpage Interview's guest today is Mohammad Asghar, an ex-Muslim who came out of Islam after discovering its true teachings. Together with studying the Qur'an for over twenty-five years, he has also been writing his commentary on its verses - an endeavor, he hopes, that will help non-Muslim leaders, as well as ordinary citizens, understand the true messages they convey to Muslims.

FP: Mohammad Asghar, welcome to Frontpage Interview.

Asghar: Thank you for inviting me to the Frontpage interview.

FP: Tell us about your background and your upbringing as a Muslim.

Asghar: I was born in a practicing Muslim family of Bangladesh. My parents adhered to almost all the tenets of Islam and they made sure that while growing up, I also learned all of them so that I could practice them in my own life. Like many other Muslim children of my neighbourhood, I also attended a Madrassa and learned how to read the Qur'an without, of course, understanding what I was reading.

In my youth, I tried to live the life of a true Muslim. I said my Islamically mandated prayers, though not on a regular basis; visited, and prayed at, the tombs of the Muslim saints; celebrated the birthday of the Prophet of Islam, even though nobody knows even today the year of his birth; celebrated his ascension to the Gardens (Jannat) or Heaven and sang his praises, laden with amorous feelings towards him, whenever my parents and our neighbours organised Mehfil-e-Milad – which is a gathering that Muslims of the Indian sub-continent arrange to reinforce Islamic teachings in the Muslim attendees. I strongly believed that the things I was then doing were part of the duties I owed to Allah and His Prophet and that without pleasing both of them, I would not enter the Garden on the Day of Judgment.

FP: What is the point of teaching children to read the Qur'an without explaining it to them?

Asghar: According to some unconfirmed reports, there are over 1.565 billion Muslims in the world today. Out of these Muslims, only about 300 million understand and speak Arabic. Since a good part of the Qur'an is written in colloquial Arabic, spoken by the tribe of Quraish of the 7th century Mecca, understanding it even by many modern-day Arabic speaking Muslims is not an easy task.

The bulk of the remaining 1.2 billion Muslims live in the Indian sub-continent and south-east Asia. Almost all of them do not know Arabic. Even those people, known as Hafez-e-Qur'an, who commit the whole Qur'an to their memory, do not understand the meaning of the words they so assiduously memorise over a long period of time.

This being the reality, the question is why do Muslims read or memorise the Qur'an without understanding it? The answer to the question lies in the fact that most of them, especially those Muslims who live in the non-Arabic speaking countries, depend on their Mullahs for learning the essential doctrines and practices of their faith. They do what they are told by their Mullahs. This is more so in case of those Muslims who are illiterate and poor. A casual observation of Muslims of the Indian sub-continent will make this fact clear to any interested observer.

These Mullahs tell the ordinary Muslims that reading or reciting the Qur'an in Arabic is the easiest way to earn the pleasure of Allah, a condition without fulfilling which, no human or Jinn would enter the Garden (Jannat in Arabic) on the Day of Judgment. This leads not only the illiterate and poor Muslims, but also the highly educated and rich Muslims to read the Qur'an in Arabic without trying to understand what they are reading or reciting in their prayer. These Muslims, in their turn, require their children to read and also memorise a few short chapters of the Qur'an that they need to recite while saying their daily obligatory prayers.

FP: This is mind-boggling: people engaging in a religion by repeating things they do not themselves understand.

So what made you start questioning the Islamic faith?

Asghar: About 25 years ago, I got the jolt of my life when a Maulvi (Muslim cleric) refused to let me lay the dead body of my mother to rest, as, according to him, the dress I was wearing at the time, was not an Islamic one. This dress is known as Lungi to the Bangladeshis, and it resembles the one the Malaysian and the Burmese men wear all the time (unlike the trouser, its lower part is wide open, and as such, one can see the wearer's private parts, if one deigns to look upward from the earth).

FP: Why do people wear the Lungi and why would a person want to keep one's private parts exposed? Why were you wearing it?

Aghar: Lungi, like Saree for women, is a traditional dress and it is worn by almost all the men of Bangladesh. With it, they cover the lower part of their bodies. Since the lungi's bottom part remains wide open, many Muslim Mullahs believe that it should not be worn by Muslim men, as, through its opening, the earth can see their private parts. According to them, exposing oneself to the earth is a great sin.

But I have not heard any Mullah saying the same thing about Saree. It is a long piece of cloth, which women wrap around their waists; its bottom part, like lungi, remaining open. The earth can easily see their private parts, if it wishes to do so, but surprisingly, the Mullahs freely let their wives wear it for reasons that only they know.

FP: Um, right. Well, what can I say, perhaps we'll save this topic for a panel discussion.

So in any case, what effect did the Lungi incident have on you?

Aghar: It led me to find out what Islam really stands for, and what the Qur'an actually teaches its followers. I began to read the Qur'an in English, translated by Abdullah Yusuf Ali and Mohammad Marmaduke Pickthall, as well as its translations in Bengali and Urdu. This I did in order to make sure that what I was reading in English was identical with the Bengali and Urdu translations and that these represented the correct and faithful renditions of the Arabic Qur'an.

What I read in, and discovered from, the Qur'an was, and still remains, mind-boggling to me. I could not believe that Allah, if He exists, could have said things that He is believed to have told Muhammad and his followers. I could not believe, for instance, that the Creator of the Universe could have told the Muslim men the following:

2:223: "Your wives are as a tilth unto you: so approach your tilth when or how ye will: but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe."

By telling the Muslim men that they can engage their wives in sexual acts "when or how ye will," Allah effectively permitted them to rape their wives, for this verse of the Qur'an does not require them either to obtain their wives' consent, or to engage themselves in foreplays, without which, both men and women can hardly have what is known as consensual sex. To Allah, Muslim men doing "some good act for their souls beforehand" i.e. saying prayer to Him before raping their wives is what He considered to be a pious act that will help Him exonerate them from the crime of rape on the Day of Judgment.

FP: In terms of 2:223 in regards to the sanctioning for a man raping his wife, if God does not instruct this, then where did this come from? Who created these verses and why?

Aghar: In my judgment, the Qur'an is a record of what the Prophet of Islam had done or said during his stay on earth. His followers remembered and narrated them to the collectors of the Qur'an when it was being compiled. Therefore, the content of verse 2:223 should be considered in conjunction with what he had done in his lifetime and what he had told his followers on the issue mentioned in it.

In a storied Hadith (words of Muhammad), we read:

Sahih Muslim, Book 008, Number 3240:

"Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart."

What the Prophet had done to his unprepared wife is exactly what is stated in the above verse i.e. Muslim men can have sex with their women with no notice to them, and they can also rape them, if it makes them happy.

FP: So you left Islam?

Asghar: Yes. I am an ex-Muslim. I no more subscribe to the teachings and the doctrines of Islam, as I consider them to be obnoxious and, thus, unfit for good humans.

FP: How did your family and community react to you leaving Islam? Has your life been in danger?

Asghar: I told my family members what I found in the Qur'an and they agreed with me. But it was a different story with the community I was living in; to it, I was a pariah. Most of my friends and acquaintances stopped talking to me, fearing that the information I was trying to disseminate was going to take them out of their religion, while others issued veiled threat against my person. Realising that I might be harmed, if I continued to live in the country of my birth and talk about the fallacies of Islam, I, along with my family members, migrated to the United States.

Here I feel safe, even though I have already received a couple of threats against my life. The Justice Department of my adoptive country has assured me of all help, should I feel that my life is at risk. My family members and I are obliged to it for standing by our side.

FP: Your thoughts on Islam's impact on Muslims and on non-Muslims?

Asghar: Muslims themselves are the victims of Islam. Many of them have knowingly become its victims, whilst a vast majority of them have fallen into its trap without knowing anything about its true nature and teachings. Islam has turned them into robots; most Muslims do only what, they believe, Allah told them to do. This is evident from the fact that most, if not all, Muslims do nothing in their lives without first saying "Bismillah ..." i.e. beginning everything in Allah's name, without whose help, so they believe, they can achieve nothing in their lives.

Since Allah has asked the Muslims to believe in the Unseen and to remain steadfast in their prayer (the Qur'an; 2:2), most of them spend a colossal amount of their valuable time on prayer to Him. Believing that mustering the teachings of the Qur'an is what they needed in their lives, they helped produce in the past, and are still helping produce, a large number of Islamic clerics, instead of good scientists and scholars of other subjects that are essential for the good, and the survival, of mankind. The following statistics throws a light on the state of the 'man-given knowledge' in the Muslim world:

There are 57 member-countries of the Organisation of Islamic Conference (OIC), and all of them put together have around 500 universities; one university for every three million Muslims. The United States has 5,758 universities and India has 8,407. In 2004, Shanghai Jiao Tong University compiled an 'Academic Ranking of World Universities, and intriguingly, not one university from the Muslim-majority states was in the top-500.

This clearly tells us that the Muslims lack in education; this being the result of their Islamic beliefs, as a consequence of which, over the past 105 years, only three Nobel Prizes have been won by about 1.4 billion Muslims (other than the Peace Prizes), while approximately 14 million Jews have won 180 Nobel Prizes during the same period.

FP: What is behind this teaching about keeping everyone praying all the time? If this isn't God wanting it, and let us suppose this is man-made, what was the intention here? Why teach this kind of stuff?

Aghar: Before the advent of Islam, the Pagans of the Arabian Peninsula prayed three times each day; about sunrise, at noon and about sunset, turning their faces towards the Ka'aba (Washington Irving, Mahomet & his Associates, p. 31). Muhammad retained this pagan ritual in Islam and, in some unguarded moments, he told his followers to pray twice, thrice or four times in a day. Since the norms to be followed while saying these prayers were well known to his followers, he did not mention them in the Qur'an. For want of clarity on the number of prayers that Muslims must offer everyday to Allah, Sunnis believe it to be five; Shias, by and large, consider it to be three (Dr. Rafiq Zakaria; Muhammad and the Quran, p. 74).

The Prophet of Islam, retained daily prayers in Islam for a specific reason: being militarily and economically weak, he needed to tell the Pagans of Mecca that the religion he was preaching was not drastically different from the one they themselves were practicing and, as such, they should accept it without resistance. He continued to follow his policy of appeasement even after his arrival in Medina, where the Jews vehemently opposed most of the precepts of his religion. In order to win them over, he changed the direction of the Muslim prayer from Ka'aba in Mecca to Jerusalem. When the Jews

refused to budge, he expressed his mild displeasure by asking his followers to face Ka'aba at the time of saying their prayer.

The Muslim prayer achieved a new dimension, and importance as well, after Muslim rulers embarked upon conquering others' lands. Once miserably poor and destitute, neo-Muslims from the desert of Arabia found themselves dazzled by the wealth and affluence of the countries they were able to conquer and plunder just a few years after the death of Muhammad. The fair and beautiful women of the conquered countries was another reason that induced them to fight valiantly against their foes.

Al-Baladhuri, the most judicious of the historians of the {Muslim} conquest, declares that in recruiting for the Syrian campaign Abu Bakr "wrote to the people of Makkah, al-Taif, al-Yaman and all the Arabs of Najd and al-Hijaz summoning them to a 'holy war' and arousing their desire for it and for the booty to be got from the Greeks {booty consisted of all things captured from the vanquished as well as their women}. Rustam, the Persian general who defended his country against the Arab invasion, made the following remark to the Muslim envoy: "I have learned that ye were forced to what ye are doing by nothing but the narrow means of livelihood and by poverty." A verse in the *Hamasa* of abu-Tammam has put the case tersely:

No, not for Paradise didst thou the nomad life forsake;

Rather, I believe, it was thy yearning after bread and dates.

(Quoted from Phillip K. Hitti's *History of the Arabs*, p. 144).

But as the time passed and the lust to procure more wealth and women became very acute in the soldiers of Allah, Muslim rulers became worried, and feared loss of control over them, if they took no action to check their overflowing passion. Finding a solution to their problem in prayer, they raised its number to five; prescribed recitation from the Qur'an as well as various movements and gestures in order to prevent their minds from thinking about the non-Muslims' wealth and women for a number of hours of each day.

This was like the indoctrination that the dictators of our time have used to keep their military under control. Muslim rulers succeeded in their attempt and eventually, the daily five prayers became an integral part of the Muslims' lives. In the hope of pleasing Allah, they not only waste a colossal amount of their valuable time, they also put off their important duties in order to perform their prayers, thereby greatly harming their own and their nations' economic well being. The sooner Muslims realise this fact the better it would be for them as well as for the rest of the world.

FP: A large part of the Muslim world is also engulfed by poverty. This also has something to do with Islamic theology, right?

Aghar: Of course. Poverty is a virtue for Muslims. Most of them believe that they get what Allah gives them. Therefore, in contrast to other people and nations that have struggled hard to ameliorate their economic conditions, and then became wealthy, most Muslims deemed it appropriate, due to their religious convictions, to keep on inflicting poverty upon themselves. Indeed, many Muslim nations bartered away their self-esteem, political independence, and sovereignty to please those benefactors whose charity they needed for their economic survival.

But without taking responsibility for their own failures and follies, they blame the affluent and wealthy non-Muslims and the non-Muslim nations for all the ills they suffer from today; these, they contend, having been inflicted upon them mostly by the unjust and

treacherous Christians. The Qur'an bolsters the Muslims' hatred towards the Christians by telling them that Allah gives them wealth not for attaining prosperity on earth, but to punish them in their next life. (cf. the Qur'an; 10:69 & 70).

Inspired by this and similar teachings of the Qur'an, Muslims not only hate those non-Muslims who are rich, they also look forward, albeit, silently to the day when they will be able to obliterate Christianity, and other religions as well, from the face of the earth.

FP: This is founded on the war that Islam teaches Muslims must wage on unbelievers.

Aghar: Yes. As we all know, Islam has divided the earth into two camps: Darul Islam and Darul Harb i.e. the Muslim world and the non-Muslim world. Since the Muslims are Allah's foot soldiers and they are required to fulfill His plan, as it is enunciated in the Qur'an, for earth and mankind, the Muslims must not only recover the land that the non-Muslims occupy today, they are also required to force them into Islam or kill them, if they refuse to become Muslims (see the Qur'an; 9:29). It is, in fact, "a notable declaration of State policy promulgated {by Allah} about the month of Shawwal. A. H. 9, and read out by Hadhrat Ali at the Pilgrimage two months later in order to give the policy the widest publicity possible. ..." (Abdullah Yusuf Ali, The Holy Quran, as corrected by the King of Saudi Arabia, p. 494).

This teaching of the Qur'an effectively and automatically turns the Muslims against the Christians; the former having also been told by it not to take the latter as their friends or protectors, as they (the Christians) and the Jews are friends of each other and, thus, both of them are in collusion against the Muslim Umma (Nation) and their religion.

Apart from the Jews and the Christians, the Muslims also hate the Pagans {Mushrikun in Arabic} from the core of their hearts, as they, according to the Qur'an, are unclean (see the Qur'an; 9:28), and, thus, unworthy of living on Allah's earth. Therefore, the Muslims must kill them whenever they get the chance to fulfill the instruction Allah gave them through the Qur'an (see verse 9:5). This is a very dangerous instruction, and it is not at all good for those inhabitants of the earth, who worship deities other than Him.

This and other truths about Islam, therefore, must be brought to the notice of the non-Muslim communities of the world in order to prepare them against the deadly hazards that Islam is likely to put them in, when its followers becomes, in future, a dominant force on earth. Paying keen attention to what is written in the Qur'an is not only in the best interest of the present-day non-Muslims of the world, it would also help them protect their descendants from the Allah-inspired wrath of the Muslims in days to come.

FP: Are you optimistic and pessimistic in the West being able to confront the Islamic agenda?

Asghar: I am saddened by the fact that the West has not learned anything from the Qur'an, the history of Islam and from its adherents. The following examples describe Muslims' mindset and what Allah wants them to do for taking over the earth from the Jews, Christians, Buddhists, Polytheists and the followers of other religions:

1. Muhammad came to Medina as a fugitive from Mecca and within ten years, he became its absolute ruler after killing and uprooting the Jews of the city and by converting the Pagans to his faith. By his action, he taught his followers that it is the number of Muslims that matters and that it is their number that will help them establish their rule over the whole of the earth. Had he known that a time will come when number of men will be replaced by gun, he would have advised his followers to arm themselves with it first and then rampage the whole world.

2. Abyssinia, a Christian country in the seventh century, was the first country to give shelter to Muslims of Mecca. When Muslims became numerous and strong, they forgot the favor its Christian ruler had done to them and took it over as their possession and converted its Christian inhabitants to Islam. They also conquered almost one-third of the earth and would also have overrun the whole of Europe, had they not been defeated by the Christians at the gates of Vienna in 1683.
3. Allah has promised to Muslims that He will make them the inheritors and the rulers of the earth and also help them establish Islam all over it (the Quran; 24:55,57). To achieve these objectives, He has commanded them to engage in battles with those who refused to accept Islam; to smite their necks, and after overpowering them, to take them prisoners, whom they may either set free as a favor to them or ransom them for money after the hostility is over (the Quran; 47:4).

Instead of taking lessons from the past history of Muslims, most leaders and the people of the West believe that Islam is a religion of peace and its followers are as good as they appear to them. Many of them took no lesson even after seeing the destructions and deaths some Muslims inflicted on New York and Washington, D.C; they laud Islam's good teachings even after knowing that a film director lost his life to a Muslim fanatic for the crime of making a supposedly anti-Islam film. They also praise the so-called tolerance that Islam teaches its adherents even after being informed that an American publisher refused to publish a book that contains an account of Prophet Muhammad's wife after receiving threats of dire consequences from Muslims, if it published the book.

Many leaders of the West and its citizenry brushed off the president of Iran after he called for the complete annihilation of Israel, saying that he was a mad man. In reality, it was not his madness that had made him call for Israel's destruction; rather, it was his hatred of the Jews that made him say what he believes Allah wants him to say and do to destroy them and their state.

How Muslims intend to destroy Israel and also, how they are going to take over the earth from the followers of other religions, when they do not have the necessary wherewithal to achieve their objectives? Here are the answers to the questions:

-Iranian and other Muslims will continue with their efforts to acquire deadly weapons, which they will need in days to come to destroy Israel – a desire that Dr. Mahathir, the former prime minister of Malaysia, had clearly expressed in his speech before the Muslim delegates to the OIC Summit, held in his country in 2003, saying:

"...It cannot be that there is no other way. 1.3 billion Muslims cannot be defeated by a few million Jews. There must be a way. And we can only find a way if we stop to think, to assess our weaknesses and our strength, to plan, to strategise and then to counter-attack. As Muslims we must seek guidance from the Al-Quran and the Sunnah of the Prophet. Surely the 23 years' struggle of the Prophet can provide us with some guidance as to what we can and should do. ... We must build up our strength in every field, not just in armed might. Our countries must be stable and well administered, must be economically and financially strong, industrially competent and technologically advanced. This will take time, but it can be done and it will be time well spent. We are enjoined by our religion to be patient. Innallahamaasabirin. Obviously there is virtue in being patient."

While preparing themselves to attack the Jews, Muslims are gradually taking up residence in the affluent countries of the West, with two main objectives in their minds. The first one is to earn money and the second is to sow the seed of Islam among the people of their host countries. Together with converting criminals and disgruntled folks to their faith, they also seek to increase their own number by having as many children as their women can produce. In cases where they have no women of their own to produce

children for them, they trap the Western women and, after converting them to Islam, they produce their desired number of children with them.

After their number, in this way, has become large and politically powerful, they will seek autonomy, or demand complete independence for those regions of their host countries in which they will be living. This has already happened to India, and it is happening right now to the Philippines, Thailand and China.

What is likely to happen to the West, if it continues to follow its present policy of 'political correctness' and apathy towards the hostile teachings of Islam, the American Historian and Philosopher Will Durant (1885-1981) has described it for us in the following words:

"The Islamic conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilisation is a precious good, whose delicate complex of order and freedom, culture and peace, can at any moment be overthrown by barbarians invading from without or multiplying within."

FP: What advice do you give the West?

Aghar: Knowing that what Will Durant has said is true, I suggest that the West must take the following steps to counter the threat that Muslims pose to its independence, and to its people's ways of life without further delay:

- It must curtail the inflow of Muslims to its territory and should allow only those Muslims to come to its shore who are willing to adapt themselves to the secular lifestyle of its citizens.
- It must not permit Muslims to build more mosques and religious seminaries on its soil, as these are the institutions where Islamic Fundamentalism breeds and where the minds of young Muslim children and youths are poisoned against the Jews, Christians and the followers of other religions by the Islamic clerics.
- The West must monitor the mosques to find out what the Muslim Imams say in their Friday sermons together with watching what the Muslim children are taught in their religious seminaries. Any Imam or religious teacher, who might be found delivering hateful sermons or imparting hateful lessons to his or her students, must be vigorously persecuted and punished.
- Together with fighting the Muslim terrorists in places, like Iraq, Pakistan and Saudi Arabia, the West must also ask the governments of all the Muslim countries to stop their religious teachers from teaching hateful lessons to their students. It must not hesitate to use its political and economic powers on the Muslim governments, if they refuse to comply with its request.

The West has no option, but to succeed with the Muslim countries, if it wants to contain the Muslim threat against it and its allies. Its failure will prove catastrophic for the entire world – a prospect that neither the West, nor other non-Muslim countries in the East and elsewhere will be able to contain without great sacrifice of lives and destruction to their economies. The West, therefore, must not rest until it has succeeded on this front.

FP: How can the West do these things that you recommend and still remain a place that allows freedom of religion and individual liberties?

Aghar: In order to protect its citizens from Islamic terrorism and from the future risk of being overrun by Muslims, all the West needs to do is to follow its own existing rules and laws and bring about some changes to its thinking process. Let me elaborate:

1. Each country of the world has its own Visa Rules and it permits only those persons to enter its territory it considers eligible. The West can easily check the inflow of Muslims by being more careful at the time of issuing visas to them.
2. There are enough mosques and religious seminaries in the West to meet the needs of its Muslim population. Since it is a proven fact that many Muslim Imams and teachers have been using them to plant hatred of non-Muslims, particularly of the Jews, Christians and the Polytheists, into the minds of the Muslim children and young men and women, the West has the right not to grant permission for building more of them and also to electronically monitor the existing ones for the sake of its own people. Monitoring the Muslim Imams and teachers is not a violation of religious rights of all Muslims, rather, it is a necessary step (the doctrine of necessity applies here) that will also protect Muslims' own young from the influence of their rogue Imams and teachers.

Moreover, Islam permits surveillance of bad elements and Allah personally spied on the enemies of Muhammad to protect him from their mischief. Allah admitted this fact by saying in the Quran:

4:108: "They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He {i.e. Allah} is in their midst when they plot by night, in words that He cannot approve: and Allah doth compass round all they do."

This should silence those Muslims who are likely to oppose the actions of their host governments against their Imams and religious teachers, for when their Allah could spy on Muhammad's enemies, the law enforcers of the West can also do the same in order to protect their people from the evil designs of their enemies.

Additionally, freedom of religion and individual liberties are for those who value them and respect them. You cannot protest the arrest of a known or suspected criminal – religious or otherwise –, citing his or her religious freedom or liberties, as letting him or her go free will be a dangerous act for the society or the nation in which he or she lives. Therefore, in the matter of religious terrorism, or religiously inspired incitement to kill the followers of certain religions, the demand for religious freedom and individual liberties should have no effect and the West should do what is necessary to protect its citizens and their properties from those who are bent upon destroying them for the advancement of their own religion.

FP: Mohammad Asghar, thank you for joining Frontpage Interview.

Asghar: Thank you for talking to me.

Source:

<http://www.islam-watch.org/MASghar/Leaving-Islam.htm>

2.49 Moderate Muslims and the Islamisation of Europe

(1) Who is our enemy? Is it mainly (or only) the Islamists/jihadists who plan and carry out physical terror acts?

(2) Why don't moderate Muslims forcefully oppose the Islamists? Aren't they opposed to them? Do moderate Muslims cooperate with us – or with them?

It has been pointed out regarding issue (1) that terror is just a tool, a short- or long-term tactics of the Islamists, and one of many possible policy alternatives. It can be used, or it can be dropped if the Islamic decision-makers conclude that another strategy is better and that terrorism starts to be counterproductive. So terror and terrorism is not the enemy but just a tool among many. Naming what probably will be called World War IV in the future, for "The war on terror " is just an attempt to be tactical in the short term: don't irritate "normal" Muslims and be politically correct. However, it plays into the hands of the enemies of the Western Civilisation if one doesn't talk straight about whom the enemy is. It also reflects a deep flaw in the understanding of the Islamic doctrine. Instead of committing such errors, it is necessary to clearly define which Muslims are the enemy.

The basic doctrine of Islam consists not only of the Quran but also of the sunnah of Muhammed (the Ahadith and the sira). The religion contains both peaceful and violent principles but the peaceful suras (from Mecca) are generally abrogated by the later – and violent – ones from Medina. The small number of peaceful maxims regarding non-Muslims (generally not valid because of abrogation) are now used over and over again in the West in order to deceive Europeans and Americans, while the real ruling principles are covered up. But even the "peaceful" part of the Quran created by Muhammed in Mecca is generally not peaceful. Quantitative research shows that e.g. about 2/3 of that part "deals with condemning unbelievers to hell for merely disagreeing with Muhammed" (1).

What is then a "moderate" Muslim? It is necessary to understand the difference between what a Muslim means with moderation and what an European or American thinks the term stands for. It is reasonable to argue that a moderate Muslim is one who wants to closely follow the quran and the examples and principles of the perfect model of a man for all future and for all the world, i.e. Muhammed. And any true Muslim naturally wants e.g. to implement sharia laws which are just consequences of the quran and the sunnah. Such a person cannot in any sense be described as an extreme Muslim.

So-called moderate Muslims in the West cannot pick and choose the parts of the doctrine that they like. That is forbidden by the religion and doing so would mean that they are not real Muslims in the traditional sense. There is also a prohibition against personal interpretations of Islam. There are established interpretations and principles regarding interpretation which were accepted many centuries ago and are respected throughout the Muslim world. It is not permitted to arrive at new conclusions which contradict the old ones and violate the rules of interpretation. "Ijtihad" – interpretations not based on case law or past precedent – have been forbidden since the 11th century and a moderate Muslim must respect that. Innovation regarding religious principles is a very serious crime in the Muslim world.

Sharia law is the practical application of the quran and the sunna, and a moderate Muslim must accept these laws. Even if an European Muslim initially doesn't do that owing to a lack of knowledge of the quran and the sunnah (evidently very common owing to a low educational level; that the clerics try to conceal parts of the doctrine which may cause opposition also among Muslims during a period when Muslims are still a minority in

Europe as so) he or she will later accept also these theses. When shown that he has misunderstood and is wrong about the doctrine according to the real, traditional Islam, a Muslim will after a while accept that he has been misguided earlier and will then follow the lead of the faithful interpreters of true Islam.

Many Muslims in the West now temporarily accept to follow the laws of the land because they as a group constitute a smaller minority here. But when they grew stronger in a country, their doctrine will force them to work for implementing Muslim values and primarily, the sharia laws. It is evident that Muslims now lacking in knowledge about Islam or believing in local liberal interpretations with no special basis in the accepted doctrine, will be pushovers when influenced by representatives of real, traditional Islam. The liberal Muslims are just influenced by national/cultural reinterpretations of the doctrine which were made a long time ago in order to create a society more harmonious and easier to live in. But these interpretations are deviations and have no real theoretical basis. They can only survive as long as nobody challenges them energetically. Most moderate Muslims will certainly abandon them when shown his/her errors regarding understanding Islam. They will then do what is demanded of them as Muslims, and even if some will not like it, they will obey. The quran itself (sura 2:216) states that even if you don't like certain things, they are/may be good for you. In that situation probably only a small minority will withdraw from Islam in opposition. Open apostasy will be looked upon as an option by a still smaller minority.

A moderate Muslim is not a reform-minded Muslim, who is willing to eliminate some, many or all those principles of Islam that violate e.g. human rights. The moderate Muslims already want – or will want after some religious re-education – pretty much the same things as the Islamists. The main goal is then partial or full implementation of sharia laws in Europe. Even if they now (for lack of knowledge) object to certain parts of the sharia, they still prefer important parts of it to man-made Western laws. And why shouldn't they accept the sharia? Then they can keep their superiority over women, which is so important for the comfortable life of many Muslim males whose lifestyles just depend on the exploitation of women. And it means that they can become rich without any effort: the Western population can in the future be transformed into half-slaves (dhimmis) and their property (slowly) taken over by those in power – Muslims.

The content of the sharia is mainly political; just a small part regards religion as such (as a religion is defined in the West). The contents violate human rights and accepted political principles in the West: secularism, democracy etc (see 8.1.2 below). However, as discussed in Part 6, a moderate may not find it a religious duty to implement the doctrine by force now in Europe or the US as long as a correctly chosen Muslim leader for the Ummah doesn't exist (and who hasn't proclaimed jihad in Europe). In that respect he is different from an Islamist who works for an Islamist society by force now. But the medium- or long-term goals of the moderate Muslim and the Islamist are pretty much the same.

What a European means with the term "moderate Muslim" is very different from the Muslim concept of moderation. The European basically means a "Reform(ed)" Muslim. These brave persons still look at themselves as Muslims but they break a myriad of the principles of the real, traditional Islam accepted by the overwhelming majority of Muslims. In reality, the Reform Muslims create a new religion which has few similarities to traditional Islam. Why it then should be called Islam can be discussed but they proclaim themselves to be Muslims. Depending on their arguments, that claim can be logically rejected or accepted. They may be called "New" or "Reform" Muslims but they are surely not moderate Muslims according to the established faith. That term doesn't stand for a Muslim with Western values regarding secularism, freedom, human rights, and democracy with rules protecting minorities. And the New or Reform Muslims are still very few.

So basically: what an American or European liberal or socialist means with the term "moderate Muslim" is in reality a Muslim who disregards many of the most important principles of his faith. These Westerners delude themselves regarding the contents of Islam because they are scared of the consequences of the fact that they cannot square the circle. An objective analysis can never reach the conclusion that Islam is peaceful, tolerant and consistent with human rights.

The evidence seems to show that there are no important theological differences between jihadists and so-called "peaceful" or "moderate" Muslims. It may be that jihadists are just more faithful and more serious with regard to realising Islam. One religious obligation which every Muslim must observe, is to realise and institute the laws of Islam if he is in such political position that he has the power to do so. Some believers think that it is mandatory to work hard to realise that situation. Moderates think that if Muslims are not in power, there is no special religious duty to work directly to reach it (unless a jihad has been legally proclaimed). But probably many or most moderates want the Muslims to reach that kind of power so they can implement the sharia.

The traditional doctrine is the leading one in the Muslim world. Local and more moderate interpretations are now retreating in many countries probably because communication and interaction is easy in the modern world, and therefore the real, traditional Islam can recover the initiative again from local and earlier somewhat isolated variants of Islam. The traditional faith can now control the contents of the doctrine in various countries better. Because all four schools of Sunni Islam agree on so many matters, this force is difficult to withstand intellectually if one is a Muslim.

It has been said that Islam has been hijacked by terrorists. Even if that may be the case in some instances where the terrorists really interpret the Quran in too extreme a way, it is no reason at all to conclude that the judgment is true in general. What seems to be true is instead that many - from the beginning normal, peaceful and sound - persons are hijacked by Islam and transformed into fanatics and enemies of democracy, freedom and human rights. And some of these persons may for many reasons develop into terrorists. But that transformation doesn't depend on the discovery of other tenets of Islam but on psychological or sociopsychological reasons, and the individual circumstances of the person in question.

Because of the misery of their current life, an end to it and paradise may seem preferable. A person may feel a greater fear of hell than others; or for young sex-starved men, the free sex in paradise may seem more important than anything else. Or the person takes the teaching that this life is of little importance than the other more seriously and tries to reach the next faster - and dying in jihad is the sure free ticket to paradise. Or he is a strict, serious and logical person and makes reasonable conclusions on the basis of the Quran, hadiths and sunnah.

In many cases, a moderate Muslim evidently has the same goals as the terrorists but refuses to fight for them with a weapon in his hand and sacrifice himself in battle (until jihad has been legally proclaimed). But that is no reason to make a sharp differentiation between a moderate and an extreme Muslim religion. The final goals may be very similar, or even the same. It is also always necessary to observe the possibility of taqiyya when listening to a so-called moderate. Extremists find advantages in being labelled as moderates.

Without a reformed doctrine proclaiming distinctly and unequivocally different theses which secure all human rights and eliminate the unacceptable parts of the Quran, the opinions of the moderates are not specially useful as a religious basis. Opinions can be abandoned and may crumble fast if they come under serious pressure from hardliners. No policies in western countries can be based on a belief in the moderation of Muslims.

without the existence of a clearly reformed islamic doctrine. The survival of a nation: its human rights, political system, culture and future cannot rest on such a weak hope.

Multiculturalism according to the common interpretation, multiculturalism in practice means that all cultures and religions are equal. For the reasons given above, that assertion is totally wrong. People are equal as human beings but the opinions, culture and values of people have not the same worth. Opinions and culture can generally be valued according to various criteria. Different cultures – being value systems - are therefore not equal. From a political and humanistic point-of-view, some of these systems are - just owing to their positions concerning human rights - worthless in a western democracy as value systems guiding the society regarding political issues.

Source:

<http://www.islam-watch.org/NoSharia/PreventEuropeIslamization1.htm>

2.50 Why We Cannot Rely on Moderate Muslims

By Fjordman

According to Dr. Daniel Pipes[1], Omar Ahmad, the long-serving chairman of CAIR, the Council on American-Islamic Relations, reportedly told a crowd of California Muslims in July 1998, "Islam isn't in America to be equal to any other faith, but to become dominant. The Koran ... should be the highest authority in America, and Islam the only accepted religion on earth."



In 2005, three Dallas-area brothers were convicted of supporting terrorism by funnelling money to a high-ranking official in the militant Palestinian group Hamas. Ghassan and Bayan Elashi and their company were found guilty of all 21 federal counts they faced: conspiracy, money laundering and dealing in property of a terrorist. Ghassan Elashi was the founder[2] of the Texas chapter of CAIR.

One would normally think that an organisation that has convicted terrorist supporters among its members and whose leading members have stated a desire to replace the US Constitution with sharia would be shunned by Western media and political representatives. Unfortunately, that's not the case.

In August 2006, a poll revealed that most Americans favor profiling of people who look "Middle Eastern" for security screening at locations such as airports and train stations. News wire Reuters[3] stated that the "civil rights and advocacy organisation" CAIR protested against this. Ibrahim Hooper, communications director for the CAIR, wanted Americans to solve the problem of Islamic terrorism by cooperating with, well, people such as CAIR: "It's one of those things that makes people think they are doing something to protect themselves when they're not. They're in fact producing more insecurity by alienating the very people whose help is necessary in the war on terrorism," he said.

The Kentucky office of the Council on American-Islamic Relations has been conducting "sensitivity training"[4] for FBI agents in Lexington, examining "common stereotypes of Islam and Muslims," and ways in which to improve interactions with the Muslim community.

Meanwhile, a survey revealed that 81% of Detroit Muslims[5] wanted sharia in Muslim countries. Yehudit Barsky, an expert on terrorism at the American Jewish Committee, warned that mainstream US Muslim organisations are heavily influenced by Saudi-funded extremists. These "extremist organisations continue to claim the mantle of leadership" over American Islam. Over 80 percent[6] of the mosques in the United States "have been radicalised by Saudi money and influence," Barsky said.

The northern Virginia-based Muslim Students' Association (MSA) might easily be taken for a benign student[7] religious group. At a meeting in Queensborough Community College in New York in March 2003, a guest speaker named Faheed declared, "We reject the U.N., reject America, reject all law and order. Don't lobby Congress or protest because we don't recognise Congress. The only relationship you should have with America is to topple it ... Eventually there will be a Muslim in the White House dictating the laws of Shariah."

So, what happened to the famous "moderate Muslims" in all this? That's a question writer Robert Spencer[8] asks, too. Imam Siraj Wahaj is in great demand as a speaker. In 1991, he even became the first Muslim to give an invocation to the U.S. Congress.

However, he has also warned that the United States will fall unless it "accepts the Islamic agenda." He has lamented that "if only Muslims were clever politically, they could take over the United States and replace its constitutional government with a caliphate." In the early 1990s he sponsored talks by Sheikh Omar Abdel Rahman in mosques in New York City and New Jersey; Rahman was later convicted for conspiring to blow up the World Trade Center in 1993, and Wahaj was designated a "potential unindicted co-conspirator."

Mr. Spencer notes that "The fact that someone who would like to see the [US] Constitution replaced has led a prayer for those sworn to uphold it is just a symptom a larger, ongoing problem: the government and media are avid to find moderate Muslims - - and as their desperation has increased, their standards have lowered." The situation is complicated by many factors, including, taqiyya and kitman: "These are Islamic doctrines of religious deception. They originated in Shi'ite Islamic defences against Sunni Islam, but have their roots in the Qur'an (3:28 and 16:106). Many radical Muslims today work hard to deceive unbelievers, in line with Muhammad's statement, "War is deceit."

Professor Walid Phares[9] gives an explanation of such religious deception, part and parcel of Jihad while Muslims are in a weaker position: "Al-Taqiya, from the verb Ittaqu, means linguistically 'dodge the threat'. Politically it means simulate whatever status you need in order to win the war against the enemy." "According to Al-Taqiya, Muslims were granted the Shar'iya (legitimacy) to infiltrate the Dar el-Harb (war zone), infiltrate the enemy's cities and forums and plant the seeds of discord and sedition.

"These agents were acting on behalf of the Muslim authority at war, and therefore were not considered as lying or denouncing the tenets of Islam. They were "legitimate" mujahedeen [holy warriors], whose mission was to undermine the enemy's resistance and level of mobilisation. One of their major objectives was to cause a split among the enemy's camp. In many instances, they convinced their targeted audiences that Jihad is not aimed at them."

This deception "has a civilisational, global dimension versus the narrow state interest of the regular Western subversive methods." "The uniqueness of today's Taqiya is its success within advanced and sophisticated societies. Taqiya is winning massively because of the immense lack of knowledge among Western elites, both Jewish and Christian."

Youssef Mohamed E[10]., a 22-year-old Lebanese man, is one of two persons suspected of trying to carry out bomb attacks on regional trains from Cologne, Germany, in July 2006. His fellow students were stunned. They couldn't imagine how one of their fellow students could be a terrorist, a train bomber. He was a "completely normal guy" said one of them. "He was friendly, polite, inconspicuous," and he never spoke ill of anyone. The publication of caricatures[11] depicting the Prophet Mohammed was interpreted by Youssef as an insult to Islam by the Western world, and triggered the attempted terror attack.

Muhammad Atta was named by the FBI as the pilot of American Airlines Flight 11, the first plane to crash into the World Trade Center during the September 11, 2001 attacks. He was also a student in Germany, where he was described as quiet, polite and inconspicuous. This strategy of using religious deception, smiling to the infidels while plotting to kill them, has become a common feature of many would-be Jihadists in the West.

According to Robert Spencer[12], secular clothing is actually in accord with instructions in a captured Al-Qaeda manual to appear to be a secular, assimilated Muslim with no interest in religion. In renting an apartment, "It is preferable to rent these apartments using false names, appropriate cover, and non-Moslem appearance." And in general: "Have a general appearance that does not indicate Islamic orientation (beard, toothpick, book, [long] shirt, small Koran)....Be careful not to mention the brothers' common

expressions or show their behaviours (special praying appearance, 'may Allah reward you', 'peace be on you' while arriving and departing, etc.)."

Ambassadors to the Czech Republic[13] from Arab nations and members of the Czech Muslim community were outraged by a documentary aired on ÅETV that used hidden camera footage of conversations in a Prague mosque. The footage showed a reporter pretending to be someone interested in converting to Islam. One of members of the mosque said Islamic law should be implemented in the Czech Republic, including the death penalty for adultery. "The result was alarming, and if not for the hidden camera, I would have never had any of this footage," the journalist said.

An Arabic-speaking journalist had on several occasions visited a large mosque in Stockholm, and noticed that what the imam said in his speech in Arabic didn't match the Swedish translation. "America rapes Islam," imam Hassan Mousa roared in Arabic. Minutes later the Swedish translation was ready. Not a word on how America was raping Islam. Imam Mousa said that many Muslims call him an "American friendly" preacher. The mistranslation was because "Arabic is a much richer language than Swedish. It's impossible to translate everything."

Examples such as these leave non-Muslims with a very powerful dilemma: How can we ever trust assurances from self-proclaimed moderate Muslims when deception of non-Muslims is so widespread, and lying to infidels is an accepted and established way of hiding Islamic goals? The answer, with all its difficult implications, is: We can't.

Does this mean that ALL Muslims are lying about their true agenda, all of the time? No, of course not. Some are quite frank about their intentions.

Norway's most controversial refugee, Mullah Krekar[14], has said in public that there's a war going on between the West and Islam, and that Islam will win. "We're the ones who will change you," Krekar told. "Just look at the development within Europe, where the number of Muslims is expanding like mosquitoes."

"Every Western woman in the EU is producing an average of 1.4 children. Every Muslim woman in the same countries is producing 3.5 children. By 2050, 30 percent of the population in Europe will be Muslim." He claimed that "our way of thinking... will prove more powerful than yours." He loosely defined "Western thinking" as formed by the values held by leaders of western or non-Islamic nations. Its "materialism, egoism and wildness" has altered Christianity, Krekar claimed.

In *The Force of Reason*, Italian journalist and novelist Oriana Fallaci[15] recalls how, in 1972, she interviewed the Palestinian terrorist George Habash, who told her that the Palestinian problem was about far more than Israel. The Arab goal, Habash declared, was to wage war "against Europe and America" and to ensure that henceforth "there would be no peace for the West." The Arabs, he informed her, would "advance step by step. Millimetre by millimetre. Year after year. Decade after decade. Determined, stubborn, patient. This is our strategy. A strategy that we shall expand throughout the whole planet."

Fallaci thought he was referring simply to terrorism. Only later did she realise that he "also meant the cultural war, the demographic war, the religious war waged by stealing a country from its citizens — In short, the war waged through immigration, fertility, presumed pluriculturalism."

The US State Department believes that Washington can contain the Muslim Brotherhood and its ilk through dialogue[16] and should avoid any further clash with them, because this "would only fan hatred and incite more attacks against US interests." The State Department has asked the US Embassy in Cairo to reach out to the Muslim Brotherhood's

leaders as a preliminary step for an organised dialogue.

At the same time, the new Brotherhood leader Muhammad Mahdi Othman 'Akef said in 2004 to Arab media that America is 'Satan' and "will soon collapse[17]." "I have complete faith that Islam will invade Europe and America, because Islam has logic and a mission." Western authorities are thus trying to "reach out" to an organisation that wants to conquer and subdue them.

Besides, exactly what does "dialogue" mean, anyway? Poul E. Andersen[18], former dean of the church of Odense, Denmark, warns against false hopes of dialogue with Muslims. During a debate at the University of Aarhus, Ahmad Akkari, one of the Muslim participants, stated: "Islam has waged war where this was necessary and dialogue where this was possible. A dialogue can thus only be viewed as part of a missionary objective."

When Mr. Andersen raised the issue of dialogue with the Muslim World League in Denmark, the answer was: "To a Muslim, it is artificial to discuss Islam. In fact, you view any discussion as an expression of Western thinking." Andersen's conclusion was that for Islamists, any debate about religious issues is impossible as a matter of principle. If Muslims engage in a dialogue or debate on religious subjects, this is for one purpose only: To create more room for Islam.

In Britain's *The Spectator*, Patrick Sookhdeo[19] writes about the myth of moderate Islam:

"The peaceable verses of the Koran are almost all earlier, dating from Mohammed's time in Mecca, while those which advocate war and violence are almost all later, dating from after his flight to Medina. Though jihad has a variety of meanings, including a spiritual struggle against sin, Mohammed's own example shows clearly that he frequently interpreted jihad as literal warfare and himself ordered massacre, assassination and torture. From these sources the Islamic scholars developed a detailed theology dividing the world into two parts, Dar al-Harb and Dar al-Islam, with Muslims required to change Dar al-Harb into Dar al-Islam either through warfare or da'wa (mission)."

"So the mantra 'Islam is peace' is almost 1,400 years out of date. It was only for about 13 years that Islam was peace and nothing but peace. From 622 onwards it became increasingly aggressive, albeit with periods of peaceful co-existence, particularly in the colonial period, when the theology of war was not dominant. For today's radical Muslims — just as for the mediaeval jurists who developed classical Islam — it would be truer to say 'Islam is war.'"

What is a moderate Muslim? In 2003, the Associated Press touted as a "moderate"[20] a cleric who told Saudi radio that terrorist attacks in his capital violated "the sanctity of Ramadan." Leading government cleric Sheikh Saleh Al-Fawzan was a member of the Senior Council of Clerics, Saudi Arabia's highest religious body. He was also the author of the religious books used to teach 5 million Saudi students, both within the country and in Saudi schools abroad — including those in Washington, D.C. "Slavery is a part of Islam," he said in one tape, adding: "Slavery is part of jihad, and jihad will remain as long there is Islam." A moderate Muslim by Saudi standards is thus a person who wants to reinstate slavery in the 21st century.

During his speech at the opening of the 10th Session of the Islamic Summit Conference on Oct 16, 2003, Prime Minister Mahathir Mohamad[21] of Malaysia stated that: "We are all Muslims. We are all oppressed. We are all being humiliated." "1.3 billion Muslims cannot be defeated by a few million Jews. There must be a way." "Today the Jews rule this world by proxy. They get others to fight and die for them."

"They invented and successfully promoted Socialism, Communism, human rights and democracy so that persecuting them would appear to be wrong, so they may enjoy equal rights with others. With these they have now gained control of the most powerful countries and they, this tiny community, have become a world power." Mahathir talked about how Muslims could win a "final victory," and recalled the glory days when "Europeans had to kneel at the feet of Muslim scholars in order to access their own scholastic heritage."

Farish Noor[22], a Malaysian scholar who specialises in politics and Islam, says that the idea of a secular state is dead in Malaysia. "An Islamic society is already on the cards. The question is what kind of Islamic society this will be." There is a creeping Islamisation of the country, and Islamic police officers routinely arrest unmarried couples for "close proximity." Yet despite all of this, Malaysia is considered one of the most moderate Muslim majority countries in the world. What does this tell us?

While NATO soldiers are risking their lives to establish a "democratic and moderate" regime in Afghanistan, a former regional governor[23] who oversaw the destruction of two massive 1,500-year-old Buddha statues during the Taliban's reign was elected to the Afghan parliament. Mawlawi Mohammed Islam Mohammadi was the Taliban's governor of Bamiyan province when the fifth-century Buddha statues were blown up with dynamite and artillery in March 2001.

In the same, Western-supported, moderate Afghanistan, the police arrested six people for stoning to death an Afghan woman accused of adultery[24]. The arrests were made after the interior ministry sent a delegation to a remote village in north-eastern Badakhshan province following reports that the woman was stoned to death. Were they arrested because stoning was barbaric? No. They were arrested because they were carrying out an unauthorised stoning: The mullah who authorised the killing was not a judge.

Ashram Choudhary, Muslim MP in New Zealand[25], will not condemn the traditional Koran punishment of stoning to death some homosexuals and people who have extra-marital affairs. But the Labour MP - who has struggled with his "role" as the sole parliamentary representative of the local Muslim community — assures that he is not advocating the practice in the West. The question is not just of academic interest. A 23-year-old Tunisian woman was stoned to death near Marseilles, France[26], in 2004.

Centre Democrat Ben Haddou[27], a member of Copenhagen's City Council, has stated: "It's impossible to condemn sharia. And any secular Muslim who claims he can is lying. Sharia also encompasses lifestyle, inheritance law, fasting and bathing. Demanding that Muslims swear off sharia is a form of warfare against them."

Read that statement again, and read it carefully. Muslims in the West consider it "a form of warfare against them" if they have to live by our secular laws, not their religious laws. Will they then also react in violent ways to this "warfare" if they don't get their will? Moreover, since sharia laws ultimately require the subjugation of non-Muslims, doesn't "freedom of religion" for Muslims essentially entail the freedom to make non-Muslims second-rate citizens in their own countries?

Federal Treasurer Peter Costello[28] said Australian Muslim leaders need to stand up and publicly denounce terrorism in all its forms. Mr. Costello has also backed calls by Prime Minister John Howard for Islamic migrants to adopt Australian values. Mr. Howard caused outrage in Australia's Islamic community when he said Muslims needed to speak English and show respect to women.

Hammasa Kohistani[29], the first Muslim to be crowned Miss England, warned that "stereotyping" members of her community was leading some towards extremism. "Even

moderate Muslims are turning to terrorism to prove themselves. They think they might as well support it because they are stereotyped anyway. It will take a long time for communities to start mixing in more."

So, if radical Muslims stage mass-murder attacks against non-Muslims, the non-Muslims must not show any anger because of this, otherwise the moderate Muslims may get insulted and become terrorists, too. Gee, isn't it comforting to know that there is such a sharp dividing line between moderates and radicals, and that moderate Muslims have such an aptitude for self-criticism?

Unfortunately, Jihad-supporters are allowed to stifle Western defence capabilities by feeding them Politically Correct propaganda. U.K. police officers were given "diversity training"[30] at an Islamic school southeast of London, the private Jameah Islameah school in East Sussex, that later became the center of a terrorism investigation. The county's police officers visited the school as many as 15 times for training to improve their awareness of Muslim culture and for advanced training so they could themselves become diversity trainers.

In August 2006, following the unveiling of a plot to blow up several airliners between Britain and the USA, Muslim leaders summoned to talks with the Government on tackling extremism made a series of demands, which included the introduction of sharia law[31] for family matters. Dr Syed Aziz Pasha, secretary general of the Union of Muslim Organisations of the UK and Ireland, said: 'We told her [the minister] if you give us religious rights, we will be in a better position to convince young people that they are being treated equally along with other citizens.'

As Charles Johnson[32] of blog Little Green Footballs dryly commented, this is an interesting viewpoint: Only by receiving special treatment and instituting a medieval religious legal code can Muslims be treated "equally."

After the plot against the airliners was uncovered, a large number of UK Muslim groups sent a letter with veiled threats[33] to PM Tony Blair, stating that "It is our view that current British government policy risks putting civilians at increased risk both in the UK and abroad," and that the British should "change our foreign policy," in addition to allowing Muslims more sharia. The same thing happened after the bombs in London in 2005.

If we watch closely, we will notice that Muslims are highly organised and have prepared long lists of demands. Every act of terrorism, or Jihad as it really is, is seen as an opportunity to push even greater demands. Radical Muslims and moderate Muslims are allies, not adversaries. The radicals bomb, and the moderates issue veiled threats that "unless we get our will, more such attacks will ensue." It's a good cop, bad cop game.

It is true that Jihad is not exclusively about violence, but it is very much about the constant threat of violence. Just like you don't need to beat a donkey all the time to make it go where you want it to, Muslims don't have to hit non-Muslims continuously. They bomb or kill every now and then, to make sure that the infidels are always properly submissive and know who's boss.

Sadly, they frequently tend to get their will, and the donkey, or as in this case, the British, do what the Muslims want. A hospital in northwest England has introduced a new surgical gown modelled on the burka[34], allowing female Muslim patients to cover themselves completely. The blue "Inter-Faith Gown" is the first of its type in Britain and has being tried out at the Royal Preston Hospital.

Professor Moshe Sharon[35] teaches Islamic History at the Hebrew University, Jerusalem. He gives this description of how a temporary truce, a hudna, is used as an

Islamic strategy against infidels:

"Peace in Islam can exist only within the Islamic world; peace can only be between Moslem and Moslem." "With the non-Moslem world or non-Moslem opponents, there can be only one solution - a cease fire until Moslems can gain more power. It is an eternal war until the end of days. Peace can only come if the Islamic side wins. The two civilisations can only have periods of cease-fires."

"A few weeks after the Oslo agreement was signed, [Palestinian leader] Arafat went to Johannesburg, and in a mosque there he made a speech in which he apologised, saying, "Do you think I signed something with the Jews which is contrary to the rules of Islam?" Arafat continued, "That's not so. I'm doing exactly what the prophet Mohammed did." "What Arafat was saying was, "Remember the story of Hodaybiya." The prophet had made an agreement there with the tribe of Kuraish for 10 years. But then he trained 10,000 soldiers and within two years marched on their city of Mecca. He, of course, found some kind of pretext."

I have earlier quoted how even Norwegian diplomat and United Nation's envoy Terje Rød-Larsen[36], a key player during the Oslo Peace Process in the 1990s, later admitted that "Arafat lied all the time."

The Arabs never wanted a peace with Israel. They wanted to buy time until they were strong enough to win. The peace overtures by the Israelis were interpreted as a sign of weakness. The so-called Treaty of Hodaybiyya, signed while Muhammad and his supporters were not yet strong enough to conquer Mecca, has become a standard for Islamic relations with non-Muslims ever since.

Sharon states that "Thus, in Islamic jurisdiction, it became a legal precedent which states that you are only allowed to make peace for a maximum of 10 years. Secondly, at the first instance that you are able, you must renew the jihad [thus breaking the "peace" agreement]." "What makes Islam accept cease-fire? Only one thing - when the enemy is too strong. It is a tactical choice."

Furthermore, the Islamic world has not only the attitude of open war. There's also war by infiltration, as we can see in Western countries now. Is there a possibility to end this dance of war? According to Moshe Sharon, the answer is, "No. Not in the foreseeable future. What we can do is reach a situation where for a few years we may have relative quiet."

As Jihad Watch Board Vice President Hugh Fitzgerald says[37] of moderate Muslims: "They are still people who call themselves Muslims, and we, the Infidels, have no idea what this will cause them, or could cause them, to do in the future. We likewise have no idea what their children, or their grandchildren will see as their responsibility as Muslims. The "moderate" Muslim today may be transformed into an "immoderate" Muslim, or his descendants could be if he does not make a complete break and become an apostate. All over the West now we see the phenomenon of Muslim children who are more devout and observant than their parents."

This is, unfortunately, very true. In November 2005, an intelligence study obtained by Canada's National Post[38] said that a "high percentage" of the Canadian Muslims involved in extremist activities were home-grown and born in Canada, a marked shift from the past when they were mostly refugees and immigrants: "There does not appear to be a single process that leads to extremism; the transformation is highly individual. Once this change has taken place, such individuals move on to a series of activities, ranging from propaganda and recruiting, to terrorist training and participation in extremist operations."

Hugh Fitzgerald wonders how many of our Muslim immigrants will be truly moderate. How many of them “will turn out to be like Ayaan Hirsi Ali? One out of 20? One out of 100? One out of 1,000? One out of 100,000? How many of the men will turn out to be like Magdi Allam in Italy, or like Bassam Tibi in Germany? How many Ibn Warraqs and Ali Sinas, or converts to Christianity such as Walid Shoebat, are there likely to be in any population of, say, 1000 Muslim immigrants? Should the Western world admit a million immigrants, or permit them to remain, because a few of them see the light?”

“Let Muslims remain within Dar al-Islam. Let the Infidels do everything they can to first learn themselves, and then to show Muslims that they understand (so that Muslims will then have to begin to recognise) that the political, economic, social, intellectual, and moral failures of Islamic societies, both within Dar al-Islam and in Dar al-Harb, are directly related to, and arise out of, Islam itself.”

Youssef Ibrahim[39] of the New York Sun is tired of the silence from the Muslim majority: “Hardly any Muslim groups, moderate or otherwise, voiced public disapproval of [Dutch Islamic critic Theo] van Gogh’s murder except in the most formulaic way.” “In Islam, “silence is a sign of acceptance,” as the Arabic Koranic saying goes.” “The question that hangs in the air so spectacularly now — particularly as England has been confronted once again by British Muslims plotting to kill hundreds — is this: What exactly are the Europeans waiting for before they round up all those Muslim warriors and their families and send them back to where they came from?”

A just question, which increasing numbers of Europeans are asking, too. A big part of the answer lies in the elaborate Eurabian, pro-Islamic networks that have been built up by stealth over decades, and hardly ever debated by European media. Besides, it’s embarrassing for Western political leaders, who have championed multiculturalism for a long time, to admit that they have made a terrible mistake that is now threatening the very survival of their countries.

It is possible that those Western countries where the infidels are strong enough will copy the Benes Decrees from Czechoslovakia in 1946, when most of the so-called Sudeten Germans, some 3.5 million people, had shown themselves to be a dangerous fifth column without any loyalty to the state. The Czech government thus expelled them from its land. As Hugh Fitzgerald of Jihad Watch has demonstrated, there is a much better case for a Benes Decree for parts of the Muslim population in the West now than there ever was for the Sudeten Germans.

The most civilised thing we can do in order to save ourselves as a civilisation, but also to limit the loss of life among both Muslims and non-Muslims in what increasingly looks like a world war, is for Westerners and indeed non-Muslims in general to implement a policy of containment of the Islamic world, as suggested by Mr. Fitzgerald. This includes completely stopping Muslim immigration, but also by making our countries Islam-unfriendly, thus presenting the Muslims already here between the options of adapting to our societies or leaving if they desire sharia law. Even whispering about Jihad should be grounds for expulsion and revoking citizenship.

I have compared Islam to the movie “The Matrix,” where people are turned into slaves by living in a make-believe reality designed to keep them in chains. In the movie, everybody who hasn’t been completely unplugged from this artificial reality is potentially an agent for the system. I have gradually come to the conclusion that this is the sanest way to view Muslims, too.

Some would argue that it is a crime and a betrayal of our own values to argue for excluding Muslims from our countries or even expelling some of the ones who are already here. I disagree. The relatively small number of Muslims we have in the West now has

already caused enormous damage to our economy, to our culture and not the least to our freedoms. The real crime, and the real betrayal, would be to sacrifice centuries of advances in human freedom as well as the future of our children and grandchildren to appease Muslims who contribute virtually nothing to our societies and are hostile to their very foundations.

As I have demonstrated above, it is perfectly accepted, and widely practiced, by Jihadist Muslims to lie to non-Muslims about their true agenda. I have also demonstrated that the relationship between radicals and so-called moderates is a lot closer than we would like to think. At best, they share the goals of establishing sharia around the world, and differ only over the means to achieve this goal. At worst, they are allies in a good cop, bad cop game to extort concession after concession from the infidels. Moreover, even those who genuinely are moderate and secular in their approach may later change, or their children may change. This can be triggered by almost anything, either something in the news or a crisis in their personal lives, which will create a desire to become a better, more pious Muslim. The few remaining moderates can easily be silenced by violence from their more ruthless, radical counterparts.

At the end of the day, what counts isn't the difference, if any, between moderate Muslims and radical Muslims, but between Muslims and non-Muslims, and between Muslims and ex-Muslims. Ibn Warraq says that there may be moderate Muslims, but Islam itself is not moderate. He is probably right. As he writes in the book *Leaving Islam — Apostates Speak Out*, a unique collection of testimonials by former Muslims, ex-Muslims are the only ones who know what it's all about, and we would do well to listen to their Cassandra cries.

Source:

<http://gatesofvienna.blogspot.com/2006/09/why-we-cannot-rely-on-moderate-muslims.html>
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2.51 Is Islam Compatible With Democracy?

"I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them." - The Koran, 8.12[1]

"Allah's Apostle said, 'I have been made victorious with terror (cast in the hearts of the enemy)'" - Hadith of Bukhari[2], Volume 4, Book 52, Number 220

"He who strikes terror into others is himself in continual fear." - Claudian, Roman poet

Occasionally I get annoyed over the fact that I am compelled to spend significant amounts of my time refuting Islam, an ideology that is flawed to the core and should be totally irrelevant in the 21st century. But then I try to see it from a positive angle: The good part about our confrontation with Islam is that it forces us to deal with flaws in our own civilisation. It has already exposed a massive failure in our education system and our media, both filled with anti-Western sentiments and ideological nonsense. These legacies from the Western Cultural Revolution[3] of the 1960s and 70s have left us unable to recognise the Islamic threat for what it is. Thus, when we are confronted now with the question of whether or not Islam is compatible with democracy, we also have to ask under what conditions a democratic system is able to function.

What are the strengths and weaknesses of a democratic system? What is "freedom" and "liberty," and does universal suffrage automatically equal liberty? Democracy could briefly be defined as the ability of the people of a state or political entity to genuinely influence the policies of their government by non-violent means. However, this is abstract; we need a more detailed definition to pin down the reality. In the Athenian city-state of ancient Greece, voting rights included all citizens, perhaps one tenth of the population of the city. Plato's description of democracy in *The Republic* is close to anarchy. He rightly points out some inherent weaknesses in the democratic model; no doubt influenced by the fate of his teacher Socrates. Socrates made many enemies by criticising those Athenians who, by means of cheap rhetoric, used democracy to gain power. His courage in speaking out led to his trial, in which his accusers claimed that he was corrupting the young. Found guilty, Socrates was sentenced to drinking poison. This experience led Plato to conclude that Athens' democracy was an unjust form of government.

Plato envisioned a just government as one which was ruled by educated philosophers or by a philosopher-king. In his famous "Myth of the Cave," people are chained in a cave with a fire behind them. When others pass in front of the fire, they can see shadows on the cave wall, and falsely believe that these shadows represent reality. According to Plato, the purpose of the ruler should be to enlighten the masses and show them the truth behind these shadowy images.

In *Politics*[4], Aristotle, too, was critical of the democratic system. He described the various models of ruling thus:

"Of forms of government in which one rules, we call that which regards the common interests, monarchy; that in which more than one, but not many, rule, aristocracy (and it is so called, either because the rulers are the best men, or because they have at heart the best interests of the state and of the citizens). But when the citizens at large administer the state for the common interest, the government is called a polity. And there is a reason for this use of language.

"Of the above-mentioned forms, the perversions are as follows: of monarchy, tyranny; of aristocracy, oligarchy; of polity, democracy. For tyranny is a kind of monarchy which has

in view the interest of the monarch only; oligarchy has in view the interest of the wealthy; democracy, of the needy: none of them the common good of all. Tyranny, as I was saying, is monarchy exercising the rule of a master over the political society; oligarchy is when men of property have the government in their hands; democracy, the opposite, when the indigent, and not the men of property, are the rulers."

Although the potential for abuse of power and tyranny is indeed there in the democratic model, this potential exists in other forms of government, too. What Plato failed to see was that it could be possible to institute constraints on democracy that would limit some of its potential downsides, although not eliminate them completely. The American Founding Fathers, too, were skeptical of "democracy" in the meaning of unconstrained direct democracy, which they, like Plato, perceived could quickly disintegrate into mob rule. They outlined a constitutional Republic with indirect, representative democracy defined by a constitution. Citizens would be governed by the rule of law, thus protecting the minority from abuse and the potential tyranny of the majority. John Adams defined this as "a government of laws, and not of men."

The Constitution of the United States was inspired by the French Enlightenment thinker Montesquieu, famous for his theory of the separation of powers into branches: The executive, the legislature, and the judiciary, with checks and balances among them. The USA has strong separation of powers, whereas many European countries typically have parliamentary democracies with weaker separation, since the executive branch, the government, is dependent on the legislature. Democracy strengthened by such constraints and individual rights has worked reasonably well, but like all other human inventions it isn't perfect. The system still has its critics. In *How the West Was Lost*[5], author Alexander Boot outlines what he thinks ails the modern West. It is a provocative book. I disagree with some of his criticism of post-Enlightenment civilisation in general, but Boot is articulate and original; some of his points about the nature of the modern state are worth contemplating.

For example, he says, "The word 'democracy' in both Greece and Rome had no one man one vote implications and Plato used it in the meaning of 'mob rule.' The American founding fathers never used it at all and neither did Lincoln. (...) a freely voting French citizen or British subject of today has every aspect of his life controlled, or at least monitored, by a central government in whose actions he has little say. He meekly hands over half his income knowing the only result of this transfer will be an increase in the state's power to extort even more. (...) He opens his paper to find yet again that the 'democratic' state has dealt him a blow, be that of destroying his children's education, raising his taxes, devastating the army that protects him, closing his local hospital or letting murderers go free. In short, if one defines liberty as a condition that best enables the individual to exercise his freedom of choice, then democracy of universal suffrage is remiss on that score."

Boot also warns against the increasing prevalence of Politically Correct censorship through hate speech laws: "Laws against racism are therefore not even meant to punish criminal acts. They are on the books to reassert the power of the state to control not just the citizens' actions but, more important, their thoughts and the words they use to get these across. (...) A state capable of prosecuting one person for his thoughts is equally capable of prosecuting thousands, and will predictably do so when it has consolidated its power enough to get away with any outrage. (...) It is relatively safe to predict that, over the next ten years, more and more people in Western Europe and North America will be sent to prison not for something they have done, but for something they have said."

Lee Harris[6], the author of *The Suicide of Reason*, wonders what were the necessary conditions for the growth of modern reason. This was the question taken up by Johann Herder:

"What kind of culture was necessary in order to produce a critical thinker like Immanuel Kant himself? When Kant, in his Critique of Pure Reason, methodically demolished all the traditional proofs for the existence of God, why wasn't he torn limb from limb in the streets of Königsburg by outraged believers?"

Cynics would argue that they simply didn't understand his eight hundred page thesis, which isn't exactly light reading, as those who have attempted to digest his writings can testify. Although Kant had the freedom to do this in 18th-century Europe, he would probably have been killed had he attempted the same thing in the Islamic world, which is one of the reasons why the Scientific and Industrial Revolutions took place in the West, and not under Islam.

So how do we treat freethinkers asking sensitive questions in the 21st century West? In my own country, the Ombud for Gender Equality recently became The Equality and Anti-discrimination Ombud. Its duties include combating "discriminatory speech" and negative statements about other cultures and religions. If accused of such discrimination, one has to mount proof of innocence. In effect, this institution is a secular or Multicultural Inquisition: the renunciation of truth in favor of an ideological lie. Galileo Galilei faced the same choice during the Inquisition four hundred years earlier. The Multicultural Inquisition may not threaten to kill you, but it does threaten to kill your career, and that goes a long way in achieving the same result, whether your crime is claiming that the earth moves around the sun or that not all cultures are equal.

Has liberty regressed during the past two hundred years? How was it possible that Immanuel Kant, who lived in a German state without liberal democracy, could criticise basic aspects of religion in the 18th century, while in the West of the 21st century there are social and legal consequences for criticising other religions and cultures? It is a mistake to assume that liberty (in the meaning of freedom of speech and conscience) derives of necessity from a democracy of universal suffrage. Do we need a new Enlightenment to fill the vacuum formed by the fall of Political Correctness?

I have made a list of suggested conditions for a functioning democratic system:

- There must be a demos. That is, there must be a group of people with a shared pre-political loyalty. This common understanding would include mutual identification and trust between leaders who implement policies and the general public. There must be sanctions in place to allow the demos to hold accountable or remove incompetent or corrupt officials. The growth of supranational institutions has weakened the connections between the members of the elite and the nation states they are supposed to serve. The demos has been attenuated by both multiculturalism and mass immigration.
- In the demos, there has to be true freedom of speech. There have to be genuine debates about crucial issues. For a combination of reasons, this process is now severely curtailed in many Western countries. Activists on the Left demand formal and informal censorship of sensitive issues. Meanwhile, the media isn't functioning as a counterweight to the political elites because it frequently is in lockstep with these elites.
- In the demos, there should be no significant Muslim presence. Islam is toxic to a democratic society for several reasons, which I will explore later. One is the possibility of physical attack against anybody who criticises the Islamic agenda. The fear thus engendered destroys any possibility of a free, civil public discourse. Another is the resentment generated by Muslim demands for separate laws and "special treatment," demands which are driven by an inherent sense of entitlement. Finally, there is the harassment of non-Muslims, even those who do not criticise Islam. This aggressive behaviour is always part and parcel of Jihad.

- The territorial entity where the demos lives must control its own borders. A nation that fails to discriminate between citizens and non-citizens, between members and non-members of the demos, will cease to function.

What is disturbing about this list is that in the West - particularly Western Europe - few of these conditions remain. We are no longer citizens; we are subjects, mere spectators to destinies others have chosen for us. We are citizens only if we have genuine influence over how our tax money is spent. We are subjects when we just pay taxes while others decide what to do with this money.

The control of borders and the sovereignty of nation states are linked to the list above. Democratic decisions are meaningless if they can be overruled by an external authority. This notion of sovereignty is being challenged all over the Western world both through the United Nations and through the ascendance of international law. Sovereignty is clearly not present in much of Europe, where seventy percent or more of all laws passed are federal EU laws. Democratically elected national parliaments have been reduced to insignificance. It is thus possible to argue that Western European countries are no longer distinct democracies, nor are they part of the "Free World" in any meaningful sense. Europeans thus have universal suffrage, but we don't have genuine democracy and we certainly don't have true liberty.

Why is the European Union not democratic? One element is its sheer size; another is the massive bureaucracy that has grown up around it. As F.A. Hayek writes in *The Road to Serfdom*[7]:

"Least of all shall we preserve democracy or foster its growth if all the power and most of the decisions rest with an organisation far too big for the common man to survey or comprehend. Nowhere has democracy ever worked well without a great measure of local self-government, providing a school of political training for the people at large as much as for their future leaders. It is only where responsibility can be learnt and practised in affairs with which most people are familiar, where it is awareness of one's neighbour rather than some theoretical knowledge of the needs of other people which guides action, that the ordinary man can take a real part in public affairs because they concern the world he knows. Where the scope of the political measures becomes so large that the necessary knowledge is almost exclusively possessed by the bureaucracy, the creative impulses of the private person must flag."

It can't all be about size, since the system has worked somewhat better in the United States. The most important reason for this democratic deficit in Europe is the lack of any formal constraints on the power of leading EU organs. In 2006[8], for the twelfth year in a row the European Court of Auditors, the EU's official financial watchdog, refused to approve the EU budget because it was so full of fraud and errors[9]. Half the project budgets approved by the European Commission were inadequately monitored.

This story of fraudulence was largely ignored by Europe's media. The powerful European Commission is the EU's "government," and thus the government of nearly half a billion people from Hungary to Britain and from Finland to Spain, yet it can release accounts with massive flaws for over a decade straight. Such lack of oversight would have been unthinkable in the USA. The EU Commission gets away with it because it is largely unaccountable to anyone and was intentionally structured to operate this way in the first place. Just like the Politburo of the former Soviet Union, the EU Commission is not subject to any real checks and balances.

It is obviously easier to establish democracy in a small and transparent nation state than in a larger one. However, Sweden - the Western country where people pay the highest

tax rates - is also arguably the most politically repressed nation and has the least real freedom of speech. Sweden's problem is not its geographical size, but the bloated state apparatus. Perhaps limitations on bureaucracy, government influence and intrusion are crucial for a functioning democracy, too. In a traditional pre-modern state, the ruler might not always have ruled with your consent, but he largely left you alone as long as you paid your taxes. Not so in our modern democratic nations. Our schools are increasingly filled with courses disparaging our own indigenous cultural heritage while they praise Islamic "tolerance." We are barred from bringing up our own children and instilling in them our values. Is this liberty?

Øystein Djupedal[10], former Minister of Education and Research in Norway's Socialist Leftist Party, stated in public that: "I think that it's simply a mistaken view of child-rearing to believe that parents are the best to raise children. Children need a village, said Hillary Clinton. But we don't have that. The village of our time is the kindergarten." Following public reactions, he later retracted this statement. Critics would claim that the government treats the entire country as a kindergarten. The Ministry of Education and Research in Norway is responsible for nursery education, primary and lower secondary education, day-care facilities for school children, upper secondary education and institutions of higher education such as universities. In other words, one bureaucracy controls everything Norwegians learn from kindergarten through the doctoral level.

There is a crucial reason why the European Union isn't democratic: There is no European demos. Most people in Europe identify themselves as Italian, Spanish, Dutch or Polish. The notion of being a European is at best a very distant second. In contrast, United States citizens consider themselves Americans, although multiculturalism encourages dual identities, in which individuals are African-American, Asian-American etc. This tribalisation represents a critical long-term challenge to the continued quality of American democracy. It is conceivable that the backlash could cause the country to fall apart if the white majority, too, decides to view itself as a tribal group of European-Americans. Mr. Carl I. Hagen[11] of the right-wing Progress Party criticised the choice of a foreign citizen to head Norway's immigration agency. Eva Joly, a Norwegian born French magistrate, known in France for her crusade against corruption, disagreed with Hagen: "To assume that nationality or citizenship have anything to do with being suitable [for a job] is a very old-fashioned way of thinking. We are no longer thinking in national terms, but in European or global terms. It is a duty to employ people from other countries," said Joly. She has been granted both Norwegian and French citizenship, but considers herself European.

When we elect people to important positions, we want them to take care of our interests, not ephemeral "global interests." How can we rely on the people entrusted to work for us if they openly state that they don't feel any loyalty towards our country? According to British philosopher Roger Scruton, members of our liberal elite may be immune to xenophobia, but there is an equal fault which they exhibit in abundance, which is oikophobia, the repudiation and fear of home.

In his book *The West and the Rest: Globalization and the Terrorist Threat*, Scruton believes that what characterises the West is our idea of the personal state[12]:

"The personal state is characterised by a constitution, by a rule of law, and by a rotation of office-holders. Its decisions are collectively arrived at by a process that may not be wholly democratic, but which nevertheless includes every citizen and provides the means whereby each citizen can adopt the outcome as his own. Personal states have an inherent preference for negotiation over compulsion and for peace over war. [The personal state] is answerable to its citizens, and its decisions can be imputed to them not least because they, as citizens, participate in the political process."

For this democratic process to work there has to be a loyalty and identity that precedes political allegiance. We must have a community that has primary common interests. This has no real counterpart in Islamic countries, where the ideal is the global Ummah and the Caliphate. Concepts such as the nation state or territorial integrity have no equivalent in Islamic jurisprudence, which helps explain why democracy is so hard to establish in Muslim countries.

Scruton notes, however, that the Western personal state is now under pressure from two directions. Supranational institutions are destroying the sense of membership from above, while massive immigration without assimilation is destroying it from below. The European Union, among others, "is rapidly destroying the territorial jurisdictions and national loyalties that have, since the Enlightenment, formed the basis of European legitimacy, while putting no new form of membership in their place." And although it makes sense for individuals travelling from Third World countries to settle in the West, they may thus unwittingly contribute to destroying what they came to enjoy the benefits of in the first place:

"The political and economic advantages that lead people to seek asylum in the West are the result of territorial jurisdiction. Yet territorial jurisdictions can survive only if borders are controlled. Transnational legislation, acting together with the culture of repudiation, is therefore rapidly undermining the conditions that make Western freedoms durable."

Scruton comments that for the first time in centuries Islam appears to be "a single religious movement united around a single goal," and that "one major factor in producing this unwonted unity is Western civilisation and the process of globalisation that it has set in motion." According to him, this is a result of "Western prosperity, Western legal systems, Western forms of banking, and Western communications that human initiatives now reach so easily across frontiers to affect the lives and aspirations of people all over the globe."

Thus we have the irony in which "Western civilisation depends on an idea of citizenship that is not global at all, but rooted in territorial jurisdiction and national loyalty." By contrast, Islam, which has been until recently remote from the Western world, is founded on an ideal "which is entirely global in its significance." Globalisation, therefore, "offers militant Islam the opportunity that it has lacked since the Ottoman retreat from central Europe." It has brought into existence "a true Islamic umma, which identifies itself across borders in terms of a global form of legitimacy, and which attaches itself like a parasite to global institutions and techniques that are the by-products of Western democracy."

Scruton raises some difficult questions: Does globalisation make it easier for Muslims to realise the idea of a global Islamic community, which has always been an ideal but far from a practical reality? Does it also put pressure on the territorial integrity of coherent nation states? If so, does globalisation strengthen Islam while it weakens Western democracy? These questions are difficult to think about, but for the sake of survival we need to ask them and find an honest answer.

Globalisation doesn't necessarily mean that Islam will win. In the long run, it is quite possible that mass communications and the exposure to criticism will destroy Islam, but it could ironically make it more dangerous in the short term.

Is Islam compatible with democracy? Justice Minister Piet Hein Donner^[13] strongly disagrees with a plea for a ban on parties seeking to launch Islamic law in the Netherlands. "For me it is clear: if two-thirds of the Dutch population should want to introduce the sharia tomorrow, then the possibility should exist."

This dilemma can be solved by stating the following: Our goal is not democracy in itself, meaning elections and one man one vote, but freedom of conscience and speech, respect for property rights and minorities, the right to bear arms and self-defence, equality before the law and the rule of law - and by that I mean secular law - in addition to such principles as formal constraints on the power of the rulers and the consent of the people. Free elections may be a means of achieving this end, but it is not the end in itself. We shouldn't confuse the tools with the primary goal.

Two central concepts in sharia are the notions of "blasphemy" and "apostasy," both incurring the death penalty. These laws are incompatible with the ancient Western ideas of freedom of conscience and of speech. Thus, sharia is anathema to the goals of democracy. Sharia is also hostile to equality before the law, since Islamic law is based on the fundamental inequality between Muslims and non-Muslims, men and women, free men and slaves. Moreover, it does not provide any protection for minorities, since non-Muslims are supposed to be unarmed and their lives and property subject to the whims of Muslims at any given moment. Although Islam does contain the vague Koranic notion of shura, consultation, this has never been formalised or concretised, which means that there are no formal constraints on the power of the ruler under sharia. The only thing an Islamic ruler may not do is openly to reject Islam.

According to Salim Mansur[14], associate professor of political science at the University of Western Ontario, Canada, "Democracy is in a cultural sense an expression of the liberal modern world that situates the individual as the moral center of politics and society. (...) It is the idea of the inalienable rights located in the individual, rights that need to be protected, nurtured, and allowed the fullest unhindered expression that makes democracy so morally distinctive from other cultural systems. From this liberal perspective, the common error about democracy is to view it as a majority system of governance. In a democracy based on individual rights, on the contrary, it is the protection of the rights of minorities and dissidents that reflect the different nature of politics within the larger context of democratic culture."

This definition is opposed to an illiberal democracy, which is "similar to what Samuel E. Finer, a professor of politics and government, wrote about in Comparative Government as 'façade democracy,' a bowing of the head to the idea of democracy by the tiny elite of those in power as a means to enhance their legitimacy and perpetuate their authority."

One great obstacle to establishing democracy in this cultural sense in Muslim countries is that Muslims have been taught from birth that non-Muslims can't be expected to enjoy the same kind of rights as Muslims do.

The Wall Street Journal ran a piece[15] entitled "Reviving Mideastern Democracy: We Arabs Need the West's Help to Usher in a New Liberal Age." It was written by Saad Eddin Ibrahim, chairman of the board of the Ibn Khaldun Center for Development Studies in Cairo, who has been jailed several times for his pro-democracy work in Egypt. Mr. Ibrahim thinks the prospects for democracy in the Middle East are surprisingly good:

"In previous decades, authoritative voices said that Germany, Japan, Slavic countries and even Catholic societies would never, could never, be democratic. I am not speaking of popular prejudices here, but of high-level scholarship and expert consensus. Batteries of learned naysayers honestly believed that there was something about German, Japanese or Slavic culture, or about Catholicism, that was fundamentally and unchangeably hostile to democracy and democratic values. . . ."

But in the words of the celebrated 14th century historian Ibn Khaldun himself: "in the Muslim community, the holy war is a religious duty, because of the universalism of the Muslim mission and (the obligation to) convert everybody to Islam either by persuasion

or by force." In Islam, says Ibn Khaldun, the person in charge of religious affairs is concerned with "power politics," because Islam is "under obligation to gain power over other nations" (Muqaddimah[16], trans. Rosenthal, p. 183).

As Robert Spencer commented, "Those are not words of openness, tolerance, and democracy. And they are still widely held in the Muslim world."

Ibn Khaldun wrote about Christians: "We do not think that we should blacken the pages of this book [Muqaddimah] with discussion of their [Christian] dogmas of unbelief. In general, they are well known. All of them are unbelief. This is clearly stated in the noble Koran. To discuss or argue those things with them is not up to us. It is for them to choose between conversion to Islam, payment of the poll tax, or death."

According to Dr. Andrew Bostom in his book *The Legacy of Jihad* (page 29), "In The Laws of Islamic Governance al-Mawardi (d. 1058), also examines the regulations pertaining to the lands and infidel (i.e., non-Muslim) populations subjugated by jihad. This is the origin of the system of dhimmitude. The native infidel population had to recognise Islamic ownership of their land, submit to Islamic law, and accept payment of the poll tax (jizya). Al-Mawardi highlights the most significant aspect of this consensus view of the jizya in classical Islamic jurisprudence: the critical connection between jihad and payment of the jizya. He notes that "[t]he enemy makes a payment in return for peace and reconciliation." Al-Mawardi then distinguishes two cases: (1) Payment is made immediately and is treated like booty, however "it does, however, not prevent a jihad being carried out against them in the future" (2) Payment is made yearly and will "constitute an ongoing tribute by which their security is established." Reconciliation and security last as long as the payment is made. If the payment ceases, then the jihad resumes."

There are also other limitations on dhimmis. In 2005[17] it was announced that the first Christian church in Qatar since the 7th century was to be built on land donated by the reform-minded Emir. The church will not have a spire or freestanding cross, in accordance with traditional dhimmi laws where Christians are forbidden to display crosses. Clive Handford, the Nicosia-based Anglican Bishop in Cyprus and the Gulf, said: "We are there as guests in a Muslim country and we wish to be sensitive to our hosts ... but once you're inside the gates it will be quite obvious that you are in a Christian center." Christianity was eradicated from most Gulf Arab states within a few centuries of the arrival of Islam.

Even in Malaysia[18], one Muslim majority country frequently hailed as "moderate and tolerant," hundreds of Hindu worshippers watched in horror as workers, mostly Muslims, brought down the roof of their temple and smashed the deities that immigrant Indian workers had brought with them. "We are poor and our only comfort is our temples and now we are losing that also," Kanagamah said in Tamil, the language spoken by ethnic Indians who form eight percent of Malaysia's 26 million people and mostly follow Hinduism.

"The demolitions are indiscriminate, unlawful and against all constitutional guarantees of freedom of worship," according to human rights lawyer P. Uthayakumar. He said temples are demolished by the authorities as illegal structures but the same authorities make it impossible for devotees to get a permit. He cited the case of a Catholic church nearby which got a permit to build a church after 30 years of trying. "What does this say about freedom of worship?" he asked. Well, it says that Muslim authorities are still operating according to the classic provision of the dhimmi laws, that non-Muslims must not build new houses of worship or repair old ones.

According to Sita Ram Goel[18], Imam Hanifa "had recommended that Hindus, though idolaters, could be accepted as a 'People of the Book' like the Jews, the Christians and

the Zoroastrians, and granted the status of zimmi. The Muslim swordsmen and theologians in India happened to follow his school of Islamic law. That enabled them to 'upgrade' the 'crow-faced infidels' of this country to the status of zimmi. Hindus could save their lives and some of their properties, though not their honour and places of worship and pilgrimage, by paying jizyah and agreeing to live under highly discriminative disabilities. The only choice which the other great Imams of Islam - Malik, Shafii and Hanbal [the founders of the four Sunni Islamic schools of jurisprudence] - gave to the Hindus was between Islam and death."

From Western apologists we often hear that the "communal strife" on the Indian subcontinent is "mutual." If this is the case, why is it that in Pakistan non-Muslims have been all but wiped out, and the few remaining Christians and Hindus suffer continuous harassment and abuse? The population of Bangladesh[19] was about thirty percent non-Muslim a few decades ago. Now that number is down to ten percent. Contrast this decline with the fact, due to higher birthrates, the number of Muslims within the Republic of India has actually increased during the same period. Do these statistics indicate "mutual hostility" or simply persecution of infidels?

In Pakistan's Sindh province there is an alarming trend: Muslims kidnap Pakistani Hindu girls[20] and force them to convert to Islam. The worried resident Hindu community has resorted to marrying off their daughters as soon as they are of age. Alternatively, they migrate to India, Canada or other nations. Recently, at least 19 such abductions have occurred in Karachi alone.

"Have you ever heard of an Indian Muslim girl being forced to embrace Hinduism[21]? It's Muslims winning by intimidation. It's Muslims overcoming a culture by threatening it, by abducting young girls so that an entire community moves out or succumbs to the Muslim murderers," human rights activist Hina Jilani says. Hindus and Christians in Pakistan are looked down upon. "That is why they have to take up inferior jobs; their chances of rising in any field are low."

The Muslim superiority syndrome runs deep. In *Milestones*[22], the Egyptian Sayyid Qutb writes about "a triumphant state which should remain fixed in the Believer's heart" in the face of everything. "It means to feel superior to others when weak, few and poor, as well as when strong, many and rich."

"When the Believer scans whatever man, ancient or modern, has known, and compares it with his own law and system, he realises that all this is like the playthings of children or the searchings of blind men in comparison with the perfect system and the complete law of Islam. And when he looks from his height at erring mankind with compassion and sympathy at its helplessness and error, he finds nothing in his heart except a sense of triumph over error and nonsense. (...) Conditions change, the Muslim loses his physical power and is conquered, yet the consciousness does not depart from him that he is the most superior. If he remains a Believer, he looks upon his conqueror from a superior position. He remains certain that this is a temporary condition which will pass away and that faith will turn the tide from which there is no escape."

Underlying this Muslim supremacist mentality, there is also the idea of Arab supremacy. Again according to Qutb[23], "What are the Arabs without Islam? What is the ideology that they gave, or they can give to humanity if they abandon Islam? The only ideology the Arabs advanced for mankind was the Islamic faith which raised them to the position of human leadership. If they forsake it they will no longer have any function or role to play in human history."

Of course, there are those who would dismiss Sayyid Qutb as "an extremist," since his writings such as *Milestones* and especially *In the Shade of the Qur'an*[24] have inspired countless Jihadists since his execution at the hands of Gamal Abdel Nasser's regime in

1966. But Qutb's ideas about Muslim supremacy are on firm Islamic grounds.

According to Hugh Fitzgerald[25], "within Islam, a supposedly universalist religion where all Muslims in the ummah are equal, there is a special place for the Arabs." The Koran is written in Arabic, and "was delivered to, given to, revealed to, the Arabs, that best of people. That best of men, Muhammad, was an Arab, and so were the Companions. The Qur'an itself should ideally not be read in any language other than Arabic (the Arabic in which it was written, not in any simplified or updated version). Qur'anic recitation is in Arabic. The students in Pakistan or Indonesia or elsewhere who pass their young lives memorising Qur'anic passages are essentially memorising Arabic, a language that they do not know at all, or understand most imperfectly. Yet it is 7th century Arabs, real or imaginary, who must serve as a guide to existence. (...) In Saudi Arabia there is apartheid: the signs 'Muslim' and 'Non-Muslim' are everywhere. But 'Muslims' are further divided into Arab (first class) and non-Arab (second class). This has not escaped the attention of the many Muslim non-Arabs who live in Saudi Arabia - or at least not the attention of all of them."

This Arab supremacy is underestimated by infidels as a weapon against Islam: "Part of weakening Islam is to show many Muslims that Islam was simply an Arab invention and export, a poisoned chalice that has lain low higher, and superior civilisations. This is likely to resonate especially in Iran among those who have had their fill of the Islamic Republic of Iran - that is, every thinking and morally aware person in Iran."

In Morocco, activists complain that Berber influence[26] in political and economic life remains limited. "We're not Arabs, bring out the real history," chanted hundreds of Moroccan Berbers during Labour Day marches with slogans in their Tamazight language and banners written in Tifinagh, the Berber script. Berbers are the original inhabitants of North Africa, before the Arabs invaded in the seventh century. The Moroccan constitution says the country is Arab and Islam is its religion. The proportion of Berbers is not officially known but independent sources say they represent the majority of the population. The total population of Berbers in the world is estimated at twenty-five million, mainly concentrated in Algeria, Libya, Mali, Mauritania, Niger and Tunisia.

Islamic ideas about inequality are already being exported to the West. Two men were killed in a row involving a group of second generation immigrants in Copenhagen, Denmark, in 2005. According to imam Abu Laban[27] (who was later responsible for whipping up hatred against his country of residence because of the now famous cartoons of Muhammad in Danish newspaper Jyllands-Posten) the thirst for revenge could be cooled if 200,000 kroner were paid by the family of the man who fired the shots. 200,000 Danish kroner is approximately the value of 100 camels, a number based on the example of Muhammad himself. The idea of blood money originates from the Koran, 2.178: O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness.

Politiken, a left-leaning, intellectual newspaper championing multiculturalism in Denmark, argued that the principle of blood money might be worth considering. Luckily, they were met by an outcry from angry citizens. There are at least two major problems with this Islamic "justice." The first is that it is settled between families, tribes or clans, not in a justice system administered by the authorities where it is a matter concerning the individuals involved, not the entire clan. We had similar tribal vendettas in the West at one time, but we left this practice behind a long time ago, as Muslims should have done. The biggest problem will come if this tribal system were to undermine the Western justice system to the extent that Westerners, too, would revert to tribal law in order to protect themselves.

Many commentators in Denmark failed to understand the worst part of the blood money concept. Not only is it pre-modern and anti-individualistic, but the compensation to be paid is fundamentally inegalitarian. Muslim men are the only full members of the Islamic community. All others have fewer rights due to their religion, their sex or their slave status.

The rates for blood money mirror this apartheid system. A Saudi court has ruled that the value of one woman's life is equal to that of one man's leg. The court ordered a Saudi to pay a Syrian expatriate blood money after he killed the man's wife and severed both his legs in a car accident six months earlier. The court ordered \$13,300 compensation for the man's wife, and the same amount for each of his legs. Under Islamic law, the life of an ex-Muslim is worth nothing at all. He is a traitor, an apostate, and can be killed with impunity.

In the April 9, 2002 issue, The Wall Street Journal published the concept of blood money in Saudi Arabia. If a person has been killed or caused to die by another, the latter has to pay blood money or compensation as follows:

- 100,000 riyals if the victim is a Muslim man
- 50,000 riyals if a Muslim woman
- 50,000 riyals if a Christian man
- 25,000 riyals if a Christian woman
- 6,666 riyals if a Hindu man
- 3,333 riyals if a Hindu woman

In a Saudi school textbook[28], after the intolerance was supposedly removed, the 10th-grade text on jurisprudence said: "Blood money for a free infidel. [Its quantity] is half of the blood money for a male Muslim, whether or not he is 'of the book' or not 'of the book' (such as a pagan, Zoroastrian, etc).

"Blood money for a woman: Half of the blood money for a man, in accordance with his religion. The blood money for a Muslim woman is half of the blood money for a male Muslim, and the blood money for an infidel woman is half of the blood money for a male infidel."

As Ali Sina says[29], "According to this hierarchy, a Muslim man's life is worth 33 times that of a Hindu woman. This hierarchy is based on the Islamic definition of human rights and is rooted in the Quran and Sharia (Islamic law). How can we talk of democracy when the concept of equality in Islam is inexistent?"

He thinks that the Islamic system of government is akin to Fascism:

- It is marked by centralisation of authority under a supreme leader vested with divine clout.
- It has stringent socioeconomic control over all aspects of all its subjects irrespective of their faith.
- It suppresses its opposition through terror and censorship.
- It has a policy of belligerence towards non-believers.
- It practices religious apartheid.
- It disdains reason.
- It is imperialistic.
- It is oppressive.
- It is dictatorial and
- It is controlling.

According to Sina, "Islam is political and political Islam is Fascism."

At Ryerson University in Toronto, Canada[30], Muslims are displaying their superiority syndrome.

The largest student group on campus, the Muslim Students' Association, has monopolised use of the multifaith room. Eric Da Silva, president of the Catholic Student Association, said the group looked into using the room for mass but was told by RSU front desk staff that the room was "permanently booked" by Muslim students. "No one is trying to take away the space from the Muslims, we just don't want to be stepping on their toes," said Da Silva. He stressed that the group found another space to hold mass and the conflict was quickly resolved. The space, which was divided to separate males from females, had rows taped on the floor for prayer and Islamic decorations adorning the walls, was only accommodating to Muslims. A Canadian Federation of Students task force tackling cultural and religious discrimination was brought to campus by members of the MSA, but it only addressed the problem of Islamophobia.

Raymond Ibrahim[31], a research librarian at the US Library of Congress, warns in the Los Angeles Times against giving in to Muslim supremacists:

"In the days before Pope Benedict XVI's visit to the Hagia Sophia complex in Istanbul, Muslims and Turks expressed fear, apprehension and rage. 'The risk,' according to Turkey's independent newspaper Vatan, 'is that Benedict will send Turkey's Muslims and much of the Islamic world into paroxysms of fury if there is any perception that the pope is trying to re-appropriate a Christian center that fell to Muslims.' Apparently making the sign of the cross or any other gesture of Christian worship in Hagia Sophia constitutes such a sacrilege. Built in the 6th century, Hagia Sophia - Greek for Holy Wisdom' - was Christendom's greatest and most celebrated church. After parrying centuries of jihadi thrusts from Arabs, Constantinople - now Istanbul - was finally sacked by Turks in 1453, and Hagia Sophia's crosses were desecrated, its icons defaced."

The Turks didn't have to worry. The Pope behaved in perfect dhimmi fashion during his visit to the formerly Greek, Christian territory now known as Turkey. Ibrahim believes that "The West constantly goes out of its way to confirm such convictions. By criticising itself, apologising and offering concessions - all things the Islamic world has yet to do - the West reaffirms that Islam has a privileged status in the world."

This blindness to the threat posed by the ingrained Islamic Superiority Syndrome has huge consequences when trying to export "democracy" to Islamic countries such as Iraq.

In September 2005, the patriarch of Baghdad for the Chaldeans[32] told Iraqi officials about Catholic bishops' fears that the constitution "opens the door widely" to discrimination against non-Muslims. Article 2.1(a) stated: "No law can be passed that contradicts the undisputed rules of Islam." The bishops' statement concluded: "This opens the door widely to passing laws that are unjust towards non-Muslims." Glyn Ford, British MEP, joined former Tribune editor Mark Seddon and Andy Darmoo, head of Save the Assyrians, to sound the alarm on behalf of Assyrian Christians[33]: "Prevented from voting in the elections, in recent months many have had their land occupied and stolen, their churches firebombed and their families attacked. Isn't it time that the international community began championing the rights of Assyrians and other minorities before it is too late?"

A group of Muslim men seized a seven year old Mandaean boy[34], from an ancient Gnostic sect in Iraq, doused him in petrol and set him alight. As the child was being burnt to death the Muslims were running around shouting, "Burn the dirty infidel!" "Many women physicians have been killed, women in the police forces, reporters and journalists," Rajaa al-Khuzai, president of the Iraqi National Council of Women said. Now

"women are very easy targets," especially high-profile women such as herself, she added. This oppression of women and non-Muslims is in full accordance with Islamic sharia and was depressingly predictable.

Although Christians made up less than four per cent of the population they formed the largest groups of refugees arriving in Jordan's capital Amman in the first quarter of 2006. In Syria, forty-four percent of Iraqi asylum-seekers were recorded as Christian since December 2003. They were fleeing killings, kidnappings and death threats. "In the schools the children now say that a Christian is a kaffir [infidel]." The Catholic bishop of Baghdad, Andreos Abouna, was quoted as saying that half of all Iraqi Christians have fled the country since the 2003 US-led invasion. Some warned that in twenty years all Christians in Iraq will be gone[35]. "It was easy for the Americans and the British to have supported us when the churches were bombed - it was a historic opportunity - but they did nothing. If they had supported us financially, for example, we could have protected all the Christian families in Mosul."

U.S. President George W. Bush[36] said he would accept it if Iraqis voted to create an Islamic fundamentalist government in democratic elections. "I will be disappointed, but democracy is democracy."

Is it really equivalent, Mr. Bush?

This brings us back to Plato's criticism of democracy as just an advanced form of mob rule. And without any constraints, checks and balances, that definition is correct. Benjamin Franklin said that "Democracy is two wolves and a lamb voting on what to have for lunch. Liberty is a well-armed lamb contesting the vote!" This is why he and the other Founding Fathers wanted the USA to be a constitutional Republic, not a pure democracy.

It is strange that the United States wanted to export to Iraq a naïve concept of democracy, one that provided too few rights and guarantees for individuals and minorities, one that their own Founding Fathers had specifically rejected for precisely that reason. And this did not even include an assessment of Islam, in which harassing and persecuting minorities and suppressing individual liberty is a matter of principle.

Non-Muslims and women in Iraq are now paying with their lives[37] for that naïve mistake.

In his Islamic Declaration from 1970, where he demanded a fully-fundamentalist Muslim state, future Bosnian president Alija Izetbegovic[38] wrote that "A Muslim generally does not exist as an individual. If he wishes to live and survive as a Muslim, he must create an environment, a community, an order. He must change the world or be changed himself. History knows of no true Islamic movement which was not at the same time a political movement as well."

The late American scholar of Islam, Franz Rosenthal, said that an individual Muslim "was expected to consider subordination of his own freedom to the beliefs, morality and customs of the group as the only proper course of behaviour. (...) The individual was not expected to exercise any free choice as to how he wished to be governed. In general, governmental authority admitted of no participation of the individual as such, who therefore did not possess any real freedom vis-à-vis it."

Iranian ex-Muslim Ali Sina[39] states that "Deindividuation is characterised by diminished awareness of self and individuality. In Islam individuality is denied and the individual's life is fused with that of Umma. Deindividuation reduces an individual's self-restraint and normative regulation of behaviour. It contributes to the collective behaviour of violent crowds, mindless hooligans, and the lynch mobs." According to him, "Ironically it is the brutality and the repressive nature of Islam, in conjunction with its absolute irrationality

that has made this doctrine successful and has allowed it to survive this long."

But as the esteemed writer F.A. Hayek wrote in his classic *The Road to Serfdom*:

"What our generation is in danger of forgetting is not only that morals are of necessity a phenomenon of individual conduct, but also that they can exist only in the sphere in which the individual is free to decide for himself and called upon voluntarily to sacrifice personal advantage to the observance of a moral rule. Outside the sphere of individual responsibility there is neither goodness nor badness, neither opportunity for moral merit nor the chance of proving one's conviction by sacrificing one's desires to what one thinks right. Only where we ourselves are responsible for our own interests and are free to sacrifice them, has our decision moral value. Neither good intentions nor efficiency of organisation can preserve decency in a system in which personal freedom and individual responsibility are destroyed."

A British police report[40] concluded that complaints of misconduct and corruption against Muslim officers occur ten times more frequently than against their non-Muslim colleagues. The report argued that since British Pakistanis live in a cash culture in which "assisting your extended family is considered a duty" and in an environment in which large amounts of money are loaned between relatives and friends, police officers of Pakistani origin needed special anti-corruption training.

Only a small percentage of Pakistani citizens, and those of many other Muslim countries, actually pay taxes. There is a philosophy that ascribes no value to the individual; the clan is everything; the state is the enemy. This mentality underlies the behaviour of the immigrants from these countries as they migrate, bringing with them to non-Muslim countries the corruption and tribal violence associated with this world view.

As Ali Sina[41] says:

"Abu Hamid Al-Ghazali, (1058 - 1111 CE) is arguably the greatest Islamic scholar ever. In his book 'Incoherence of the Philosophers' he bitterly denounced Aristotle, Plato, Socrates and other Greek thinkers as non-believers and labeled those who employed their methods and ideas as corrupters of the Islamic faith. He took aim at Avicenna [Ibn Sina, highly influential 11th century Persian physician and philosopher] for being a rationalist who drew intellectually upon the Ancient Greeks. By emphasising on the incompatibility of faith and reason, and by asserting the futility of making faith subordinate to reason, Ghazali gave validity to unreasoned faith and thus glorified stupidity.

"The Islamic rationalists such as Mutazilis placed reason above revelation. But their school was vehemently opposed by more fervent Islamists and became extinct. They were attacked by a group called Ashariyya to which al-Ghazali and the celebrated poet [Jalal ad-Din or Mawlana] Rumi belonged. Rumi mocked the rationalists and in a catchy verse that left its mark on the psyche of the gullible masses said the rationalists stand on 'wooden legs.'"

Sina believes[42] that "Freedom of speech, freedom of beliefs, respect for the rights of the minority and separation of religion from government are the foundations of democracy." The West should insist on freedom of religion and freedom of speech both at home and abroad. "People must be allowed to criticise the views of the majority without fearing for their lives. There can't be democracy without freedom of expression and without opposition. Before taking democracy to Islamic countries, let us save our own democracy at home."

According to another ex-Muslim, Ibn Warraq[43], "Islam is a totalitarian ideology that aims to control the religious, social and political life of mankind in all its aspects - the life

of its followers without qualification, and the life of those who follow the so-called tolerated religions to a degree that prevents their activities from getting in the way of Islam in any manner. And I mean Islam. I do not accept some spurious distinction between Islam and 'Islamic fundamentalism' or 'Islamic terrorism.' Given the totalitarian nature of Islamic law, Islam does not value the individual, who has to be sacrificed for the sake of the Islamic community. Collectivism has a special sanctity under Islam."

The reason why many former Muslims such as Ali Sina and Ibn Warraq write under pseudonyms is that in a religion that is so hostile to both individuality and freedom of speech, there is no worse crime for a Muslim than to exercise both by criticising and leaving Islam. Apostasy bears the penalty of death. In the book *Leaving Islam - Apostates Speak Out*[44], a unique anthology by former Muslims, Ibn Warraq writes that (p. 31):

"However, apostasy is a matter of treason and ideological treachery, which originates from hostility and hypocrisy. The destiny of a person who has an inborn handicap is different from the destiny of one whose hand should be cut off due to the development of a dangerous and infectious disease. The apostasy of a Muslim individual whose parents have also been Muslim is a very infectious, dangerous and incurable disease that appears in the body of an ummah (people) and threatens people's lives, and that is why this rotten limb should be severed."

The death penalty for apostasy from Islam is firmly rooted in Islamic texts - certainly in the hadith, but arguably also in the Koran. The Koran 4:89 states:

"They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper."

Ibn Kathir's (d. 1373) venerated tafsir (Koran commentary) on this verse concurs with the view that 4:89 sanctions killing apostates, maintaining that as the unbelievers have manifested their unbelief, they should be punished by death. The death penalty is virtually beyond debate in the hadith. For example, in the most respected hadith collections of Bukhari, Muhammad is reported to have said "Kill him who changes his religion."

According to Dr. Andrew G. Bostom, there is also a consensus by all four schools[45] of Sunni Islamic jurisprudence (i.e., Maliki, Hanbali, Hanafi, and Shafi'i), as well as Shi'ite jurists, that apostates from Islam must be put to death. Averroes, or Ibn Rushd (d. 1198), the renowned Aristotelian philosopher and scholar of the natural sciences, who was also an important Maliki jurist in medieval Spain, provided this typical Muslim legal opinion on the punishment for apostasy (vol. 2, p. 552):

"An apostate...is to be executed by agreement in the case of a man, because of the words of the Prophet, 'Slay those who change their din [religion]'...Asking the apostate to repent was stipulated as a condition...prior to his execution."

This is not just a matter of medieval jurisprudence. The 1991 Shafi'i manual of Islamic Law 'Umdat al-Salik, endorsed by the Islamic Research Academy at Al-Azhar, the most prestigious centre of learning in Sunni Islam, states:

"Leaving Islam is the ugliest form of unbelief (kufr) and the worst...When a person who has reached puberty and is sane voluntarily apostasises from Islam, he deserves to be killed. In such a case, it is obligatory...to ask him to repent and return to Islam. If he does it is accepted from him, but if he refuses, he is immediately killed."

In 2003, the Egyptian author Dr. Nawal Al-Sa'dawi[46], known for her fervent Arab nationalism and feminism, called for amending the Egyptian constitution and eliminating the article that declares Islam to be the official state religion, 'because we have among us Copts [Egyptian Christians], and because religion is a matter between man and God and no one has the right to impose his faith, his God and his rituals on others.'" She also said that she believes in a political and military struggle against[47] the U.S. and Israel.

The reactions to Sa'dawi's statements were mixed, but Dr. Abd Al-Mun'im Al-Berri, former head of The Front of Al-Azhar Clerics, explained that "we should ask her to repent within three days, but if she persists with these ideas, she should be punished according to what the Islamic Shari'a [religious law] determined for those who abandon Islam. The ruler, meaning the head of state or government, should carry out the punishment." Sheikh Mustafa Al-Azhari explained that "the punishment for anyone who fights Allah and His Prophet is execution, crucifixion, the amputation of opposite limbs or banishment from earth."

Daveed Gartenstein-Ross[48] states that "Though official proceedings against those who reject Islam are fairly rare - in part, no doubt, because most keep their conversion a closely held secret - apostasy is punishable by death in Afghanistan, Comoros, Iran, Mauritania, Pakistan, Saudi Arabia, Sudan, and Yemen. It is also illegal in Jordan, Kuwait, Malaysia, the Maldives, Oman, and Qatar. (...) The greatest threat to apostates in the Muslim world derives not from the state, however, but from private individuals who take punishment into their own hands. In Bangladesh, for example, a native-born Muslim-turned-Christian evangelist was stabbed to death in the spring of 2003 while returning home from a film version of the Gospel of Luke. As another Bangladeshi apostate told the U.S. Newswire, 'If a Muslim converts to Christianity, now he cannot live in this country. It is not safe. The fundamentalism is increasing more and more.'"

In Britain in 2004, Prince Charles[49] brokered efforts to end the Muslim death penalty on converts to other faiths by holding a private summit of Christian and Muslim leaders. The Muslim group cautioned the prince and other non-Muslims against speaking publicly on the issue. A member of the Christian group said that he was "very, very unhappy" about the outcome. Patrick Sookhdeo, the international director of the Barnabas Fund which campaigns on behalf of persecuted Christians abroad, urged the prince and Muslim leaders in Britain to criticise openly the traditional Islamic law on apostasy, calling for it to be abolished throughout the world. According to Sookhdeo, "one of the fundamental notions of a secular society is the moral importance of freedom, of individual choice. But in Islam, choice is not allowable: there cannot be free choice about whether to choose or reject any of the fundamental aspects of the religion, because they are all divinely ordained. God has laid down the law, and man must obey."

In the London Times, Anthony Browne[50] wrote about Mr Hussein, a 39-year-old hospital nurse in Bradford, one of a growing number of former Muslims in the West who face not just being shunned by family and community, but attacked, kidnapped, and in some cases killed. One estimate suggests that as many as 15 per cent of Muslims in Western societies have lost their faith. Mr Hussein told "It's been absolutely appalling. This is England - where I was born and raised. You would never imagine Christians would suffer in such a way." The police have not charged anyone, but told him to leave the area.

Anwar Sheikh, a former mosque teacher from Pakistan, became an atheist after coming

to Britain, and lived with a special alarm in his house in Cardiff after criticising Islam in a series of hardline books. "I've had 18 fatwas against me. They telephone me - they aren't foolhardy enough to put it in writing. I had a call a couple of weeks ago. They mean repent or be hanged," he said. "What I have written, I believe and I will not take it back. I will suffer the consequences. If that is the price, I will pay it." Anwar Sheikh died peacefully in his home in Wales in November 2006.

Aluma Dankowitz[51], director of the Middle East Media Research Institute (MEMRI) Reform Project, writes about how the accusation against Muslims - particularly intellectuals, artists, and writers - of "unbelief" (an accusation known as "takfir") recurs in the Muslim world. The traditional punishment for an apostate (murtadd) is capital punishment, which was implemented on a large scale in the period following the death of the Prophet Muhammad, when Muhammad's successor Abu Bakr fought the ridda wars against the tribes that abandoned Islam.

Sheikh Yousef Al-Qaradhwai, one of the most prominent clerics in Sunni Islam today, draws a distinction between two types of apostasy (ridda): "Limited ridda is the ridda of the individual who switches religion and is not interested in others. According to Islam, the punishment for this individual is [Hell] in the world to come. But [the other] ridda, which expands [from the individual to the group], is a ridda in which the individual who abandons Islam calls [upon others] to do likewise, [thus creating] a group whose path is not the path of society and whose goal is not the goal of the [Muslim] nation, and whose allegiance is not to the Islamic nation. Such [individuals] endanger the social fabric, and they are like the murtaddoon [apostates], who were fought by [the first Caliph] Abu Bakr together with the Companions of the Prophet."

In other words, those who publicly leave Islam constitute a threat to the morale of the Islamic community, just like soldiers defecting from an army, and must thus be punished before a mass-defection sets in. Al-Qaradhwai agrees with the traditional treatment of Muslims who leave their religion: "For Muslim society to preserve its existence, it must struggle against ridda from every source and in all forms, and it must not let it spread like wildfire in a field of thorns. Thus, the Muslim sages agreed that the punishment for the murtadd [who commits ridda] is execution."

There is enormous social pressure in Muslim countries against expressing any kind of doubts about the Islamic religion. Razi Azmi[52], one of the more sensible columnists of Pakistan's Daily Times Online newspaper, has mentioned the issue in an op-ed:

"For a moment, let us imagine a reverse scenario, a Muslim converting, say, to Christianity or, Heaven forbid, Hinduism or Buddhism, in a Muslim country. It defies imagination. There is unanimity among clerics from the various Islamic schools of thought that the penalty for an apostate (murtid) is death, the only disagreement being whether the execution should occur instantly or after the murtid has been given an opportunity to recant and return to the fold of Islam. So sure is the punishment and so strong the attendant social and family pressures that it is unthinkable for Muslims ever to openly question any aspect of their religion, let alone convert to another or to practice agnosticism or atheism."

Islam's hostility towards freedom of speech does not apply only to Muslims, but to anybody saying anything remotely critical of Islam, including non-Muslims. Muslims are already busy trying to shut down freedom of speech in Western nations through legal harassment and, increasingly, physical intimidation.

Mohammed Bouyeri[53], born in Amsterdam of Moroccan Berber parents, murdered Dutch filmmaker Theo van Gogh, who had recently made a film critical of Islam together with the Dutch-Somali former Muslim Ayaan Hirsi Ali, on the morning of Nov. 2, 2004. As Mr. van Gogh cycled to work in Amsterdam, the bearded young man in a long Middle-

Eastern-style shirt fired at him with a handgun, chased him, shot him once more, slit his throat from ear to ear and plunged two knives, one with a five-page letter attached, into the body. "I did what I did purely out my beliefs," Bouyeri told judges while clutching a Koran, because he believed van Gogh insulted Islam.

Orientalist Hans Jansen[54] of Leiden University in The Netherlands has written an analysis of the letter[55] which Mohammed Bouyeri left on the body of Theo van Gogh. As he points out, "MP Ayaan Hirsi Ali (or any other MP) is not eager to die for her membership of Parliament. Muslims such as Mohammed B. on the other hand are eager to shed their life for what they view as the good cause, which possibly gives Islam a tactical - strategic advantage in conflicts with others. That those who do not believe in heavenly compensation of martyrdom rather not become martyrs is a true statement and certainly relevant in Islam's fight against the non-Muslims."

A study from 2006[56] found that forty percent of the Moroccan youth in the Netherlands rejected Western values and democracy. Six to seven percent were prepared to use force to defend Islam. The majority were opposed to freedom of speech for offensive statements, particularly criticism of Islam. Similar numbers could no doubt be found among Muslims in other Western countries.

This kind of intimidation has taken its toll. In November 2006, publisher Scholastic Australia pulled the plug on the book the *Army of the Pure*[57] after booksellers said they would not stock the adventure thriller for youngsters because the "baddie" was a Muslim terrorist. Because two characters were Arabic-speaking and the plot involves a mujaheddin extremist group, Scholastic's decision was based "100 per cent (on) the Muslim issue."

This decision was at odds with the publication of Richard Flanagan's bestselling *The Unknown Terrorist* and Andrew McGahan's *Underground* in which terrorists are portrayed as victims driven to extreme acts by the failings of the West. *The Unknown Terrorist* describes Jesus Christ as "history's first ... suicide bomber." In McGahan's *Underground*, Muslims are executed or herded into ghettos in an Australia rendered unrecognisable by the war on terror.

The Syrian-born poet Ali Ahmad Sa'id, known by his pseudonym Adonis[58], says that "If the Arabs are so inept that they cannot be democratic by themselves, they can never be democratic through the intervention of others. If we want to be democratic, we must be so by ourselves."

According to Adonis, the underlying structure of Arab societies is a structure of slavery, not of liberty: "Some human beings are afraid of freedom. When you are free, you have to face reality, the world in its entirety. You have to deal with the world's problems, with everything. On the other hand, if we are slaves, we can be content and not have to deal with anything. Just as Allah solves all our problems, the dictator will solve all our problems."

This is undoubtedly true, and this fear of freedom is not exclusive to Muslims. As philosopher Eric Hoffer writes in *The True Believer*:

"Freedom aggravates at least as much as it alleviates frustration. Freedom of choice places the whole blame of failure on the shoulders of the individual. And as freedom encourages a multiplicity of attempts, it unavoidably multiplies failure and frustration. (...) We join a mass movement to escape individual responsibility, or, in the words of the ardent young Nazi, 'to be free from freedom.' It was not sheer hypocrisy when the rank-and-file Nazis declared themselves not guilty of all the enormities they had committed. They considered themselves cheated and maligned when made to shoulder responsibility for obeying orders.

Had they not joined the Nazi movement in order to be free from responsibility?"

According to Adonis, "The Muslims today - forgive me for saying this - with their accepted interpretation [of the religious text], are the first to destroy Islam, whereas those who criticise the Muslims - the non-believers, the infidels, as they call them - are the ones who perceive in Islam the vitality that could adapt it to life. These infidels serve Islam better than the believers."

I'm not sure I agree with that. Although fear of freedom may be a universal human trait, it does seem to be more prevalent in Islamic societies than in others. Does this "slave mentality" that Mr. Adonis complains about partly originate from Islam itself?

Ibn Arabi (d. 1240), the "Greatest Sufi Master," defined hurriyya, freedom, as "perfect slavery" to Allah. The mainstream Islamic website Islam Q & A[59] defines the meaning of enslavement in Islam:

"If by 'slave' I mean al-'aabid, one who worships Allaah and obeys His commands, this meaning applies specifically to the believers to the exclusion of the kaafireen [infidels], because the believers are the true slaves of Allaah who attribute Lordship and Divinity to Him Alone and recognise Him by His Names and Attributes, and do not associate anything with Him. Enslavement to Allaah is an honour, not a cause of humiliation. We ask Allaah to make us among His righteous slaves."

If Muslims are "slaves of Allah," it is tempting to view ex-Muslims as runaway slaves, who are to be hunted down and punished for their desire for freedom, just as real slaves were in the old days.

Dr. Younus Shaikh[60], Pakistani Rationalist and the founder President of the Rationalist organisation of Pakistan, was once sentenced for blasphemy, a crime that leads to a mandatory death sentence in Pakistan, for claiming that Muhammad did not become a Muslim until the age of 40 and received his first revelations in 610, and that his parents were non-Muslims because they died before Islam existed. He was later acquitted following international pressure, and now lives in exile in Switzerland.

According to Dr. Shaikh, "Islam is an organised crime against humanity!" Those may be harsh words, but it should be his right to say it. As Mr. Adonis states, "There can be no living culture in the world if you cannot criticise its foundations - the religion." This means that Muslims must first accept criticism of their religion before they can have any hope of establishing free societies.

Freedom of speech is one of the most fundamental of all freedoms; it is necessary for a functioning democratic society. The Islamic world will never know true liberty until Muslim individuals may openly criticise their religion and even leave it without having to fear for their lives. This freedom must be established not just in Switzerland or the United States, but in Pakistan, Iran and Saudi Arabia. That vision of liberty so far remains a mirage in the distance.

Trying to prove that Islam is compatible with democracy, many Muslims are forced to twist existing Islamic concepts so that they cease to retain their original meaning. What remains can hardly be justified from a straight-forward reading of the Koran or the hadith.

Muhammad Al-Mukhtar Ash-Shinqiti[61], director of the Islamic Center in Texas, states: "Another important value is checks and balances by which powers are distributed and separated in a way that achieves independence of each power and the ability to check

and correct each other. In Qur'anic terminology, this is called *al-mudafa'ah*, which is a very important Islamic concept that protects the society against corruption. Almighty Allah says, 'Had not Allah checked one set of people by means of another, the earth would indeed be full of mischief.'" (The Koran, 2:251)."

But this idea of setting one group of people against another bears little relation to the Western concept of formal checks and balances as enshrined in the US Constitution. Protection against "corruption" in this context means excluding non-Islamic influences, not preventing the abuse of power.

Another such concept is shura, usually translated as "consultation," which is found in the Koran 42:38, "...who (conduct) their affairs by mutual consultation..." and "...consult them in affairs (of moment)..." 3:159. According to Ja'far Sheikh Idris[62], professor of Islamic studies in Washington, "broadly understood, democracy is almost identical with *Shura*."

However, shura has never been formalised. The most authoritarian and brutal of rulers, such as Stalin or Mao, probably "consulted" somebody every now and then. Even Genghis Khan "consulted" someone as he massacred half of Asia. Thus, "consultation" by itself is meaningless. As long as there are not formal constraints on the ruler forcing him to take the good of the people into account, and as long as real sanctions are not in place if he fails to do so, "consultation" is empty rhetoric.

Sunni Muslims talk about the four Rightly Guided Caliphs, Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan and Ali ibn Abi Talib, all of whom had known Muhammad personally. Their rule ended with the murder of Ali in 661. Then the nominal leadership of Islam was transferred from Medina to the Umayyid dynasty in Damascus. In 750 the Abbasid dynasty in Baghdad assumed the Caliphate, where it endured until 1258, when the Mongols sacked Baghdad. The Caliphate as a concept still persisted for centuries, although the Caliphs usually possessed no practical power. Finally, even the concept itself was formally abolished in 1924 by the Turkish nationalist leader Mustafa Kemal Atatürk.

In an essay in newspaper The Guardian[63], spokesman Osama Saeed from the Muslim Association of Britain advocated recreating the institution, claiming that a "restored caliphate is entirely compatible" with democratically accountable institutions:

"The vision of any kind of new caliphate, shared by Muslims worldwide, is a distant one. Right now, even talk of bringing down trade barriers and free flow of people across Muslim states seems radical. But it is a vision that is needed, and one that should actually be supported by the US and Britain if they are sincere about the development of the Muslim world. The revival of a strong Muslim civilisation would be for the betterment of the whole world."

Irfan Husain[64] countered Saeed's essay in Pakistani newspaper Dawn. He pointed out some glaring omissions:

"For starters, who would decide on a suitable candidate? What does an Indonesian have in common with a Turk, apart from faith? The truth is that religion is only one aspect of an individual's identity. Other equally important factors include language, ethnicity, socio-economic status, education, and a whole slew of layers that compose identity. To assume that just because somebody is born a Muslim, he will automatically obey a distant figure who calls himself the caliph is to ignore just how tenuous the authority of most of the past caliphs actually was."

The Christian Science Monitor[65] interviewed a group of followers of Hizb ut-Tahrir, the Party of Liberation, in Jordan. They say that a single Islamic state from Indonesia to Morocco will bring prosperity and let Muslims conquer the West. "Islam obliges Muslims to possess power so that they can intimidate - I would not say terrorise - the enemies of Islam," says Abu Mohammed, a Hizb ut-Tahrir activist. "And if after all discussions and negotiations they still refuse, then the last resort will be a jihad to spread the spirit of Islam and the rule of Islam," he says, smiling. "This is done in the interests of all people to get them out of darkness and into light."

One of the speakers, Ashraf Doureihi, at a conference in Sydney, Australia[66], in January 2007, stressed the importance of establishing an Islamic state:

"It is important... [to move] collectively in the Muslim world to demand this change from such influential people in our lands, even if it means spilling onto the streets to create a revolution or staging a military coup," he said. According to Hizb ut-Tahrir spokesman Wasim Durie, the conference would discuss ways of establishing an Islamic superstate. "As we were here today, what is at stake is not just the destiny of the Muslim world but indeed the whole of mankind," he said. Despite open calls for civil war, the Australian Government refused to ban[67] the group.

It is easy to dismiss these ideas as marginal, but, as Robert Spencer[68] warns, even if there is no chance of establishing a worldwide caliphate, that doesn't mean that these groups aren't dangerous:

"As if the fact that the Soviet Union had no chance of making the world communist means that it wasn't a threat as it attempted to do so. These learned heads seem to have no regard at all for the fact that as Al-Qaeda and other jihadist groups try to establish a worldwide caliphate, they are capable of causing immense, catastrophic havoc. The fact that their goals are unattainable doesn't mean they can't do anything at all."

Author Abid Ullah Jan's book, *The End of Democracy*, has become highly popular in Islamic circles. Jan quotes an 11th century Iraqi jurist, al-Mawardi - whose works on governance are considered classics in the field - regarding the duties of the Caliph (page 189):

"According to Al-Mawardi, the duties of the *Khalifah* are, that he should guard the religion of Islam and suppress the growth of heresy; that he should interpret Islamic law as Mujtahid and promulgate it; that he should keep armies on the frontiers in order to defend Islamic territories from aggression by an enemy; that he should champion the cause of Islam either by offering Islam to the non-Muslims of the adjoining countries or by waging war against them until they accept the status of protected people [dhimmis]; that he should execute and preserve justice; that he should implement a sound financial system; that he should appoint only competent ministers, governors, tax-collectors, judges and other State officials and fix their salaries from the State treasury; and lastly, that he should supervise all the departments of the State."

Abid Ullah Jan also quotes the highly influential 20th century theologian Abul A'la Mawdudi, the founder of Jamaat-e-Islami in today's Pakistan (page 132):

"The 'Islamic State seeks to mould every aspect of life and activity in consonance with its moral norms and program of social reform. In such a State no one can regard any field of his affairs as personal and private.' However, this concept does not make the Islamic State an authoritarian or fascist regime, because 'despite its all-inclusiveness, it [Islamic State] is

something vastly and basically different from the modern totalitarian and authoritarian states.' Mawdudi further elaborates: 'Individual liberty is not suppressed under it nor is there any trace of dictatorship in it. It presents the middle course and embodies the best that the human society has ever evolved.'"

According to Jan, "The reason why Muslims are not given a chance to sit peacefully, take time and set an Islamic State is that an Islamic State has the potential to show a real model of a just social order with all the features that the champions of democracy claim but can never present."

One might argue that it also has to do with the fact that one stated objective of this Islamic superstate, as Jan himself points out, is to kill or subdue all non-Muslims around the world.

In addition, Jan says that there has never been a single approved method for appointing such a Caliph, which he interprets as leaving room for elections (page 191):

"Prophet Muhammad (PBUH) by not appointing his successor or suggesting any specific mode or laying down any framework for constituting or deposing such a successor, had acted in conformity with the Qur'an which is silent on this issue."

However, it is precisely because Muhammad, despite his many wives, never produced a male heir, never appointed a successor, and failed to provide any mechanism for choosing one, that immediate fissures developed among the early Muslims. Some wanted leadership to follow the bloodline of Muhammad through his daughter Fatima's marriage to Alī bin Abī Tālib, the father of Muhammad's male grandchildren Hassan and Husayn. He later became known as the first Imam of the Shi'a Muslims.

Despite all the nice words of modern apologists, it is difficult to view the Caliphate as anything other than a divinely imposed dictatorship. The principle of separation of powers as described by Montesquieu is totally unknown, indeed would be considered heretical. While there may be some dissent regarding the issue, it has been commonly held by Islamic jurists that as long as the ruler does not reject the basic tenets of Islam, he must be obeyed, since even a tyrannical ruler is better than anarchy. Thus he is supposed to "consult" others in the affairs of the state, but he is also free to ignore their advice. One is struck by the primitive nature of Islamic governance.

There will be debates by future historians about how EU leaders could do something as stupid as the creation of the Eurabian networks. One of the answers will have to be: They did it because they could.

I have heard some Socialists argue that the Communist system of the Soviet Union could have worked if they didn't end up with a leader such as Stalin. This view is fundamentally flawed, for the system itself invited a Stalin, or a Mao; there were no formal restraints on the power of the rulers under Communism. The same principle holds true for the Caliphate. Lord Acton said, "Power tends to corrupt, and absolute power corrupts absolutely". The Islamic set-up ensures corruption and the abuse of power.

In 2006, the European Commission[69] (the EU's government) announced that it would send its proposals for EU laws to national parliaments for comment - but it made clear that Brussels would only "take note" of national parliamentarians' wishes. The European Union's concept of "consultation" is thus that the people or their representatives should give their "advice," and then the leaders should be free to ignore this advice. Thus the EU will be able to integrate seamlessly into the Caliphate, given that it already operates under some of the same principles.

The Middle East Media Research Institute (MEMRI) quotes Dr. Shaker Al-Nabulsi[70], a Jordanian intellectual, in criticising Yusuf Al-Qaradawi's claim that "democracy is in the essence of Islam."

According to Nabulsi, "He is among those who maintain that the Shura is meant to advise the ruler, but does not obligate him. [Al-Qaradawi holds that] the ruler must not be deposed even if he sins or oppresses, and that 'the ruler must be obeyed even if he strikes you or expropriates your property.' The Caliphate has remained unchanged from 632 through 2004 - it has kept its primitive, simple tribal form (the elite's allegiance to the sovereigns) - an un-democratic structure, despotic, and bloody except for a brief period of 12 years during the rule of Abu Baker and Omar Bin Al-Khattab [the first and second Caliphs]. (...) Since the time of [the Umayyad Caliph] Mu'awiya Ibn Abi Sufyan through the last Ottoman Sultan, (that is from the year 661 through the year 1924), the Islamic Caliphate was drenched with blood, and ruled by fist and sword - and even today the situation is the same in most of the Arab world."

Nabulsi quotes al-Qaradawi as saying: "'There are those who maintain that democracy is the rule of the people, but we want the rule of Allah.' Such ideas] are a call for the Rule of Allah, discussed by Sayyid Qutb in his book 'The Milestones.' [Qutb] borrowed this idea from Pakistani intellectual Abu Al-'Ala Al-Mawdudi, who introduced the theory that authority is Allah's, not the people's, and that the sovereign is none other than Allah's secretary and His representative on earth."

Hassan al-Banna founded the Muslim Brotherhood in 1928 with the stated goal of restoring the Caliphate. There are signs that his disciple Yusuf al-Qaradawi, now spiritual leader of the Brotherhood, hasn't given up this goal. In an interview with German weekly magazine Der Spiegel[71], Qaradawi said: "Islam is a single nation, there is only one Islamic law and we all pray to a single God. Eventually such a nation will also become political reality. But whether that will be a federation of already existing states, a monarchy or an Islamic republic remains to be seen."

In another essay[72], Al-Qaradawi states that: "Secularism may be accepted in a Christian society but it can never enjoy a general acceptance in an Islamic society. Christianity is devoid of a shari'ah or a comprehensive system of life to which its adherents should be committed."

In contrast, according to The New Testament, the rule is to : "Render unto Caesar things which belong to Caesar, and render unto God things which belong to God" (Matthew 22: 21).

But, "as Islam is a comprehensive system of worship ('ibadah) and legislation (Shari'ah), the acceptance of secularism means abandonment of Shari'ah," and "the call for secularism among Muslims is atheism and a rejection of Islam. Its acceptance as a basis for rule in place of Shari'ah is downright riddah [apostasy]."

The adoption of secular laws and equality for Muslims and non-Muslims amounts to apostasy. Harsh words from a man who has voiced support for the traditional death penalty for apostates.

The Iranian intellectual Amir Taheri[73] has noted, "There was no word in any of the Muslim languages for democracy until the 1890s. Even then the Greek word democracy entered Muslim languages with little change: democrasi in Persian, dimokraytiyah in Arabic, demokratio in Turkish. It is no accident that early Muslims translated numerous ancient Greek texts but never those related to political matters. The great Avicenna himself translated Aristotle's Poetics. But there was no translation of Aristotle's Politics in Persian until 1963."

According to Taheri, one of the key stumbling blocks is equality: "The idea is unacceptable to Islam, for the non-believer cannot be the equal of the believer."

"Democracy means the rule of the demos, the common people, or what is now known as popular or national sovereignty. In Islam, however, power belongs only to God: al-hukm l'illah. The man who exercises that power on earth is known as Khalifat al-Allah, the regent of God. But even then the Khalifah or Caliph cannot act as legislator. The law has already been spelled out and fixed for ever by God. (...) There is consultation in Islam. But the consultation thus recommended is about specifics only, never about the overall design of society."

He sums up with the conclusion that "Islam is incompatible with democracy." Yet in another essay, Amir Taheri wants Europeans to revive the Roman Empire[74]:

"North Africa, which has the most beautiful beaches of the Mediterranean, could become a kind of Florida for the old-age pensioners of western and northern Europe. In exchange, millions of young people could move north from the south to provide the labour force needed to keep the modern European economies going. (...) A judicious mix of wealth and technology from the north and manpower from the south could turn the Euro-Mediterranean region into the biggest and most prosperous economy the world has ever seen."

This idea is called "Eurabia" and is already being implemented, as Bat Ye'or[75] can testify. And it wasn't a very good idea. If he is correct that Islam is incompatible with democracy, what impact will it have on democracies if they get flooded with people who have an Islamic mentality? Amir Taheri is often brilliant in his writings about Islam, but in this case his ideas aren't logically consistent.

According to the website Islam Online[76], "Islam is not a religion in the common, distorted meaning of the word, confining its scope only to the private life of man. By saying that it is a complete way of life, we mean that it caters for all the fields of human existence. In fact, Islam provides guidance for all walks of life - individual and social, material and moral, economic and political, legal and cultural, national and international."

A common phrase is that Islam is *Din wa Dawlah*, religion and State. In 2005, after parliamentary elections, Younus Qanooni[77], a senior member of the Afghan Northern Alliance which helped the US overthrow the Taliban regime in 2001, stated that the country could never become a secular democracy. "Afghans will never agree on any secular or liberal system. Islam is the modern system and Afghanistan's future is tied with Islam." Yet Western soldiers are supposed to risk their lives, and Western taxpayers pay for, establishing just such a system.

This rather naïve view of democracy is unfortunately the rule rather than the exception. In a memo, the US State Department[78] told its embassy in Cairo to launch a dialogue with religious groups because clashes with them would only incite more attacks against US interests. They also advised Washington to pressure the Egyptian government into allowing the Muslim Brotherhood to play a larger role in Egypt's political landscape. This despite the fact that many of the worst terrorist groups today are offshoots of the MB. Dr. Ahmad Al-Rab'i[79], former Kuwaiti minister of education, warned that "The founders of the violent groups were raised on the Muslim Brotherhood, and those who worked with Bin Laden and Al-Qa'ida went out under the mantle of the Muslim Brotherhood."

Author Tarek Heggy, too, warns that: "The Brotherhood opposes the notion of a state based on democratic institutions, calling instead for an Islamic government based on the Shura (consultative assembly) system, veneration of the leader and the investiture of a

Supreme Guide. In this, they are close to the model established by the late Ayatollah Ruhollah Khomeini in Iran. (...) The Brotherhood calls for a constitutional and legal system based on the principles of Shari'a, including cruel corporal punishments in the penal code (stoning, lashing, cutting off the hands of thieves, etc.)."

Actually, the only place where there has been any movement toward a democratic Islam is in Denmark. Of all the Western nations, Denmark has mounted the strongest popular resistance against Islamisation. Syrian-born MP Naser Khader[80] has launched a network called Democratic Muslims. New members are required to sign a declaration that they oppose Sharia laws. "Freedom of speech is the breath of democracy - and if you take that away, then democracy dies," said Khader.

Mr. Khader appears to be sincere about these efforts. So, apparently, are his Muslim opponents, which is why he has received numerous threats against his life. A French documentary used a hidden camera[81] to capture an imam suggesting that Khader could attract suicide bombers if he became minister of integration affairs. The imam in question, Ahmed Akkari, later said he meant the comment as a joke.

The ideas behind the network are positive. They have defined the Ten Commandments of Democracy[82], among them:

1. We must all separate politics and religion, and we must never place religion above the laws of democracy.
2. We must all respect that all people have equal rights regardless of sex, ethnicity, sexual orientation or religious beliefs.
3. No person must ever incite to hatred, and we must never allow hatred to enter our hearts.
4. No person must ever use or encourage violence - no matter how frustrated or wronged we feel, or how just our cause.
5. We must all show respect for the freedom of expression, also of those with whom we disagree the most.

The problem is, only a small minority[83] of the members Democratic Muslims are actually Muslims. The vast majority are non-Muslim supporters.

In addition, Muslims in Denmark seem far more interested in exploiting the democratic system than in supporting it. According to the Copenhagen Post[84], Wallait Khan was elected councillor for the Liberal Party in Copenhagen, only to defect to join the Socialist People's Party, which allowed them to establish a left-wing coalition. But Khan had also been on the campaign trail in Pakistan. Khan said six people had been elected in Pakistan despite their Danish residencies. "We Pakistanis in Europe have a competition between ourselves," he said. "We in Denmark compete with Pakistanis living in Norway and England about who holds most mayor posts."

The European Council for Fatwa and Research, whose leader is Yusuf al-Qaradawi, are working on a Muslim Constitution for Europe[85] that will be above national legislation. According to Tina Magaard from the University of Aarhus, behind these ambitions "lies decades of work." Islamic groups have for years aimed at establishing their control of the Muslim immigrant communities, and in some cases have won official recognition from government bodies. According to Magaard, "The Imams and Islamists consider the cooperation with the state institutions a transfer of power. Now it is them who rule."

Even without Islam, a pure democracy with no restraints would not always be a good

thing. For example, one could win the support of a majority of the people, largely by promising them access to other people's money. Once in power, one could begin to dissolve whatever restraints exist in order to secure permanent re-election. In February 2007, Venezuelan President Hugo Chavez[86] was granted the right to rule by presidential decree in his efforts to build a Socialist state, a move critics say propels Venezuela toward dictatorship. National Assembly President Cilia Flores applauded with the words "Fatherland, socialism or death," while hundreds of Chavez supporters outside waved signs reading "Socialism is democracy."

Bruce Bawer[87], the author of the book *While Europe Slept*, noted that the title of world's most democratic country was awarded to Sweden in 2006 by The Economist Intelligence Unit. According to Bawer, "For many observers, this is not only wrong - it's staggeringly, outrageously misinformed. Though two-thirds of Swedes question whether Islam is compatible with Western society, this issue is simply not open for public discussion." To quote observer Jonathan Friedman, "no debate about immigration policies is possible" because Sweden's "political class," which controls public debate, simply avoids the topic.

According to Bawer, the city of Stockholm "carried out a survey of ninth-grade boys in the predominantly Muslim suburb of Rinkeby. The survey showed that in the last year, 17% of the boys had forced someone to have sex, 31% had hurt someone so badly that the victim required medical care, and 24% had committed burglary or broken into a car. Sensational statistics - but in all of Sweden, they appear to have been published only in a daily newssheet that is distributed free on the subways. Sweden is the only major Western European country whose legislature contains not a single representative of a party critical of its immigration policies."

Members of the small party, the Sweden Democrats, are critical of the country's extremely open immigration policies. Seldom can they hold meetings without being hassled or physically attacked. This has happened regularly for years with the tacit approval of the Swedish elites. Swedish newspaper Expressen warned against the "low-intensity terrorism" conducted by extreme Leftists and neo-Nazis.

Political scientist Peter Esaiasson has done research into every election movement in Sweden since 1866. According to him, the organised attempts at disrupting meetings during the 2006 elections have no parallels in modern history.

Added to this censorship on a national level, important decisions are made by unelected EU bureaucrats. If democracy is supposed to mean that citizens vote to decide their future, then Sweden is not a democracy; it is a multicultural dictatorship. One can vote for a variety of parties, but all of them support the same multiculturalism and mass immigration. Ordinary Swedes have little influence over their own future, and freedom of speech is non-existent. But the country still has the formal aspects of democracy: regular multiparty elections take place. This should remind us once again that elections do not automatically lead to a free society.

Famed historian Bernard Lewis[88], who reputedly had an important influence on the American policy to bring "democracy" to Iraq, in 2007 told The Jerusalem Post that Islam could soon be the dominant force[89] in Europe. He ironically warned that this Islamisation could be assisted by "immigration and democracy."

In Vienna, Austria[90] in December 2006, Santa Claus was removed from kindergartens. Municipal officials insisted that the sight of a strange bearded figure at the door would evoke fear in kids, but many observers accused them of kowtowing to a growing Muslim population.

The Battle of Vienna in 1683, where the Ottoman Turks were beaten by a force led by

King Jan III Sobieski of Poland, was the last time Muslims managed to threaten the West in traditional warfare. They gradually fell further and further behind due to their technological ineptness, which again is caused by their hostility towards freethinking as the basis of science. This suppression of curiosity is their Achilles' heel. Perhaps they have finally found ours. This time they are already inside Vienna.

In the end, Muslims have been more successful at peacefully infiltrating the democratic West than they ever were in challenging the pre-democratic West in open warfare.

Ibn Warraq warns that the Islamists view our open society as a means for infiltrating Western societies. He fears that we risk ending up with an Islamisation of democracy instead of a democratisation of Islam.

Walid al-Kubaisi[91], a Norwegian of Iraqi origins and a critic of sharia supporters, believes Yusuf al-Qaradawi is more dangerous than terrorist leader Osama bin Laden:

"In Europe, the Muslim Brotherhood discovered a unique opportunity: Democracy. The democratic system leaves room for freedom of religion and freedom of speech, and finances religious communities and religious organisations. This has been utilised by the Muslim Brotherhood to infiltrate the Muslim communities, recruit members and build the Islamist networks that have become so visible lately." Whereas bin Laden uses bombs, al-Qaradawi exploits democracy as a Trojan horse. The Brotherhood gets their activities financed from Germany, England etc. They gain recognition and infiltrate the democratic system.

Patrick Poole[92] describes the discussion of a document entitled "The Project", which so far has been limited to the top-secret world of Western intelligence communities. It was only through the work of an intrepid Swiss journalist, Sylvain Besson, that information regarding The Project was finally been made public. It was found in a raid of a villa in Campione, Switzerland on November 7, 2001.

Included in the documents seized was a fourteen-page plan dated December 1, 1982, outlined a twelve-point strategy for a flexible, multi-phased, long-term approach to the "cultural invasion" of the West. Among the strategies recommended were the following:

- involving ideologically committed Muslims throughout institutions on all levels in the West;
- including government, NGOs, private organisations;
- utilising existing Western institutions until they can be put into service of Islam; and
- instituting alliances with Western "progressive" organisations that share similar goals.

Sylvain Besson and Scott Burgess provide extensive comparisons between Qaradawi's publication, Priorities of the Islamic Movement in the Coming Phase from 1990, and The Project. They note striking similarities between the two documents.

Meanwhile, Yusuf al-Qaradawi has been hailed as a "moderate" by people such as London's mayor Ken Livingstone, who welcomed him to a conference in Britain. This despite the fact that Qaradawi has supported suicide bombers, brags about how Islam will conquer Europe and was the most important figure in whipping up hatred during the Danish Cartoon Jihad in 2006. The current official leader of the international Muslim Brotherhood, Mohammad Mahdi Akef, has declared that he has "complete faith that Islam will invade Europe and America."

According to Dr. Rachel Ehrenfeld and Alyssa A. Lappen, the Brotherhood and its offspring organisations employ the Flexibility strategy:

“This strategy calls for a minority group of Muslims to use all ‘legal’ means to infiltrate majority-dominated, non-Muslim secular and religious institutions, starting with its universities. As a result, ‘Islamised’ Muslim and non-Muslim university graduates enter the nation’s workforce, including its government and civil service sectors, where they are poised to subvert law enforcement agencies, intelligence communities, military branches, foreign services, and financial institutions.”

Lorenzo Vidino writes about The Muslim Brotherhood’s Conquest of Europe: “Since the early 1960s, Muslim Brotherhood members and sympathisers have moved to Europe and slowly but steadily established a wide and well-organised network of mosques, charities, and Islamic organisations.” According to Vidino, “The ultimate irony is that Muslim Brotherhood founder Hassan al-Banna dreamed of spreading Islamism throughout Egypt and the Muslim world. He would have never dreamed that his vision might also become a reality in Europe.”

Douglas Farah has noted the largely successful efforts by Islamic groups in the West to buy large amounts of real estate. “We do not have a plan. They do. History shows that those that plan, anticipate and have a coherent strategy usually win. We are not winning.”

In early 2006[93], a tiny Norwegian Christian newspaper, *Magazinet*, had reprinted the Danish cartoons of Muhammad. After the spiritual leader of the Muslim Brotherhood, Yusuf al-Qaradawi, indirectly triggered attacks on the Norwegian and Danish embassies in Syria in February that year by whipping up anger in Arab television, Norway’s Minister of Labour and Social Inclusion Bjarne Håkon Hanssen called a press conference at a government office building in Oslo. There Velbjørn Selbekk, the editor of *Magazinet*, issued an abject apology for reprinting the cartoons. At his side, accepting his act of contrition and asking that all threats now be withdrawn, was Muhammad Hamdan, the then-head of Norway’s Islamic Council. As author Bruce Bawer[94] wrote, it was exactly like a scene from a sharia court.

Trond Giske, Minister of Culture and Church Affairs, met with Mr. Muhammad Hamdan a few months later and announced that government subsidies for the Islamic Council would be raised from 60,000 kroner a year to half a million. That’s more than a 700% increase in a single year, and was undoubtedly viewed by Muslims as *jizya*. Thus it was in reality a formal recognition by Norwegian authorities that the country was now under Islamic rule.

Later in 2006, Minister Bjarne Håkon Hanssen from the Labour Party called for increased immigration to Norway from Pakistan because this would be “good for the economy.” The majority of Muslims in Norway voted for the Labour Party in 2005, and 83% for Leftist parties in general. Samira Munir[95], a member of the city council in the capital city of Oslo, warned that there was widespread cooperation between the Socialist parties and Muslim communities during that year’s elections. “The heads of families and the mosques would decide how entire groups of immigrants would vote. They made deals such as ‘How much money will we get if we get our people to vote for you?’, and the deals were always made with the Socialist parties.”

Norway is an unusually naïve nation. While it may not be the best yardstick to measure Islamic infiltration, the challenges Norway faces can be found in many democratic countries, and not just Western ones.

Perhaps the greatest idea of the Leftist factions after the Cold War was to re-invent themselves as Multicultural parties and begin to import voters[96] from abroad. There is

nothing new about buying “clients” by promising them access to other people’s money. However, this defect becomes more dangerous when combined with massive immigration. In Europe, Muslim immigration may turn democracy into a self-defeating system that will eventually break down because native Europeans no longer believe that it serves their interests.

The Turkish government tried to influence the Dutch general elections in 2006 through e-mails sent to thousands of ethnic Turks in the Netherlands. According to Paul Belien of The Brussels Journal[97], “This has created a situation where the immigrants in Western democracies become Trojan horses of foreign nationalism and religious fanaticism.”

Indian Prime Minister Manmohan Singh, a Sikh, in 2007 stated that minorities, particularly Muslims, must have the first claim on resources so that the benefits of India’s economic development would reach them equitably. He failed to state that this was probably also for the electoral benefit of his own Congress Party, which has been courting Muslims in India since the time of Mahatma Gandhi and Nehru. Muslims are lagging behind non-Muslims in economic development everywhere, from Western Europe to Malaysia, which strongly indicates that their backwardness has something to do with Islamic culture.

Muslims in India can partially follow sharia law[98], with official recognition. The All India Muslim Personal Law Board has gone to the High Court to lower the legal age of marriage[99], and insists that in family matters India’s Muslims should be subject only to sharia. In January 2007, the government informed the Supreme Court that Muslims under their personal law have a right to establish sharia courts to settle disputes between two people and that fatwas issued by these courts are not in conflict with the Indian justice system.

Scholar K.S. Lal[100] analyzed Indian demography for the period between 1000-1525. Lal estimates that the numbers of Hindus who perished as a result of these campaigns was approximately 80 million.

According to historian N.S. Rajaram[101], “India, where the wounds inflicted by centuries of Islamic rule on a large segment of the Indian intelligentsia and the political class have been so debilitating that they continue to live in a state of constant fear. (...) Political freedom in India has not brought about spiritual freedom; politicians and the intelligentsia still act like oppressed colonial subjects when asked to face the truth about their country’s Islamic past.”

In Foreign Affairs[102] magazine, F. Gregory Gause III, Associate Professor of Political Science at the University of Vermont claims that there is no evidence that democracy reduces terrorism, and points out the number of terrorist incidents in India:

“It is fair to assume that groups based in Pakistan carried out a number of those attacks, particularly in Kashmir, but clearly not all the perpetrators were foreigners. A significant number of terrorist events in India took place far from Kashmir, reflecting other local grievances against the central government.”

Despite the fact that Muslims have massacred tens of millions of non-Muslims in India for more than one thousand years, Muslims in the Republic of India don’t merely have equal rights with non-Muslims, they have special rights and can follow sharia for family matters in what is supposedly a secular country. India was also one of the first countries to ban Salman Rushdie’s book *The Satanic Verses* after the Ayatollah Khomeini issued his death sentence in 1989, thus restricting the freedom of speech for almost one billion non-Muslims out of fear of Muslim violence.

Former Prime Minister of Thailand Thaksin Shinawatra was controversial for several reasons, but there is no doubt that his clash with the Islamic Jihad in Thailand's south greatly contributed to his removal through a military coup in 2006. Most of Thailand's inhabitants are Buddhists, but the southern provinces close to Malaysia have Muslim majorities, where a Muslim insurgency has prompted many Buddhists to flee their homes. Monks have been beheaded and teachers slain. Almost one thousand public schools[103] have been closed in the south due to a wave of arson attacks against schools and the murders of dozens of teachers.

A leaflet[104] which was distributed in the region stated that "This land must be liberated and ruled by Islamic Law. This land does not belong to Thailand, this is a land of war that is no different from Palestine and Afghanistan ... Muslims and non-believers have to live separately."

Chulanont Surayud, Thai military officer, interim Prime Minister and head of a military junta that had overthrown the elected government in the fall of 2006, publicly apologised[105] for the former government's hard-line policies and said that he would urge the limited use of Islamic law in the south, especially over family affairs.

Judging from the experiences of India, there is little reason to believe that granting limited sharia to Muslims would end violence against non-Muslims. Most likely, the Buddhists of southern Thailand[106] will end up being refugees in their own country, just like the Hindus of Kashmir, while their government appeases Muslims with sharia.

Certain observers mistakenly claim that "once Muslims become a majority, we will get sharia through elections." On the contrary, sharia will arrive much sooner. Observe that relatively small percentages of Muslims can squeeze concessions out of democracies. Sharia has already been partially implemented in India, Thailand, the Philippines, and Britain. Islam's inherent aggressiveness elicits appeasement from non-Muslims in order to avoid bringing down the democratic system through civil war.

In Policy Review, Lee Harris reviews Andrew G. Bostom's excellent book *The Legacy of Jihad*. Harris warns against those who dismiss the idea that Jihad constitutes a serious Islamic threat to the West because we are technologically superior to the Islamic world:

"The jihadists are not interested in winning in our sense of the word. They can succeed simply by making the present world order unworkable, by creating conditions in which politics-as-usual is no longer an option, forcing upon the West the option either of giving in to their demands or descending into anarchy and chaos. It is tempting to call this approach the crash of civilisation."

Accordingly, says Harris, "In the crash-of-civilisation paradigm - contrary to Clausewitzian warfare - the enemy of a particular established order does not need to match it in organisational strength and effectiveness. It needs only to make the established order reluctant to use its great strength out of the understandable fear that by plunging into civil war it will itself be jeopardised. This fear of anarchy - the ultimate fear for those who embrace the politics of reason - can be used to paralyze the political process to the point at which the established order is helpless to control events through normal political channels and power is no longer in the hands of the establishment but lies perilously in the streets."

In September 2006, French high-school philosophy teacher Robert Redeker published an op-ed article stating that unlike Christianity and Judaism, "Islam is a religion that, in its own sacred text, as well as in its everyday rites, exalts violence and hatred." For the crime of stating that Islam was violent, Redeker received numerous death threats and had to go into hiding with his family and give up his teaching profession.

According to writer Christian Delacampagne[107], "large sectors of the French intellectual and political establishment have carved out an exception to this hard-won tradition of open discussion: when it comes to Islam (as opposed to Christianity or Judaism), freedom of speech must respect definite limits."

Seyran Ates, who for a generation had endured threats from Turkish men in Germany, including being shot and badly wounded, as she represented the wives who accused them of abuse, had to give up her Berlin law practice because it had become too dangerous. Italian conservative MP Daniela Santanche has received death threats over her opposition to the Islamic veil. In Spain, author Gustavo de Arístegui[108], Foreign Affairs Spokesman for Spain's conservative Partido Popular, has received police protection after being branded an enemy of Islam.

With Muslim immigration, a culture of threats, legal and social harassment as well as physical intimidation is gradually spreading in non-Muslim countries. What Muslims cannot yet achieve by the sword, they will try to achieve by lawyers backed by Arab oil money. The fear of an expensive court battle is an effective weapon that can be used to silence critics of Islam.

In Canada, Mark Harding[109] was sentenced to 340 hours of community service - that is, indoctrination - under the direction of Mohammad Ashraf, general secretary of the Islamic Society of North America in Mississauga, Ontario. Judge Sidney B. Linden's 1998 decision was based on Canada's hate-crimes law. The judge determined Harding was guilty of "false allegations about the adherents of Islam calculated to arouse fear and hatred of them in all non-Muslim people."

Harding's crime was to distribute pamphlets outside a public high school. His materials listed atrocities committed by Muslims in foreign lands. The pamphlet said: "The Muslims who commit these crimes are no different than the Muslim believers living here" and that "Toronto is definitely on their hit list."

In 2006, Canadian police arrested a group of Muslim men suspected of planning terror attacks against various targets including the Toronto subway. An intelligence study warned that a "high percentage" of Canadian Muslims involved in extremist activities were born in Canada.

Harding's case demonstrates that it is now a criminal act in several Western nations to tell the truth about the dangers posed by Muslim immigration. Hate speech laws amount to "sharia lite": they are used to silence infidels such as Harding for criticising Islam, which again corresponds to the workings of sharia. The sharia lite of political correctness is thus paving the way for the gradual implementation of full sharia in the West.

Hate crime legislation, too, is legalised political correctness and constitutes a radical departure from the ideal of equality before the law. You will be punished differently for assaulting a black Muslim than for the same crime against a white Christian, a Hindu woman or a Jewish man etc. Some would argue that this already happens in real life. However, the point here is that this de facto inequality has now become de jure. This formal change constitutes a gross perversion of justice. It mirrors Islamic law, which mandates different punishments for the same crime, depending upon the religious background and the sex of both the perpetrator and the victim.

Islam has always valued individual life inequitably. But now there is a creeping tendency within the West toward the same view. In the case of assault or murder, an additional sentence is added if the act is viewed as a "hate crime."

Murder is murder, and all human life is to be valued equally. However, according to

multiculturalism we are required to treat all cultures and religions as equally valid, which they obviously are not. This perversion of reality indicates that the Western system of justice is regressing. As it does so, justice becomes vulnerable to exploitation and infiltration by Islamic law.

Zachariah Anani, a former jihadist and a convert to Christianity, gave a lecture in Windsor, Ontario on "the dangers of radical extremism." Muslim interest groups, including CAIR (Council on American-Islamic Relations) Canada, charged him with "spreading hatred in the community." Former Muslim Walid Shoebat[110] believes that silencing Anani is a dangerous trend with far-reaching implications for the future of Canadian and eventually US freedoms.

According to the American writer and scholar Daniel Pipes[111], Omar Ahmad, the long-serving chairman of CAIR, told a crowd of California Muslims in July 1998, "Islam isn't in America to be equal to any other faith, but to become dominant. The Koran ... should be the highest authority in America, and Islam the only accepted religion on earth."

Pipes claims that CAIR has mastered the victimisation game[112] and is "perpetually on the prowl for any incidence of anti-Muslim sentiment, real or imaginary, spontaneous or provoked, major or minor." The organisation's goal, Pipes says, is "to make the United States like so many other countries - a place where Muslims, Islam and Islamism cannot be freely discussed."

CAIR receives significant financial aid in its efforts. In 2006, wealthy Saudis such as Prince Alwaleed ibn Talal donated at least \$50 million to CAIR. Much of this money was to be spent on a media campaign[113] over the next five years in the United States. CAIR and other Islamic organisations have had significant success in achieving acceptance of the concept of "Islamophobia"[114]. It has met with representatives of federal institutions[115], including the FBI, to address this issue.

What exactly is democracy? Karl Popper has said that "I personally call the type of government which can be removed without violence 'democracy,' and the other, 'tyranny.'" Ludwig von Mises held similar views, stating that "The essence of democracy is not that everyone makes and administers laws but that lawgivers and rulers should be dependent on the people's will in such a way that they may be peaceably changed if conflict occurs."

Historically, direct democracies have almost always been relatively small communities, such as the Greek city-states where the word "democracy" itself was coined in the 5th century BC. The most famous was the ancient Athenian democracy, where voting rights were gradually expanded to all citizens, which still meant a minority of the population of the city.

The scholar John Dunn[116] tracks this development in his book *Setting the People Free: The Story of Democracy*, a title he chose in order to convey a degree of irony. According to Dunn, "Under democracy the citizens of Athens, quite reasonably and accurately, supposed that they were ruling themselves. But the vastly less exclusive citizen bodies of modern democracies very obviously do nothing of the kind. Instead, they select from a menu, which they can do little individually to modify, whichever they find least dismaying amongst the options on offer."

Whereas Plato loathed democracy, Aristotle was critical but more sober. He envisioned a government by the many, which was nevertheless a good system:

merely by a difference in purpose and disposition (a commitment to collective good rather than group advantage), but also by a different and more elaborate institutional structure."

James Madison, the chief drafter of the Bill of Rights, contributed a great deal to drafting of the US Constitution and set-up of its government, in discussion with among others his friend Thomas Jefferson. They were both critical of the idea of pure democracy. Thomas Jefferson warned against "elective despotism." They desired what Alexander Hamilton had called a representative democracy, or indirect democracy. Dunn is not convinced this arrangement can properly be called democracy, in the meaning of direct citizen involvement in decisions which it had in ancient Greece.

Page 79: "Whatever else the new American state might or might not be called, it could not properly be termed a democracy. A representative government differed decisively from a democracy not in the fundamental structure of authority which underlay it, but in the institutional mechanisms which directed its course and helped to keep it in being over time."

John Dunn thinks US President Bush's idea that the expansion of democracy to Iraq and the Middle East should roll back terrorism was "a glaring instance of ideological overstretch."

Maybe the word "democracy" is now so diluted that it has become almost meaningless. Since the word itself is vague but at the same time too established to ignore, perhaps we can distinguish between pure democracy, which isn't always a good system even without Islam, and restrained democracy, with a balance between short-term populism and long-term interests.

In *The Case for Sovereignty*, Jeremy A. Rabkin describes how Jürgen Habermas, Germany's most celebrated philosopher, talks about establishing a structure of international law and authority that will control and direct all governments.

As Rabkin timely asks: "Who could challenge or constrain a world authority with such immense power? Even if it were constrained by a formal constitution, who could possibly ensure that the world authority remained within its proper bounds? How could it be anything like a democracy? Would a hundred small nations outvote the half-dozen largest nations? Or would a billion Chinese, a billion Indians, and a half-billion Southeast Asians be allowed to form a permanent majority, dictating law and justice to the rest of the world?"

There was no United Nations or international law in the late 18th century. Rabkin thinks the US Founding Fathers "would have been appalled at the thought that the federal government, in turn, would be subordinate to some supranational or international entity, which could claim priority in this way over the American Constitution and American laws."

The combination of 21st century mass media, transnational legislation, and bureaucratic feudalism helped transform Europe into Eurabia[117]. Thousands of pages of legislation continue to be passed without the knowledge or consent of European citizens. Through mass immigration the demographic profile of the continent is now rapidly changing, frequently without public consent.

The Jihad riots in France[118] in 2005 demonstrated that hundreds of ghettos were under de facto Islamic control. French state control ceased to function in these areas; thus the state's monopoly of violence has been broken. The rule of law in much of Europe is now being seriously eroded. People see that the national taxes they pay go to governments that can no longer control their own borders, uphold their own laws, or even provide the most basic security for its citizenry.

Either the conditions needed for a functioning democratic system will be restored, or the system will collapse. An increasing number of observers fear[119] that we have already passed the point where the tensions can be contained within the structure of a democratic system, and will give rise to civil wars.

The Racial and Religious Hatred Bill[120] in Britain from 2005 is a textbook illustration of the potential flaws of a democracy in meeting with Islam. Minorities can wield disproportionate influence in a democratic system if they can tip the scales in favor of a particular party or alliance. In this case, the Labour Party was using the freedom of speech of their citizens as a bargaining chip to woo Muslim voters.

The powers of the House of Lords, the unelected upper chamber of the British Parliament, have steadily declined since the 19th century. However, they can still delay bills from the House of Commons. A watered down version of the Racial and Religious Hatred Bill was finally passed, following opposition by the Lords. Notice here that it was the "anachronistic" House of Lords - the least democratic element of the British Parliament - which proved to be most sensible in this case.

The US Founding Fathers feared "mob rule" and tried to insulate the elected representatives of Congress from what they perceived as the fickleness of the general populace. I understand this viewpoint. We should be less religious about what is or is not democracy. Democracy should never be a goal in itself, nor should all legislation be passed according to the whim of the majority at a given moment. The ideal is a balanced and well-functioning system.

However, it isn't always the case that ordinary citizens are stupid and their leaders wise. It was after all the political elites in Europe who created Eurabia, not the general populace. The US Founding Fathers in the 18th century did not fully foresee the possibility that the elected representatives could deliberately choose not to uphold their country's borders, as they are doing in the United States vis-à-vis Mexico in the 21st century.

A century or two ago, the interests of the national political elites largely coincided with those of the nation state as a whole[121]. This is no longer automatically the case in our globalised society. Many politicians and senior bureaucrats feel little emotional attachment to their own nations. Often they are more interested in courting the transnational organisations and multinational corporations, since these entities will provide them with the most lucrative job opportunities.

This situation is an important factor behind the growing erosion of trust between the rulers and the ruled in many Western nations. A common - and often quite accurate - theme among ordinary citizens is a sense of having been abandoned by the "political elites." In the 21st century, one of the greatest challenges for a functioning democratic system will not merely be to keep the fickleness of the "common people" in line. Even more important, it will be necessary to force the sometimes reluctant elected representatives to uphold their country's borders and to take into account the wishes of the electorate for national sovereignty. This balance may not be easy to achieve.

The Chinese blogger Ohmyrus[122] (who also writes very sensible articles about Islam) on his blog "Reforming Democracy" refers to politicians as "votepreneurs" and points out that democracy has several flaws: "There are, simply put, more poor people than rich people. What this means is that politicians can prosper at the ballot box by proposing redistributive policies. The result is high taxes."

According to Thomas Jefferson, "The democracy will cease to exist when you take away from those who are willing to work and give to those who would not." Quotes like this

indicate, according to Ohmyrus, that the US Founding Fathers were concerned more with liberty than with democracy.

Ohmyrus also believes that democracies produce short-term thinking, and "are incapable of delivering short term pain for long term gain. They tend to do the opposite, ie, deliver short term gain at the expense of long term pain. (...) I think the monarchies of the 19th century Europe were better macroeconomic managers than the democratically elected politicians of the 20th century. Statistics show that interest rates, taxes and inflation were on the whole lower. So was government debt as a share of the GDP."

He believes this happened because monarchs and nobles tended to think more about the long term. At the same time they did not have absolute power, and so had to take the will of the general public into consideration. Our current problem lies not so much with the votepreneurs (politicians), but with the system under which they labour.

He proposes several remedies for this situation. Among other things, the US President's time in office could be increased to a single term of eight years, while the time in office for other elected officials would also lengthen and similarly be fixed for a single term.

According to Singapore's long-time leader Lee Kuan Yew[123], it is demography, not democracy, that will be the critical factor in shaping growth and security in the 21st century. Although I do not always agree with him, it is true that any political system, democratic or non-democratic, cannot long survive the loss of its territorial integrity without also losing control over its own demographic future. Yet this is exactly the current reality in many democratic nations.

Just as the planet is in the midst of an unprecedented population boom, and technological advances have combined to produce the largest and fastest migration waves in the history of mankind, many democratic nations have become so bogged down by idealistic human rights legislation and naive open border ideologies that they have now lost control over their own borders. Again, this cannot continue for long without serious consequences.

In January 2007, a poll conducted in Britain showed that 82% of the public disagreed with the claim that the Government was in control of immigration, and almost as many believed the authorities were not honest about immigration. Sir Andrew Green, chairman of the think-tank Migrationwatch[124], said this reflected "a deep underlying resentment among the public that they have not had any opportunity to express their views - still less to be consulted - on a matter of major importance to them and to the future of our country."

This represents a dangerous crisis of legitimacy. It is especially serious when it comes as authorities are increasing restrictions on free speech. This combination could well result in a popular explosion further down the road. As US President John F. Kennedy once said, "Those who make peaceful revolution impossible will make violent revolution inevitable."

The blogger Ohmyrus[125] fears this outcome, too: "While it took a long time for Europeans to learn to settle their differences peacefully through the ballot box, this important lesson is slowly being unlearned. The lesson learned from the Danish cartoon affair is that violence pays. Most western governments caved in by issuing apologies or condemning the cartoons instead of defending free speech. Soon groups that oppose immigration will turn to violence too. If European democracies cannot manage their ethnic tensions, democracy will break down, ushering in dictatorial rule."

To sum up my findings, I am not totally uncritical of the democratic system, nor do I believe that it automatically translates into individual liberty. Democratic nations may

have to undergo significant changes if the system of democracy is to survive this century. The goals should be:

- A balanced and well-functioning system, which requires free speech;
- Real restraints upon the power of the ruler, and
- Equality before the law.

None of these are compatible with Islamic sharia.

Muslims aren't necessarily afraid of voting. Note that the terrorist organisation Hamas gained power through Palestinian elections. According to historian Niall Ferguson[126], a Gallup poll published in 2007, which surveyed 10,000 Muslims in 10 different countries, revealed that radical Muslims were more supportive of democracy than moderate ones: "The richer these people get, the more they favour radical Islamism. And they see democracy as a way of putting the radicals into power."

What Muslims are afraid of is freedom of speech. They want to intimidate the critics of Islam into silence, while they continue demographic conquest through immigration and high birth rates. They have enjoyed considerable success with this strategy. Our present system of democracy rewards those with high birth rates, which, for the present, means Muslims.

A democracy cannot be established in a genuinely Islamic country, at least not if "democracy" means anything more than the mere act of voting, with no restraints on state power and no safeguards for minorities. This is simply an advanced form of mob rule. If the meaning of "democracy" expands to include constitutional government, secular jurisprudence, the rule of law and equality before the law, and above all freedom of speech, then no - constitutional democracy cannot be reconciled with Islam. It is a waste of time and money to make the attempt.

Non-Muslims currently have the wrong focus. Trying to export democracy to Islamic countries such as Iraq is futile. As American blogger Lawrence Auster[127] has pointed out, we should rather be protecting our own democracies at home against Islam. Writer Diana West[128] has called for an anti-sharia defensive instead of a pro-democracy offensive as the preferred strategy in dealing with Muslims, which makes a lot of sense. Islam is utterly incompatible with human liberty in any meaningful sense of the word. However, Islam may be very well situated to exploit flaws in the democratic system and destroy it from within.

I have called for a global infidel strategy of containment[129] of the Islamic world as far as possible, which includes banning Muslim immigration. This would eventually force Muslims to face up to the failures produced by their cultural system. Challenge your enemy where he is weak. Islam cannot tolerate freedom of speech, which is its greatest weakness. The United States is well-situated to make this challenge. It still has a relatively low number of Muslims and also retains strong legal protections of free speech. The greatest weapon Muslims fear in the American arsenal is the First Amendment. This rule, so wisely included in the Bill of Rights by the Founding Fathers, ensures individual freedom of speech against the tyranny of the majority.

If the United States wants to maintain what it sees as its moral leadership, it can begin by challenging Islamic censorship and intimidation. China doesn't care, nor does Russia, while India has a huge Islamic fifth column to worry about. Europe is controlled by a Eurabian elite that is both unwilling and incapable of protecting free speech from Muslim intimidation, which is why many Europeans have become free speech refugees on

American websites such as Robert Spencer's JihadWatch.org and Charles Johnson's Little Green Footballs[130].

While formal protection of free speech is important, social and informal censorship are equally challenging. At the end of the day, we will also have to shed the straightjackets of multiculturalism and Political Correctness if our democratic system is to survive Islamic challenges as well as other attacks on our freedoms.

Source:

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Demography

2.52 Demography and the Islamisation of Europe

"Facts do not cease to exist because they are ignored."

Aldous Huxley

Why are demographical studies important?



Europe is under siege by Islam. It is under demographical siege. In order for us, the resistance, to do what is required of us we need to properly analyse and comprehend demographical data. If we had learned from our own history, from our Eastern European brethren, we could have avoided this mess altogether. European demographical studies, especially in the Balkans and elsewhere, confirm that the Global Islamic Ummah has deliberately waged a demographic warfare against Eastern Europe since the fall of the Christian Byzantine Empire. In light of the following documentation it is easy to understand the Western European regimes role in all of this. The US and Western Europe wanted to see a dysfunctional Balkan because a strong and potent Slavic Balkan allied with Russia would pose a threat to cultural Marxist/multiculturalist

Western Europe.

However, once the cultural Marxist/multiculturalist regimes of Western Europe falls in phase 3 (2070-2090), order will again be restored not only in Western Europe but in the Balkans as well. The Muslims will finally be driven out.

Demographics – Islamic demographic warfare

"One day, millions of men will leave the Southern Hemisphere to go to the Northern Hemisphere. And they will not go there as friends. Because they will go there to conquer it. And they will conquer it with their sons. The wombs of our women will give us victory."

Former Algerian President Houari Boumedienne's prophetic warning to Europe in a speech at the U.N. In 1974.

After the European colonies achieved independence, the European countries enabled mass immigration from their former colonies. In the 1960s and early 1970s, guest workers were brought over by the governments of France, the UK, Germany, the Netherlands, Belgium and Scandinavia. Once the European countries imposed an immigration ban, the type of immigration shifted. Today most Muslim immigrants come either as asylum seekers or as part of family reunification. Many of the second generation migrants marry spouses from their former homeland.

Islam in Europe (1990-2008) – Falsified numbers provided by multiculturalists per 2008

<1%
1%–2% (Italy, Norway, Greece)
2%–3% (Denmark Spain, Slovenia, UK)
3%–4% (Germany, Sweden, Serbia)
4%–5% (Belgium, Austria, Switzerland)
5%–10% (Netherlands, France)
10%–20% (Russia, Bulgaria, Montenegro, Cyprus)
20%–40% (Macedonia)
40%–60% (Bosnia and Herzegovina)
60%–80% (Albania)
80%–95% (Kosovo)

Several countries have gone to great lengths to conceal the size of their Muslim population. In some countries they have even made it illegal to gather such info. The primary reason is because they do not want right wing organisations to make an issue out of it. If we were allowed to (they feel), it would contribute to stigmatise Muslims and it would make it counter productive in regards to integration measures. If this information was available it would be a lot harder for the current Western European regimes to continue to justify multiculturalism and the ongoing Islamic demographic warfare being waged. The below overview should reflect the correct numbers for 2009 (estimates).

Muslims in Europe - Actual numbers 2009 (+ projections)

	2009	2030	2050	2070
Iceland	1%–2%	6%	12%	24%
Malta	1%–2%	7%	14%	28%
Portugal	2%–3%	8%	16%	32%
Greece	2%–3%	8%	16%	32%
Finland	2%–3%	8%	16%	32%
Luxembourg	4%–5%	10%	20%	38%
Norway	4%–5%	10%	20%	38%
UK	4%–5%	10%	20%	38%
Denmark	5%–6%	12%	24%	40%
Italy	5%–6%	12%	24%	40%
Sweden	6%–7%	14%	28%	46%
Switzerland	6%–7%	14%	28%	46%
Germany	7%–8%	16%	32%	50%
Belgium	7%–8%	16%	32%	50%
Netherlands	9%–10%	20%	40%	55%
France	12%–13%	25%	50%	70%
Russia	18%	28%	54%	72%
Serbia (w. Kosovo)	24%	(Serbia – 3,2%, Kosovo 94%)		

(conservative estimates, actual numbers might be higher)

Muslims in Western Europe, 1955-2090

Year	Muslims
1955	50 000
1970	2 000 000
1980	5 000 000
1990	11 000 000
2005	23 000 000
2009	30 000 000
2030	50 000 000
2050	70 000 000
2070	100 000 000
2090	140 000 000

Muslim demography, projections[1]

Don Melvin writes that, excluding Russia, Europe's Muslim population will double by 2020. He also says that in 2005, almost 85% of Europe's total population growth in 2005 was due to immigration in general. Omer Taspinar predicts that the Muslim population of Europe will nearly double by 2015, while the non-Muslim will shrink by 3.5%, due to the higher Muslim birth rate[1].

Source:

1. http://en.wikipedia.org/wiki/Islam_in_Europe

Muslim Demographic growth – Western Europe

Realistic case

Year	Musl%
2010	3,7
2015	5,0
2020	6,5
2025	8,3
2030	10,4
2040	15,7
2050	22,4
2075	44,9
2100	68,9

Best case

Year	Musl%
2010	3,0
2015	3,6
2020	4,3
2025	5,1
2030	6,0
2040	8,1
2050	10,7
2075	19,4
2100	31,7

Worst case

Year	Musl%
2010	4,7
2015	7,0
2020	9,8
2025	13,1
2030	17,0
2040	26,5
2050	38,1
2075	68,7
2100	88,3

Sweden Muslim demographics[1]

>1940 - 10-100

The first came as refugees during the WW2, primarily North Turks who came through the Baltic's and Russia.

1950 The first Muslim organisation created in Stockholm in the 50s. Aprox. 50-100 Muslims were involved.

1964 - 600
1970-75 - 10 000
1980 - 40 000
1990 - 150 000
2001 - 370 000
2006 - 475 000
2008 - 500 000-600 000

Source:

1. <http://video.google.com/videoplay?docid=4837696212142783883>

2008 - Numbers and percentages of Muslims in many European cities (legal/illegal including city suburbs)[1][2][3]:

A majority of the "official" numbers are false. Usually the specific country will only include individual Muslims who are registered with a mosque. In other cases a capital city will deliberately exclude related Muslim suburbs. In most cases, the city will deliberately avoid creating these types of statistics to prevent stigma.

	1946	1970	1990	2008	2030
Marseilles	0%	>2%	19%	38%	51%
Malmö	0%	>1%	17%	35%	48%
Brussels	0%	>2%	17%	35%	48%
Amsterdam	0%	>2%	15%	30%	45%
Stockholm	0%	>1%	10%	20%	35%
London	0,1%	>1%	10%	20%	35%
Paris	0,1%	>2%	10%	20%	35%
Oslo	0%	>1%	10%	20%	35%
Moscow	0%	>2%	8-10%	16-20%	33%
Berlin	0%	>1%	9%	18%	30%
Hague	0%	>1%	8%	17%	29%
Copenhagen	0%	>1%	8%	17%	29%
Utrecht	0%	>3%	7-8%	15%	25%
Rotterdam	0%	>2%	7-8%	15%	25%
Antwerp	0%	>1%	7-8%	15%	25%
Hamburg	0%	>1%	7-8%	15%	25%

Related stories (a few randomly selected articles):

- Brussels: Possible Muslim majority in 15-20 years[4]
- Muslims oppose mixed swimming, want separate pools and hijab[5]
- Berlin: Muslim Fundamentalist Kindergarden opened[6]
- Germany: Imams unable to help integration as many are fundamentalists[7]
- Berlin: 25% foreigners, 40% foreigner youth[8]
- Over 80 percent of the mosques in the United States "have been radicalised by Saudi money and influence"[9]
- Saudi funding Western academia to make it less "Islamophobic." [10]
- Rotterdam: 24% of Turks, 22% of Moroccans, married with family[11]
- Hospitals to offer halal food, accommodates Muslim patients[12]
- Muslim terror in Utrecht[13]
- Denmark: The caricature drawers have received more than 110 death threats[14]
- Denmark: 6-8 Muslim girls went to the school of the daughter of one of the caricature drawers to beat her up[15]
- The Norwegian government support the creation of Sharia councils in Norway[16]
- Islamic power struggles have occurred within Muslim religious societies where the more conservative Muslims want to increase "traditionalism" while the more moderate want to wait until they are stronger[17]
- Sharia laws already implemented in several asylum camps[18]
- "One time use only" hijab introduced in health care industry and other businesses[19]
- 51 out of 125 primary schools in Oslo have immigrant majority. A great majority of these immigrants are Muslims.[20]
- Bosnia: Sarajevo almost fully Muslim[21]
- Athens: Muslim street battles[22]
- UK: 3 out of 5 Brits say they live in a broken country[23]
- UK: Secret Labour plan to increase immigration for social reasons dismissed public's opposition as "racist"[24]

Sources:

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2. <http://tinyfrog.wordpress.com/2009/05/03/muslim-demographics/>
3. Indymedia.be notes that Brussels is 25.5% Muslim
4. <http://www.lefigaro.fr/international/2008/03/21/01003-20080321ARTFIG00068-l-islam-premiere-religiona-bruxelles-dans-vingt-ans.php> <http://islamineurope.blogspot.com/2008/03/brussels-possible-muslim-majority-in-15.html>
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12. <http://leiden.westonline.nl/nieuwsitem/14116>
13. http://www.nisnews.nl/public/021008_2.htm
14. <http://www.vg.no/nyheter/utenriks/artikkel.php?artid=124183>
15. <http://www.vg.no/pub/vgart.hbs?artid=124183>
16. <http://www.vg.no/pub/vgart.hbs?artid=61199>
17. <http://www.aftenposten.no/nyheter/iriks/article1240110.ece>
18. <http://www.vg.no/pub/vgart.hbs?artid=107831>
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23. <http://www.timesonline.co.uk/tol/news/politics/article7020009.ece?&EMC=Btn=CDNGQ2F>
24. <http://www.dailymail.co.uk/news/article-1252926/Chris-Grayling-criticised-Labours-Phil-Woolas-secret-immigration-plans.html>

General source for UK, Russia, Germany, Sweden:

<http://www.morgenbladet.no/apps/pbcs.dll/article?AID=/20080620/OAKTUEL/881038969>

General source for various articles:

<http://islamineurope.blogspot.com/search/label/Demographics>

European fertility vs Islamic fertility

"Every Western woman in the EU is producing an average of 1.4 children. Every Muslim woman in the same countries is producing 3.5 children. By 2050, 30 percent of the population in Europe will be Muslim." said Mulla Krekar[1].

1. <http://gatesofvienna.blogspot.com/2006/09/why-we-cannot-rely-on-moderate-muslims.html>

European vs Muslim fertility rate

Year	Non-Muslim	Muslim
France	1,7	3,2
UK	1,6	3,6
Greece	1,3	3,4
Germany	1,3	3,2
Italy	1,2	3,2
Spain	1,2	3,2
EU average	1,3	3,3

Islamic demographic warfare in the Balkans

A majority of the Muslim apologists in the west will say that Islam and Sharia was never important to the Muslims in the Balkans, the Muslim Albanians and Bosniaks. This is a false claim. The Code of Lekë (Kanun) was a local variant of Sharia and was instrumental in the Jihadi demographic warfare being waged against the non-Muslims.

Even today, Albanian Muslims continue to Islamise Kosovo from the Serbs and Chameria/Çamëria from Greece.

Balkan countries – Muslim percentage of population[1]

1. Slovenia - Muslim 2.4%
 2. Croatia - Muslim 1.3%
 3. Bosnia and Herzegovina - Muslim 40% (Bosniak 48%)
 4. Serbia - Muslim 3.2%
- Kosovo – Muslim 90-95% (Albanians 88% Serbs 7%)
5. Albania - Muslim 70%
 6. FYROM Macedonia - Muslim 33.3%
 7. Greece - Muslim 1.3%
 8. Bulgaria - Muslim 12.2%

1. CIA World Fact book - 2008

Kosovo demographical development[1]:

1900 40% Islam
1913 50%
1925 60%
1948 72%
1971 79%
1981 85%
2008 93% (NATO coup - Kosovo lost) Successful Jihad

Source:

1. <http://www.serbianna.com/columns/savich/011.shtml#6>

Various demographical data

Muslims in the US[1]

1.1 million (2001) City University of New York - American Religious Identification Survey [0.5% of national adult population]
1.6 million (2000) Glenmary Research Center
1.8 million (2007) The World Factbook
1.9 million (2001) American Jewish Committee
2.0 million (2000) Hartford Institute for Religious Research
2.4 million (2007) Pew Research Center
4.7 million (2005) Encyclopædia Britannica Book of the Year
6-7 million (2001) Council on American-Islamic Relations - The Mosque in America: A National Portrait
6.7 million (1997) J. Ilyas Ba-Yunus [2.2% of national population]
7 to 8 million (2008) Newsweek
9-10 million (2009)?

Source:

1. http://en.wikipedia.org/wiki/Islam_in_America

Current Balkan demographics

http://en.wikipedia.org/wiki/Ethnic_groups_in_Bosnia_and_Herzegovina
http://en.wikipedia.org/wiki/Demographics_of_Serbia_and_Montenegro
http://en.wikipedia.org/wiki/Demographics_of_Serbia
<http://en.wikipedia.org/wiki/Macedonia>

Historic Balkan and Anatolia demographics

http://en.wikipedia.org/wiki/Demographic_history_of_Macedonia

1900-2000

1923 http://en.wikipedia.org/wiki/File:Distribution_of_Races_on_the_Balkans_in_1923.jpg
1922 http://en.wikipedia.org/wiki/File:Distribution_of_Races_on_the_Balkans_in_1922_Hammond.png

1918 http://en.wikipedia.org/wiki/File:Hellenism_in_the_Near_East_1918.jpg
1918 http://en.wikipedia.org/wiki/File:Distribution_Of_Races_1918_National_Geographic.jpg
1918
http://en.wikipedia.org/wiki/File:Carte_ethnographique_de_l%27Europe_centrale_et_des_%C3%A9tats_Balkaniques_-_La_Science_et_la_Vie_1918,_P.jpg
1914 http://en.wikipedia.org/wiki/File:Balkan_dialects_belic_1914.jpg
N/A http://en.wikipedia.org/wiki/Demographics_of_Kosovo
N/A <http://en.wikipedia.org/wiki/File:Balkans-ethnique.JPG>
1914
http://upload.wikimedia.org/wikipedia/commons/4/4e/Proportions_des_populations_en_Asie_Mineure_statistique_officielle_d1914.png
1911 <http://en.wikipedia.org/wiki/File:Ethnicturkey1911.jpg>

Serbian point of view

http://en.wikipedia.org/wiki/File:Macedonia_-_Point_of_View_of_the_Serbs.jpg
http://en.wikipedia.org/wiki/File:Carte_ethnographique_de_la_P%C3%A9ninsule_des_Balkans.jpg

>1900

1878 http://en.wikipedia.org/wiki/File:Sanstefanska_Bulgaria.png
1877 http://en.wikipedia.org/wiki/File:Edward_Stanford_1877.jpg
1877 [http://en.wikipedia.org/wiki/File:Balkans-ethnic_\(1877\).jpg](http://en.wikipedia.org/wiki/File:Balkans-ethnic_(1877).jpg)
1876 http://en.wikipedia.org/wiki/File:Constantinople_conference.png
1870 http://en.wikipedia.org/wiki/File:Ethnographic_Map_of_Turkey_in_Europe.jpg
1870 <http://en.wikipedia.org/wiki/File:Bulgarian-Exarchate-1870-1913.jpg>
1869 <http://en.wikipedia.org/wiki/File:Slaven.jpg>
1867 <http://en.wikipedia.org/wiki/File:RizMap22.jpg>
1861 [http://en.wikipedia.org/wiki/File:Balkans-ethnic_\(1861\).jpg](http://en.wikipedia.org/wiki/File:Balkans-ethnic_(1861).jpg)
1847 http://en.wikipedia.org/wiki/File:Ethnographic_map_Ami_Boue_1847.jpg

1683-1699 - Habsburg-Ottoman War

http://en.wikipedia.org/wiki/Ottoman%E2%80%93Habsburg_wars
<http://www.zum.de/whkmla/military/17cen/habsbott16831699.html>

1648 Europe http://upload.wikimedia.org/wikipedia/commons/d/d0/Europe_map_1648.PNG
1300 http://en.wikipedia.org/wiki/File:Aftermath_of_Manzikert.PNG
1250 <http://en.wikipedia.org/wiki/File:1250.PNG>
1180 http://en.wikipedia.org/wiki/File:Byzantium1170lightpurple_%2B_seljuks.PNG
1173 <http://en.wikipedia.org/wiki/File:Byzantium1173.JPG>

1095 - Crusades start (defensive Christian campaigns)

1071

Battle of Manzikert http://en.wikipedia.org/wiki/Battle_of_Manzikert
Decisive Byzantine defeat

1045 http://en.wikipedia.org/wiki/File:Byzantine_Macedonia_1045CE.svg

Byzantine Greeks/Byzantine Seljuk Wars/Turkic people

http://en.wikipedia.org/wiki/Byzantine_Greeks
http://en.wikipedia.org/wiki/Byzantine%E2%80%93Seljuk_Wars
http://en.wikipedia.org/wiki/Turkic_people

Material to study:

1. Congress of Berlin (with demographic maps)

http://en.wikipedia.org/wiki/Congress_of_berlin

2. Treaty of San Stefano

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3. Treaty of Sevres

http://en.wikipedia.org/wiki/Treaty_of_sevres

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4. Greek territorial claims Anatolia

<http://en.wikipedia.org/wiki/File:ParisPeace-Venizelos-Map.png>

http://en.wikipedia.org/wiki/Paris_Peace_Conference,_1919

5. Armenian territorial claims

http://en.wikipedia.org/wiki/File:Proposed_Armenian_state_in_Asia_Minor.png

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6. Greco-Turkish War (1919-1922)

[http://en.wikipedia.org/wiki/Greco-Turkish_War_\(1919%E2%80%931922\)](http://en.wikipedia.org/wiki/Greco-Turkish_War_(1919%E2%80%931922))

Islamic demography

World Muslim distribution

<http://upload.wikimedia.org/wikipedia/en/9/9c/MuslimDistribution2.jpg>

http://en.wikipedia.org/wiki/Islamic_world

Map of Global conflicts (80%+ involve Islam)

http://en.wikipedia.org/wiki/File:Map_of_sites_of_ongoing_armed_conflicts_worldwide.png

Demography in the Middle East

Lebanon demographical development – (Christian/Muslim pop)[1]:

1911 - 21% Islam

1921 - 45%

1932 - 49%

1943 - 48%

1970 - 58% (Civil war 1975–1990 started when Islam reached 60%)

1990 - 65% (Christians lost the war)

2008 - 75%

2030 - 90%? (Lebanon lost - Successful Jihad)

Source:

1. Tomass Mark, Game theory with instrumentally irrational players: A Case Study of Civil War and Sectarian Cleansing, Journal of Economic Issues, Lincoln; June 1997.

Bethlehem

Source 1

1948 85% Christians[1]

2006 12% Christians[1]

Source 2

1948 - 60% Christians[2]

1983 - 20% Christians[2]

I have been unable to verify which of the sources (1 or 2 is correct). In any case, it shows exactly how the Christian people have been demographically annihilated. There are reports of religious persecution, in the form of murders, beatings and land grabs. This happens while European tax money is used to fund the Palestinian Authority, which again means that while European countries and EU authorities are warning against "Islamophobia," they are indirectly funding the ethnic cleansing of Christians in the Middle East.

Jerusalem[3]

1946 - 60% Christians

2006 - 2% Christians

The same applies in other parts of Israel. A report from the Galilee village of Turan quotes a Christian store owner: "Most Christians will leave as soon as we can sell our houses and shops. We can't live among these people [Muslims] anymore." One journalist concludes that "The Christian community in the West Bank is close to extinction.

At the present rate, the Middle East's 12 million Christians will likely drop to 6 million in the year 2020.

Source:

1. http://littlegreenfootballs.com/weblog/?entry=23696_Christmas_Disappears_from_Bethlehem&only

2. <http://www.danielpipes.org/1050/disappearing-christians-in-the-middle-east>

3. <http://www.danielpipes.org/1050/disappearing-christians-in-the-middle-east>

Anatolia (Turkey)

Anatolia's bloody history is dominated by ethnic cleansing/forceful conversions of Christian Armenians/Greeks by their Muslim Seljuk masters.

1300 – 99% Christians

1450 – 90% (3 years before the fall of Constantinople)

1600 – 55%

1850 – 35% (Genocide/forceful conversions intensifies)

1900 – 20%

1920 – 15%

1945 – 6% (Focus shifts to persecution of Muslim Kurds)

1980 – 3%

2009 – 1%

1. <http://home.att.net/~dimostenis/greektr.html>

2. See all sources from Historic Balkan and Anatolia demographics

Syria [1]

1920 – 33% Christians

2007 – 10% (would be less than 5% if it weren't for Christian immigration from Iraq).

Note that Syria/Damascus used to be Christian.

1. http://en.wikipedia.org/wiki/File:Mandate_of_Syria.png

2. <http://en.wikipedia.org/wiki/Syria>

Pakistan (Hindu/Muslim population) [1]

1941 – 25% Hindus

1948 – 17%

1991 – 1,5%

2007 – 1%

Bangladesh (Hindu/Muslim population) [1]

1941 – 30% Hindus

1948 – 25%

1971 – 15%

1991 – 10%

2007 – 8%

Source:

1. <http://hrcbmdfw.org/blogs/bangladesh/archive/2007/07/13/722.aspx>

India [2]

Year	Hindus/Sikhs	Muslims	Christians/others
1947	94%	5%	1%
1978	85%	14%	1,5%
2008	75%	23%	2%
<i>2038</i>	<i>50%</i>	<i>47%</i>	<i>3%</i>
<i>2068</i>	<i>38%</i>	<i>58%</i>	<i>4%</i>

In India as in Europe, the Global Islamic Ummah is continuing the ongoing demographic warfare and is seemingly successful. The India elites, just like European elites, are aiding and abetting the Muslim conquest by way of appeasement. If the development in India is allowed to continue and our Hindu Nationalist brothers do not rise up soon we will see a Muslim majority in India in 2035-2040.

For future reference; by Hindus we mean the Four Arms of the Dharma: - mainstream Hindus, Sikhs, Buddhists and Jains. This is an unknown definition/concept to most Europeans; Sikhs are considered as a warrior sect of Sanatana Dharma. To a majority of Hindus; Sikhs, Buddhists and Jains are not a part of the minority but rather an integral part of Sanatana Dharma. However, anti-Dharmic, secularists and foreign media are bent upon separating each one into a separate religion. The British colonialists were the first

who started to separate the four branches in order to play "divide and conquer" in which they succeeded.

Source:

1. <http://www.sanghparivar.org/forum/when-muslims-will-become-absolute-majority-in-india-india-will-be-declared-islamic-country-if-> By Saugato Banerjee

Pakistan's demographical explosion[1]

1951 - 33,816,000 - 17.80%
1961 - 42,978,000 - 22.46%
1972 - 65,321,000 - 25.40%
1981 - 84,254,000 - 28.28%
1998 - 130,580,000 - 32.51%
2008 - 172,800,000 - 32.34%

From 33 million to 172 million in only 60 years! This is the population explosion you end up with if you allow an immigrant birth rate (fertility rate) of only **3,58** which was the 2008 estimate in Pakistan[1]. Obviously, this "official" fertility rate has been falsified and is much higher.

1. http://en.wikipedia.org/wiki/Demographics_of_Pakistan

Middle East - Jewish/Christian demographic overview from peak - 600AD

I have been unable to find any demographic overviews illustrating Jewish/Christian numbers from year 600 AD in the Middle East (Peak numbers before Islam was established). So the following numbers are estimates created on the basis of available historical sources. It shows an estimate which tells us a lot about how Islamic imperialism caused (and still causes today) historical demographic decline in percentages of Jews and Christians in specific Middle Eastern territories.

We have managed to document several hundred Jihadi genocides against Jews and Christians, and thousands of pogroms/forced conversion campaigns but we never see the big picture through a concise historical demographic overview. I haven't seen any solid demographic curve which can easier illustrate how Jihad and dhimmitude has caused this downward spiral. Therefore, it is our responsibility to continue to develop, make adjustments to any possible errors and find more sources which can confirm the existing estimates. F example to create a demographic curve showing: year 600, 1000, 1500, 2000). By showing people the "big picture" they will realize the future results of the ongoing Islamisation in Western Europe and the psychopathic nature of the so called "Palestinian claim" of victimhood and people will begin to understand what Islam and Jihad really is. Demographical research is necessary in order to explain to people why mass deportation of Muslims is the only viable alternative.

Year 600 AD - Demographic overview in the Middle East, estimate

Morocco, Algeria, Tunisia, Algeria - Christians 50%, Jews 10%, other 40%
Egypt - Christians 60%, Jews 20%, other 20%
Syria - Christians 80%, Jews 10%, Zoroastrians 10%
Jordan - Christians 70%, Jews 20%, Zoroastrians 10%

Iran (Persia) - Zoroastrians 80%, Christians 10%, other 10%
Iraq - Christians 50%, Jews 20%, Zoroastrians 30%
Saudi Arabia - Jews 30%, Christians 10%, Arabic paganism 60%
Yemen - Jews 30%, Christians 20%, Arabic paganism 50%
Oman - Jews 10%, Christians 20%, Arabic paganism 70%
Anatolia (Byzantine) - Christian 95%, Jews 5%
Armenia - Christian 95%, Jews 5%

African population explosion

Estimated population in Africa:

1982 - 500 000 000
2009 - 1 000 000 000
2030 - 1 500 000 000
2050 - 2 000 000 000

This population explosion is facilitated by Europe and the US through the myriad of aid programs. A great number of these new born individuals have no hope and many end up attempting to flee to Europe.

Statistics

2.53 Statistics and the Islamisation of Europe

General statistics

- 65-70% of converts to Islam in Europe are females[1].
- More civilians were killed by Muslim extremists in two hours on September 11th than in the 36 years of sectarian conflict in Northern Ireland[2].
- More people are killed by Islamists each year than in all 350 years of the Spanish Inquisition combined[3].
- Islamic terrorists murder more people everyday than the Ku Klux Klan has in the last 50 years[4].
- EU: 50% of anti-Semitic incidents connected to radical Islam[5]

Worldwide statistics [7]

65,2% of Muslims wants: "To unify all Islamic countries into a single Islamic state or Caliphate"

65,5% of Muslims wants: "To require a strict application of Sharia law in every Islamic country"

Mainstream Muslims from Morocco to Indonesia therefore share with their co-religionists from al-Qaeda the goal (if not necessarily supporting the gruesome means) of re-establishing an Islamic Caliphate. Polling data released (April 24, 2007) in a rigorously conducted face-to-face University of Maryland/ WorldPublicOpinion.org interview survey of 4384 Muslims conducted between December 9, 2006 and February 15, 2007:

1000 Moroccans
1000 Egyptians
1243 Pakistanis
1141 Indonesians

- reveal that **65.2%** of those interviewed-**almost 2/3**, hardly a "fringe minority"-desired this outcome (i.e., "To unify all Islamic countries into a single Islamic state or Caliphate"), including 49% of "moderate" Indonesian Muslims. The internal validity of these data about the present longing for a Caliphate is strongly suggested by a concordant result:

65.5% of this Muslim sample approved the proposition "To require a **strict** [My emphasis] application of Shari'a law in every Islamic country."

Notwithstanding a historical drivel from Western Muslim "advocacy" groups such as the Muslim Association of Britain, which lionises both the Caliphate and the concomitant institution of Shari'a as promulgators of "a peaceful and just society", the findings from the University of Maryland/ WorldPublicOpinion.org poll are ominous.

Sources:

1. <http://www.facebook.com/ext/share.php?sid=60527748839&h=IplyS&u=9E17E&ref=nf>
2. <http://cain.ulst.ac.uk/issues/violence/death95w.htm>
3. http://en.wikipedia.org/wiki/Spanish_Inquisition
4. <http://www.law.umkc.edu/faculty/projects/ftrials/shipp/lynchingyear.html>
5. <http://www.jpost.com/servlet/Satellite?cid=1201867280106&pagename=JPost%2FJPArticle%2FShowFull>
6. <http://www.worldpublicopinion.org/pipa/articles/brasiapacificra/440.php?nid=&id=&pnt=440>
7. University of Maryland/ WorldPublicOpinion.org

US

Gallup Poll '07: 82% of Americans identify with Christianity.

A recent poll sponsored by the Chicago CFR and the German Marshall Fund of the US: 79 percent of Americans favoured keeping Muslims out.

Pew Research Poll 9-25: "Americans' attitudes about Muslims are more negative now than in years past." 35% of us have negative views about the smiley-face Muslims.

Russia

A recent poll: 62% of Russian youth want to deport immigrants (Muslims): "But if they stay they must obey Russian laws and customs."

France

2007 - A report by France's domestic intelligence agency, published by Le Figaro, estimated last year that there were 30,000 to 50,000 converts in France.

The conversion to Islam of fragile individuals undoubtedly leads to the risk of diversion to terrorism," the intelligence agency's report said, adding that radical groups have recruited converts because they could cross borders easily or serve as front men for renting accommodations or providing other logistical support.

The new recruits could provide foreign-born Islamic militants with invisibility and cover, by escaping the scrutiny often reserved for young men of Arab descent.

In an interview, one French antiterrorism official said many recent converts were women, further complicating the standard profile.

Militant converts come to Islam in several ways, most notably through contact with militant Muslims while serving time in Europe's prisons, where the Islamic population has skyrocketed. Richard Reid, the so-called shoe bomber from Britain, converted to Islam in prison.

Source: <http://www.religionnewsblog.com/7916>

Ireland

70% increase in the Muslim population between 2002-2006 according to Irelands Central Statistics Office (CSO)

Netherlands

- In the Netherlands, 63 per cent of respondents thought Islam was incompatible with modern European life[1].

- Rotterdam - Nationalism markedly increased among ethnic Dutch youth. In 1999 10% said they were willing to defend Dutch identity if it was being crushed. In 2006 the percentage tripled.[2]

- In 1999, 40% of Moroccan youth strictly followed the rules of Islam, seven years later that grew to 60%. A similar movement is presented when it comes to adaptation. In 1999, a quarter of Moroccans thought they don't need to adapt, and now that went up to 40%.[2]

Sources:

1. <http://www.frontpagemag.com/Articles/Read.aspx?GUID=8B99760A-E931-4EE8-8AC7-EB047E8A67B8>
2. http://www.ad.nl/rotterdam/stad/2170149/Eens_een_allochtoon_altijd_een_allochtoon.html

Sweden

Opinion polls have revealed that two out of three Swedes doubt whether Islam can be combined with Swedish society[1].

1. <http://www.frontpagemag.com/Articles/Read.aspx?GUID=8B99760A-E931-4EE8-8AC7-EB047E8A67B8>

Germany

Sunni Muslims living in Germany are religious to an above-average degree; 92 percent identify themselves as being religious. Among Shiites in Germany, that number lies at 90 percent, and it is 77 percent for members of the Alevite community[1].

According to a study commissioned by the Frankfurter Allgemeine Zeitung newspaper, 56 percent of Germans said they believed a "clash of cultures" already existed. 71 percent said they believed Islam to be "intolerant," some 91 per cent said they associated Islam with oppression of women. Asked if there should be a ban on the building of mosques in Germany as long as the building of churches in some Islamic states is forbidden, 56 per cent agreed. There was even considerable backing for ending Germany's constitutional right of freedom of religion with regard to Islam. Asked if strict limits should be imposed on the practice of Islam in Germany to protect the country, 40 per cent said they would support such moves[2].

Polls: 59-70 support the statement; "There are too many immigrants in Germany"[3].

Sources:

1. <http://islamineurope.blogspot.com/search?q=percentages+of+Muslims>
2. <http://www.frontpagemag.com/Articles/Read.aspx?GUID=8B99760A-E931-4EE8-8AC7-EB047E8A67B8>
3. 59%: Financial Times/Harris Interactive, 19. februar 2007. 70%: Die Zeit, 8. mai 2008

UK Statistics

Poll: Almost 25% of British Muslims say the July 7 attacks can be justified[1]

Almost a quarter of British Muslims say the July 7 attacks, the atrocity which claimed 52 innocent lives can be justified because of the Government's support for the 'war on terror'.

Poll: 33% of Muslims said they disapprove of the freedoms allowed in this country (the UK) they would rather live under Sharia law[2].

Poll: 33% of Muslims said they also dream Britain will one day become an Islamic state[1].

Poll: Some 40% say Britain is a country of bad moral behaviour, while 66 per cent say British parents allow their children too much freedom. A total of 44 per cent would rather send their children to a state funded Muslim school[1].

- 86% of UK muslims consider "my religion to be the most important thing in my life [3].
- 37% of muslims aged 16-24 say: we would prefer to live in the UK under Shariah law [3].
- 74% of muslims aged 16-24 say: we would prefer muslim women in the UK to wear the hijab [3].
- 13% of muslims aged 16-24 say: we admire Al Qaeda and understand the motives of the London bombers [3].

In a British poll from January 2007, a massive 82% disagreed (57% strongly) as to whether the government was in control of immigration. When asked if the government was "open and honest" about the scale of immigration into Britain, 80% disagreed[4].

80% of the Muslim children in Bradford, UK attends Quran school after regular school hours [5].

50% of Muslim individuals in Bradford, UK fetches a husband/wife from the country of origin via family re-unification arrangements. This has a "reversing" effect on integration. [6].

- 2009 [7]: 81% of the public are worried about the prospect of the population reaching 70million in 2028, as predicted by Whitehall statisticians. It is currently 61million.
- 78% say Alan Johnson is out of touch with people like them.
- 76% want to see net immigration - the number of migrants entering the country minus the number leaving - cut from its present level of 237,000 a year to 50,000 or less.
- Of that 76%, 32% want to see a policy of 'one in, one out' while 22% want to see no immigration at all.
- 64% of adults believe 'laws on immigration should be much tougher'.
- 9% said immigration should be halted completely.
- 7% favoured more relaxed immigration policies.
- 69% described immigration as either a 'big problem' or a 'very big problem'.

In a British poll from February 2010, a massive 70% shows their discontent with multiculturalism and Islamisation:

3 out of 5 Brits believe that the UK has become a broken country due to multiculturalism.

Voters are deeply pessimistic about the state of Britain today, believing that society is broken and heading in the wrong direction, a Populus poll for *The Times* has found.

Nearly three fifths of voters say that they hardly recognise the country they are living in, while 42 per cent say they would emigrate if they could.

It suggests that 70 per cent believe that society is now broken, echoing a Conservative campaign theme of the past two years, while 68 per cent say people who play by the rules get a raw deal and 82 per cent think it is time for a change.[8]

Sources:

1. <http://www.religionnewsblog.com/15540/almost-a-quarter-of-muslims-believe-77-was-justified>
2. <http://www.apologeticsindex.org/s40.html>
3. Policy Exchange Poll
4. <http://www.migrationwatchuk.org/pressreleases/pressreleases.asp?dt=30-January-2007>
5. <http://www.aftenposten.no/nyheter/uriks/article3131587.ece#chNum=1>
6. Aftenposten, Oslo, Printed Edition, June 21st 2008
7. The Migrationwatch poll, conducted by ORB - Read more: <http://www.dailymail.co.uk/news/article-1201471/Four-Britons-want-immigration-capped-poll-shows.html#ixzz0M4N1wyOO>
8. <http://www.timesonline.co.uk/tol/news/politics/article7020009.ece?&EMC-Bitn=CDNGQ2F>

Pakistani statistics

- Pakistani Troops Pursuing al-Qaeda (Poll: Oct 2007)[1]

Do you favour or oppose the Pakistani army entering federally administered tribal areas to pursue and capture al Qaeda fighters?

Support: 44% vs. Oppose: 36%

These attitudes reflect Pakistani sympathy for Islamist goals. A substantial **60 percent**[My emphasis] majority believes that "Shari'a should play a larger role in Pakistan law" than it does now. [1]

- Foreign Troops Pursuing al-Qaeda (Poll: Oct 2007)[1]

Do you think the Pakistan government should or should not allow American or other foreign troops to enter Pakistan to pursue and capture al-Qaeda fighters?

Support: 5% vs. Oppose: 80%

- **Government by Islamic Principles** (Poll: Jan 2008)[2]

How important is it for you to live in a country that is governed according to Islamic principles?

9 (0 = Not at all 10 = Absolutely)

- And how much do you think Pakistan is governed according to Islamic principles?

4,6 (0 = Not at all 10 = Absolutely)

So is the Pakistani public divided about the US? Apparently not. Overall about two-thirds (64%) do not trust the United States "to act responsibly in the world." Only 27 percent feel that the cooperation between Pakistan and the United States on security and military matters has benefited Pakistan. Most striking, 72 percent believe the U.S. military presence in Asia is a critical threat to Pakistan.

Iranian statistics[3]

Military and financial assistance to Hezbollah, Hamas, Islamic Jihad

Iranians by nearly two-to-one approve their government providing "military and financial assistance" to each of three militant terrorist groups in the region:

"Lebanese Hezbollah" (Support: 61% vs. Oppose 32%)

"Hamas and Islamic Jihad" (Support: 61% vs. Oppose 32%)

Should Iran create nuclear weapons?

Support: 51% vs. Oppose 39%)

Sources:

1. <http://www.worldpublicopinion.org/pipa/articles/brasiapacificra/424.php?nid=&id=&pnt=424>
2. <http://www.worldpublicopinion.org/pipa/articles/brasiapacificra/440.php?nid=&id=&pnt=440>
3. <http://www.worldpublicopinion.org>

Muslim population in European prisons[11]

Estimating the percentages of Muslims in prisons across Europe is not simple. In some cases, such as Sweden, collecting such data is illegal. In many cases, the numbers are only estimates.

I linked to some sources, but note that not all sources have the same reliability level. EUMAP - EU Research program[1], NEWS - mentioned in the news.

Belgium - 16% (12.8% Moroccans, 3.1% Turks) [2], 35% [3]

(The real numbers are most likely 30-60%)

Denmark - 20% [4] (The real numbers are most likely 30-60%)

England+Wales - 11% [5] (The real numbers are most likely 30-60%)

France - 50%-70% [6]

Mohammed	Mohmmmed
Muhammed	Mohamud
Mohammad	Mohammud
Muhammad	<i>Mehmed</i>
Mohamed	<i>Mehmet (Turkish)</i>
Mohamad	<i>Mahomet</i>
Muhamad	<i>Mahoma (Spanish)</i>
Mahamed	<i>Maxamed</i>
Mahommed	<i>Mahmud</i>
Mahammed	<i>Ahmed</i>
Mohammad	<i>Hamid</i>
Muhammod	<i>al-Hamid</i>

Names in *italic* are variations of Muhammad but are not usually included by EU governments.

Sources:

1. <http://islamineurope.blogspot.com/2008/05/milan-arab-names-most-common-baby-names.html>
2. <http://sydsvenskan.se/malmo/article305235.ece>
3. <http://islamineurope.blogspot.com/2008/01/oslo-muhammad-most-popular-boys-name.html> - <http://www.ssb.no/vis/navn/art-2008-01-28-01.html> - <http://pub.tv2.no/nettavisen/innenriks/ioslo/article1564558.ece>
4. <http://www.lefigaro.fr/international/2008/03/21/01003-20080321ARTFIG00068-l-islam-premiere-religiona-bruxelles-dans-vingt-ans.php> <http://islamineurope.blogspot.com/2008/03/brussels-possible-muslim-majority-in-15.html>

Europe today

"We can evade reality, but we cannot evade the consequences of evading reality."

Ayn Rand

"The root of Europe's problems is the lack of cultural self-confidence (nationalism). Most people are still terrified of nationalistic political doctrines thinking that if we ever embrace these principles again, new "Hitler's" will suddenly pop up and initiate global armageddon. Needless to say; the growing numbers of nationalists in Europe are systematically being ridiculed, silenced and persecuted by the current cultural Marxist/multiculturalist political establishments.

This irrational fear of nationalistic doctrines is preventing us from stopping our own national/cultural suicide as the hordes of Islam is increasing annually."

2.54 Europe's Decline – Hurrah! We Capitulate!

By Fjordman

This story is extremely serious. The European Union is now about to do what senior officials have already agreed upon years ago in meetings with Muslim nations, as documented by Bat Ye'or in her book about Eurabia[1]: To officially recognise sharia law[2] in European countries:

A quote from the Gates of Vienna blog, 16 September 2008[3]

Muslims living in EU countries will in the future be able to divorce according to sharia law. This is the belief of the EU Commission, which recommends that a couple be able to choose which country's law they will follow if they divorce — as long as they have some kind of connection to the country they choose. Because of Danish opt-out provisions, the EU regulation will not have a direct impact on Denmark. But Danish People's Party EU spokesman Morten Messerschmidt is still greatly concerned about the proposal: "It's a completely lamebrain idea, the possibility that the Commission will use inhumane sharia laws in the EU," he says to MetroXpress.

A quote from Serge Trifkovic at the Chronicles Magazine blog, 16 September 2008[4]

British papers are reporting that shari'a law has been officially adopted in Britain[5], with shari'a courts given powers to rule on Muslim civil cases, notably including wife beating. Gordon Brown's Labour government "has quietly sanctioned the powers for sharia judges to rule on cases ranging from divorce and financial disputes to those involving domestic violence." Particularly alarming is the fact that Islamic rulings are now enforceable with the full power of the judicial system, through the county courts or High Court. [...]

Contrary to the Christian concept of governmental legitimacy (Romans 13:1), Islam condemns as rebellion against Allah's supremacy the submission to any other form of law (Kuran, 5:50). Muslims believe that Shari'a should be used as a standard test of validity of all positive laws. Christ recognised the realm of human government as legitimate when he said, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matthew 22:21). In Islam there is no such distinction between church and

state. Shari'a is not at all a "religious law" but a blend of political theory and penal law that relies for the punishment of violators on the sword of the state. To be legitimate, all political and legal power must rest with those who obey Allah's authority and his revealed will sent down through his prophet (Kuran 5:59). Shari'a applies to all humankind just as Kuran applies to all creation. Any law that is inconsistent with it is null and void, not only to the Muslims, but to all humanity. Jews, Christians, and pagans are subject to Shari'a, too, and from Muhammad's standpoint they cannot invoke the judgments and moral principles of prior revelations (4:60). Resort to any other source of authority is not only unjustified, it is satanic. The non-Muslims are to be judged by the laws of Islam in everything, "whether they like it or not, whether they come to us or not." Shari'a stands above reason, conscience, or nature. Its lack of any pretense to moral basis is explicit: there is no "spirit of the law" in Islam, no discernment of the consequences of deeds. The revelation and tradition must not be questioned or any other standard of judgment – least of all any notion of "natural" justice inherent to men as such – can be invoked, let alone applied (5:45).

Source:

<http://www.brusselsjournal.com/node/3525>

1. http://gatesofvienna.blogspot.com/2006/10/eurabia-code_19.html
2. <http://www.brusselsjournal.com/node/3522>
3. <http://gatesofvienna.blogspot.com/2008/09/will-eu-recognize-sharia-divorce.html>
4. <http://www.chroniclesmagazine.org/?p=731>
5. <http://www.brusselsjournal.com/node/3522>

2.55 Jihad Destroys the Swedish Model

By Fjordman

I decided to write this essay following the riots in Malmö[1] this weekend. Malmö is Sweden's third largest city and by far the worst city in Scandinavia when it comes to Muslim aggression. I read recently that an *Arab girl interviewed in Malmö*[2] said that she liked it so much there, it felt almost like an Arab city. Native Swedes have been moving away from the city for years, turned into refugees in their own country by Jihad, not too different from the non-Muslims in some regions of the Philippines, southern Thailand or Kashmir in India, or for that matter Christian Serbs in Kosovo.

Sweden was presented during the Cold War as a middle way between capitalism and Communism. When this model of a society collapses -- and it will collapse, under the combined forces of Islamic Jihad, the European Union, multiculturalism and ideological overstretch -- it is thus not just the Swedish state that will collapse but the symbol of Sweden, the showcase of an entire ideological world view. *I wrote two years ago*[3] that if the trend isn't stopped, the Swedish nation will simply cease to exist in any meaningful way during the first half of this century. The country that gave us Bergman, ABBA and Volvo could become known as the Bosnia of northern Europe, and the "Swedish model" will be one of warning against ideological madness, not one of admiration. I still fear I was right in that assessment.

Jonathan Friedman[4], an American living outside Malmö, mentions that the so-called Integration Act of 1997 proclaimed that "Sweden is a Multicultural society." Notes to the Act also stated that "Since a large group of people have their origins in another country, the Swedish population lacks a common history. The relationship to Sweden and the support given to the fundamental values of society thus carry greater significance for integration than a common historical origin."

Native Swedes have thus been reduced to just another ethnic group in Sweden, with no more claim to the country than the Kurds or the Somalis who arrived there last Thursday. The political authorities of the country have erased their own people's history and culture.

Jens Orback, Minister for Democracy, Metropolitan Affairs, Integration and Gender Equality from the Social Democratic Party said during a debate in Swedish radio in 2004 that "We must be open and tolerant towards Islam and Muslims because when we become a minority, they will be so towards us."

This is a government that knows perfectly well that their people will become a minority in their own country, yet is doing nothing to stop this. On the contrary. Pierre Schori, Minister for immigration, during a parliamentary debate in 1997 said that: "Racism and xenophobia should be banned and chased [away]," and that one should not accept "excuses, such as that there were flaws in the immigration and refugee policies."

In other words: It should be viewed as a crime for the native population not to assist in wiping themselves out.

Orback's attitude is what follows once you declare that culture is irrelevant. Our culture, even though we try to forget it, is steeped in a Judeo-Christian morality based on the Golden Rule of reciprocity: "Do unto others as you would have them do unto you." (Luke 6:31)

Muslims, on the other hand, are steeped in an Islamic tradition based on Muslim supremacy. Muslims view lack of force as a sign of weakness, and they despise weakness, which is precisely why Adolf Hitler stated his admiration for Islam, and thought it would be a better match for Nazism than Christianity, with its childish notions of compassion.

A Swedish man was nearly killed for the crime of wearing clothes with his own national flag while Sweden was participating in the 2006 football World Cup. Some "Multicultural youths" found this to be an intolerable provocation, and the 24-year-old man was run down by a car in Malmö, where Muhammad is becoming the most common name for newborn boys.

Feriz and Pajtim, members of Gangsta Albanian Thug Unit in Malmö, explain how they mug people downtown. They target a lone victim. "We surround him and beat and kick him until he no longer fights back," Feriz said. "You are always many more people than your victims. Cowardly?" "I have heard that from many, but I disagree. The whole point is that they're not supposed to have a chance." They didn't express any sympathy for their victims. "If they get injured, they just have themselves to blame for being weak," said Pajtim and shrugged.

The wave of robberies the city of Malmö has witnessed is part of a "*war against the Swedes*[5]." This is the explanation given by young robbers from immigrant background in interviews with Petra Åkesson. "When we are in the city and robbing we are waging a war, waging a war against the Swedes." This argument was repeated several times. "Power for me means that the Swedes shall look at me, lie down on the ground and kiss my feet." The boys explain, laughingly, that "there is a thrilling sensation in your body when you're robbing, you feel satisfied and happy, it feels as if you've succeeded, it simply feels good." "We rob every single day, as often as we want to, whenever we want to. The Swedes don't do anything, they just give us the stuff. They're so wimpy."

"Exit Folkhemssverige - En samhällsmodells sönderfall" (Exit the People's Home of Sweden - The Downfall of a Model of Society) is a book from 2005 about immigration and the Swedish welfare state model dubbed "the people's home," written by Jonathan

Friedman, Ingrid Björkman, Jan Elfverson and Åke Wedin. According to them, the Swedish Multicultural elites see themselves first of all as citizens of the world. In order to emphasise and accentuate diversity, everything Swedish is deliberately disparaged. Opposition to this policy is considered a form of racism:

"The dominant ideology in Sweden, which has been made dominant by powerful methods of silencing and repression, is a totalitarian ideology, where the elites oppose the national aspect of the nation state. The problem is that the ethnic group that are described as Swedes implicitly are considered to be nationalists, and thereby are viewed as racists."

The authors fear that the handling of the immigration policies has seriously eroded democracy because the citizens lose their loyalty towards a state they no longer consider their own. "Instead of increasing the active participation of citizens, the government has placed clear restrictions on freedom of thought, freedom of speech and freedom of congregation."

Mona Sahlin[6] has held various posts in Social Democratic cabinets, among others as Minister for Democracy, Integration and Gender Equality. Sahlin has said that many Swedes are envious of immigrants because they, unlike the Swedes, have a culture, a history, something which ties them together. Notice how Swedish authorities first formally state that Swedes don't have a history or a culture, and then proceed to lament the fact that Swedes don't have a history or a culture. A neat trick.

Sahlin has also stated that: "If two equally qualified persons apply for a job at a workplace with few immigrants, the one called Muhammad should get the job. It should be considered an asset to have an ethnic background different from the Swedish one." In 2004, *she was quoted as saying*[7] that "A concerted effort that aims at educating Swedes that immigrants are a blessing to their country must be pursued," stressing that her compatriots must accept that the new society is Multicultural. "Like it or not, this is the new Sweden."

Mona Sahlin was elected leader of the Social Democratic Party, as thus a future contender for the post of Swedish Prime Minister, in 2007.

Why does the government dispense with the social contract and attack its own people like this? Well, for starters, because it can. Sweden is currently arguably the most politically repressive and totalitarian country in the Western world. It also has the highest tax rates. That could be a coincidence, but I'm not sure that it is. The state has become so large and powerful that it has become an autonomous organism with a will of its own. The people are there to serve the state, not vice versa. And because state power penetrates every single corner of society, including the media, there are no places left to mount a defence if the state decides to attack you.

It has been said jokingly that while other countries are states with armies, Pakistan is an army with a state. Likewise, it could be argued that Sweden started out being a nation with a bureaucracy and ended up being a bureaucracy with a nation. In fact, the bureaucracy formally abolished the very nation it was supposed to serve. Its representatives are no longer leaders of a people, but caretakers preoccupied only with advancing their own careers through oiling and upholding, if possible expanding, the bureaucratic machinery.

Swedes pay the highest tax rates of any (supposedly) free nation, and for this they get *flawed social security*[8], non-existent physical security and a state apparatus dedicated to their destruction.

Anna Ekelund[9] in the newspaper Aftonbladet writes that: "We are a people who allow ourselves to be insulted by the government on a daily basis. We are not expected to be

capable of thinking for ourselves, of deciding what we will read, or managing our own money. Swedes are as co-dependent as an alcoholic's wife. Yet we do not hurry to the ballot box to remove the prevailing systems. Not because we don't want to but because too many of us have painted ourselves into their corners."

Moreover, Swedes are keenly aware of the fact that their country is viewed by many outsiders as a "model society." Sweden is a deeply ideological state dedicated to imposing a certain world view on its citizens, and because the state is ideological, dissenters are quite literally treated as enemies of the state.

In the book *The New Totalitarians*[10], the British historian Roland Huntford in the early 1970s pointed out that *it was easier to establish the Fascist model* [11] of the corporate state in Sweden than in Mussolini's Italy for cultural reasons, since Sweden had a centralised bureaucracy whereas Italians are skeptical of state authority. Put simply: Swedes have tended to trust their bureaucrats, which no Italian in his right mind would ever do.

According to him, "The Swedes have a horror of controversy as something unpleasant, inefficient and vaguely immoral. They require for peace of mind, not confrontation, but consensus. Consensus guides everything: private conversation, intellectual life and the running of the State."

The then Minister of Education, *Mr. Ingvar Carlsson*[12], defined the purpose of schooling: "It is to produce a well adjusted, good member of society. It teaches people to respect the consensus, and not to sabotage it." He also on one occasion said that "School is the spearhead of Socialism." Mr. Carlsson was Swedish Prime Minister as late as 1996.

Mr. Carlsson's mentor in the Social Democratic Party and predecessor as Swedish Prime Minister (1969 to 1986), *Mr. Olof Palme*[13], openly flaunted his disregard, if not contempt for, Western civilisation: "The Renaissance so-called? Western culture? What does it mean to us?" Under the watchful eye of the Labour movement, Swedish education has for decades mounted deliberate attacks on Western culture, making it look suspect.

According to Mr. Huntford, "When the Swedes change ideas, they do it to the full, leaving no room for criticism or reservation. The country lacks intellectual defences; anything new will conquer without resistance being offered." The consensus "assumes that technological advancement is the sole path to happiness, and the Gross National Product the only measure of national success. It also assumes that the good of the collective at all times must take precedence over the good of the individual. It prescribes that the fundamentals of Swedish society must never be questioned or discussed."

This is how Mrs Maj Bossom-Nordboe, then departmental chief of at the Directorate of Schools, expressed it: "It's useless to build up individuality, because unless people learned to adapt themselves to society, they would be unhappy. Liberty is not emphasised. Instead, we talk about the freedom to give up freedom. The accent is on the social function of children, and I will not deny that we emphasise the collective."

Roland Huntford ended his book with a warning that *this system of soft-totalitarianism could be exported*[14] to other countries. He has been proven right since:

"The Swedes have demonstrated how present techniques can be applied in ideal conditions. Sweden is a control experiment on an isolated and sterilised subject. Pioneers in the new totalitarianism, the Swedes are a warning of what probably lies in store for the rest of us, unless we take care to resist control and centralisation, and unless we remember that politics are not to be delegated, but are the concern of the individual. The new totalitarians, dealing in persuasion and manipulation, must be more efficient than the old, who depended upon force."

Following the September 2006 elections, *Fredrik Reinfeldt*[15] became Prime Minister of Sweden, presiding over a center-right coalition government. This is, in my view, positive. Sweden has been described by some as a "one-party state," since the Social Democrats have been in power for 65 of the last 74 years. However, the differences between the left-wing and the right-wing in Sweden are not always that big.

The last time these parties were in power, under the leadership of *PM Carl Bildt*[16] from 1991 to 94, they presided over massive immigration, and have not been vocal in their opposition to the Multicultural policies since. The new Foreign Minister Bildt as a UN Commissioner to the Balkans called for recognising Islam as a part of European culture.

PM Reinfeldt has stated that the original Swedish culture was merely barbarism: "It can sometimes be good to humbly remind of the fact that a great deal of what constitutes Sweden has been created in [a process of] evolution, exactly because we have been open to accept other people and experiences."

Reinfeldt said this following a visit to an area called Ronna in Södertälje, near Stockholm. One year earlier a police station in Södertälje was hit by shots from an automatic weapon following a major confrontation between immigrant youths and police. The trouble in Ronna started after a Swedish girl had been called a "whore" and reacted to this. Ethnologist Maria Bäckman, in her study "Whiteness and gender," has followed a group of Swedish girls in the immigrant suburb of Rinkeby outside Stockholm. Bäckman relates that several of the blond Swedish girls stated that they had dyed their hair to avoid sexual harassment.

I have called Sweden a soft-totalitarian country, but I am sometimes not so sure about the "soft" part. Opinion polls have revealed that two out of three Swedes doubt whether Islam can be combined with Swedish society, and a very significant proportion of the population have for years wanted more limitations on immigration. Yet not one party represented in Parliament is genuinely critical of the Multicultural society.

Is it just a coincidence that the one country on the European continent that has avoided war for the longest period of time, Sweden, is also arguably the one Western nation where Political Correctness has reached the worst heights? Maybe the prolonged period of peace has created an environment where layers of ideological nonsense have been allowed to pile up for generations without stop. I don't know what Sweden will look like a generation from now, but I'm pretty sure it won't be viewed as a model society. And if the absence of war is one of the causes of its current weakness, I fear that is a problem that will soon be cured.

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2.56 Islamisation and Cowardice in Scandinavia

By Fjordman

As German journalist Henryk Broder put it[1] after the 2006 riots over the Danish cartoons of Muhammad: "Objectively speaking, the cartoon controversy was a tempest in a teacup. But subjectively it was a show of strength and, in the context of the 'clash of civilisations,' a dress rehearsal for the real thing. The Muslims demonstrated how quickly and effectively they can mobilise the masses, and the free West showed that it has nothing to counter the offensive -- nothing but fear, cowardice and an overriding concern about the balance of trade. Now the Islamists know that they are dealing with a paper tiger whose roar is nothing but a tape recording."

In 2008, three years after the cartoons were first published, the matter is still very much alive[2] in the minds of many Muslims. More than 200 lawmakers shouted "Death to the enemies of Islam" during an angry demonstration[3] outside the Afghan parliament, protesting the reprinting of the cartoons in Denmark and the release of the Islam-critical film *Fitna* by the Dutch politician Wilders. At the same time, Danish aid is helping schools to re-open[4] in Afghanistan, even though critics say the curriculum is based on fundamentalist Islam. A campaign to boycott Danish and Dutch products was launched in Jordan. The campaign will include ads in newspapers and on radio and television that urge consumers to avoid buying named goods. The organisation, "The Messenger of Allah Unites Us," have produced t-shirts, bumper stickers and posters with the campaign logo "Live without it."

"[Danish] Muslim organisations intend to take the case[5] to the European Court of Human Rights," Muslim leader Mohammed Khalid Samha told IslamOnline, the large English language website founded by Muslim Brotherhood spiritual leader Yusuf al-Qaradawi, after a Danish court rejected a suit by seven Muslim groups. "We were quite sure that the Danish judiciary would not be fair to Muslims," said Samha. Meanwhile, two Tunisian men were arrested and charged[6] with plotting the murder of *Jyllands-Posten* cartoonist Kurt Westergaard.

As Bruce Bawer[7], author of the book *While Europe Slept*, puts it in the essay *Courage and Cowardice in Scandinavia*[8] from June 2008, following a bomb in Pakistan targeting Denmark:

"When a car bomb exploded outside Denmark's embassy in Islamabad on June 2, killing eight, it was easy to guess who had done it and why. Sure enough, some days later al-Qaeda took credit and confirmed its motive: the now-infamous Muhammed cartoons. Originally published in the *Jyllands-Posten* daily on September 30, 2005, they were reprinted by a raft of Danish dailies last February 13 in a show of solidarity with turban-bomb cartoonist Kurt Westergaard, the target of three would-be assassins who had been arrested the day before. Presumably this rather surprising action — the Danish media, generally speaking, have given *Jyllands-Posten* a rough time for the past three years for upsetting the Muslims — was the immediate cause for the bombing."

"Blasphemy" against Islam potentially carries the death penalty according to sharia law. In June 2008, a Pakistani judge sentenced a Muslim man to death[9] on charges that he insulted Islam's Prophet Muhammad.

In contrast to Denmark's defiance, other Scandinavian countries surrendered to Islamic pressure as fast as humanly possible. Bawer again:

"Sweden took another route. When a political website featured a *Jyllands-Posten* cartoon, the government sent police to close it down. More recently, hit with his own cartoon crisis involving artist Lars Vilks, Prime Minister Fredrik Reinfeldt not only met Muslim

ambassadors, but was praised by one for his 'spirit of appeasement.' Norway didn't cover itself in glory, either. On the pretext that a tiny newspaper, *Magazinet*, had reprinted the *Jyllands-Posten* cartoons (never mind that major dailies in Spain, Germany, and France had done so as well), the cartoon jihadists chose to target Norway as well, plainly betting that the dialogue-happy, UN-worshipping 'peace country' would curb its freedoms at the first hint of Muslim displeasure. They were right. Norway's government caved in ignominiously, holding a press conference on February 10, 2006, at which *Magazinet*'s cowed editor, Vebjørn Selbekk, with the blessing of Prime Minister Jens Stoltenberg, grovelled before a posse of imams and apologised to them for exercising his freedom of speech. It was probably the most disgraceful day in modern Norwegian history, but you wouldn't know it by the politicians and journalists, who celebrated this selling out of freedom as a triumph of peacemaking."

Selbekk, editor of the small Christian newspaper *Magazinet*, had firmly resisted pressure from Muslims who had made death threats and from the Norwegian establishment. But eventually Norway's Minister of Labour and Social Inclusion Bjarne Håkon Hanssen hastily called a press conference at a major government office building in Oslo. There Selbekk issued an abject apology for reprinting the cartoons. At his side^[10], accepting his act of contrition and asking that all threats now be withdrawn, was Mohammed Hamdan, the then head of Norway's Islamic Council. As Bawer indicates, it was a picture right out of a sharia courtroom, with the Muslim leader declaring Selbekk to be henceforth under his protection.

In a Friday sermon on February 3 2006, Yusuf al-Qaradawi, the spiritual leader of the Muslim Brotherhood, the world's largest Islamic organisation, exhorted worshippers to show rage^[11] in response to the cartoons. The sermon was aired on TV. The day after, the Danish and Norwegian embassies in Syria were set ablaze by an angry mob. It should be mentioned here that both Norway and Denmark are members of NATO and that destroying an embassy could be considered an act of war, or certainly very close to it. A few days later, a delegation led by Mr. Mohammed Hamdan of Norway's Islamic Council and a senior pastor representing Oslo's bishop visited Qatar to meet Mr. Qaradawi. The trip received support from the Norwegian government. Yusuf al-Qaradawi then accepted the apology that Vebjørn Selbekk had issued on February 10.

Walid al-Kubaisi, a Muslim dissident living in Norway, warned that Yusuf al-Qaradawi is more dangerous than the terrorist leader Osama bin Laden, and that the Muslim Brotherhood, whose founder Qaradawi followed when he was young, wants the world to submit to sharia. Kubaisi reacted strongly to the statement by Mr. Hamdan that he would now give Mr. Selbekk protection: "It frightens me that he presents himself as an authority that can grant or revoke protection. Does this mean that [Minister] Bjarne Håkon Hanssen thinks that the next time I feel threatened because of something I have written, I should contact the Islamic Council, not the police? Sadly, the government, in their eagerness to end the current troubles, have made the authoritarian forces stronger." Kubaisi feared^[12] that Islamic hardliners would from now on burn something every time they felt offended about anything, and expect to get their will.

Trond Giske^[13], Minister of Culture and Church Affairs from the Labour Party, met with Mohammed Hamdan of Norway's Islamic Council a few months after the embassy attacks and announced that government subsidies for the Islamic Council would be raised from 60,000 kroner a year to half a million. That's more than a 700% increase in a single year. The government declared it would meet more frequently with the Islamic Council to "improve dialogue." Its leader Hamdan smiled after having talked with Mr. Giske for about one hour. "We're pretty pleased with the meeting. For us it's important to improve contacts with the government so that we can get to know each other better."

The status given to non-Muslims who accept being second-rate citizens, dhimmis, under Islamic rule is technically referred to as "protected." During the Cartoon Jihad, the left-

wing coalition government demonstrated in public that Norwegian authorities did not control the security of their citizens, and thus had to accept Muslim intervention to secure their safety. This amounted to the acceptance of Islamic rule according to sharia law, a view which was subsequently strengthened by payments to Muslims at home and abroad. Undoubtedly these payments offered by Mr. Giske on behalf of the government were viewed by Muslims as jizya, the "protection money" non-Muslims are required to pay in willing submission (Koran, 9:29) as a sign of their inferior status vis-à-vis Islam, as a compensation for not being slain.

Mohammed Hamdan also participated during a meeting with members of the Palestinian terrorist organisation Hamas at Stortinget, the Norwegian parliament, in the summer of 2006. According to him, he was only an interpreter, but his brother Osama Hamdan is a member of parliament for Hamas in the Palestinian Territories.

Norway in 2007 became first Western country to recognise the then Hamas-led Palestinian government and to make the first transfer of direct financial aid to it. The popular Foreign Minister Jonas Gahr Støre of the Labour Party urged others to follow. Hamas is the Palestinian branch of the Muslim Brotherhood. They state this explicitly in their charter, which means that the left-wing government of PM Jens Stoltenberg was willing to fund an organisation whose spiritual leader had recently caused physical attacks against their country and is waging a war against their civilisation. This was applauded by most Norwegian media commentators.

FM Gahr Støre participated in a conference with participants from dozens of countries and media outlets on how to "report diversity" in a non-offensive manner, with Arab News from Saudi Arabia as a moderator. The Cartoon Jihad had prompted Indonesia and Norway to join forces and promote a Global Inter-Media Dialogue. In June 2007 this was held in Oslo.

Keynote speaker at the conference, Doudou Diène[14], the United Nations Special Envoy for racism, xenophobia and intolerance, urged the media to actively participate in the creation of a Multicultural society[15], and expressed concerns that the democratic process could lead to immigration-restrictive parties gaining influence. Mr. Diène represents Senegal, a predominantly Muslim country which is a member of the Organisation of the Islamic Conference (OIC), the largest voting bloc at the United Nations.

There were already signs that large portions of the mainstream media had been working according to similar ideas long before this conference. In Britain, leading figures of the BBC have proudly announced that they actively promote multiculturalism. In Denmark in 2008, while their country was threatened by Muslims across the world, public broadcaster Danmarks Radio, the local equivalent of the BBC and with the same left-wing Multicultural bias, decided to hold a "Miss Headscarf" beauty contest for women with the only requirement being that they are over 15 and wear a veil, the way Muslim women are supposed to do.

As American scholar Dr. Daniel Pipes notes[16], "Self-hating Westerners have an out-sized importance due to their prominent role as shapers of opinion in universities, the media, religious institutions, and the arts. They serve as the Islamists' auxiliary mujahideen."

Following new threats in Denmark[17], the regional Norwegian daily *Adresseavisen* in 2008 decided to show solidarity with the Danish cartoonists. As Bruce Bawer writes:

"Trondheim's *Adresseavisen* daily ran a cartoon which, though not depicting Muhammed, angered 'moderate' Muslim lawyer Abid Q. Raja, who – apparently feeling that *Adresseavisen* had obeyed the word but not the spirit of the *Magazinet* accords – argued

that the cartoon shouldn't have been published because it would be 'misunderstood' by Muslims. Pakistani ambassador Rab Nawaz Khan agreed, calling the cartoon an 'act of terror' that can 'endanger the lives of Norwegian citizens.' When a cartoon is terrorism and a bomb is a form of expression, you're in Orwell country. Yet the star of the moment was Norwegian novelist Dag Solstad, who only days before the bombing delivered what you might call Norway's version of Rowan Williams's sharia lecture. Solstad didn't go in for sharia explicitly – instead, he made the argument that free speech is actually undesirable, since it drowns meritorious works (such as his novels, presumably) in a sea of vulgarity (a category to which he relegated the Muhammed cartoons). Solstad's colleagues offered polite demurrals."

Mr. Solstad, with a history of long and strong sympathies for various Communist movements, is not unique. By the time these words are written, many Norwegian observers and intellectuals have criticised "free speech fundamentalists" in the major media.

Is there no opposition to these views? Fortunately, there is. Per Edgar Kokkvold, Secretary-General of the Norwegian Press Association, deserves credit for his principled opposition to censorship (which earned him several death threats). A book by a former MP for the Conservative Party, Hallgrim Berg, warns against plans to turn Europe into Eurabia. He discusses the growing anti-Americanism in Europe and maintains that the United States is the only power capable of securing freedom. In 2005 the police issued a mobile security alarm to the then leader of the right-wing Progress Party, Carl I. Hagen. Hagen criticised Islam and could see no similarity with the concept of morality found in Christianity. He said that if Israel loses in the Middle East, Europe will succumb to Islam next. He thinks that Christians should support Israel and oppose Islamic inroads into Europe. In an unprecedented step, a group of Muslim ambassadors blasted Hagen in a public letter. Other politicians quickly caved in and condemned Mr. Hagen, including then Prime Minister Kjell Magne Bondevik of the Christian Democrats. In 2008, the Progress Party looks set to replace the Labour Party as the largest party in the country, for the first time in generations.

You can find pockets of resistance in Norway (and to a lesser extent Sweden), but the general picture is rather bleak. Denmark is currently the only Scandinavian country with something resembling a spine, but Danes compensate for this by being one of the leading countries in the Western world in opposing Islamisation.

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2.57 Our Offensive National Flag

Jeremy Clarkson heads the program "Top Gear" at the BBC, one of the funniest shows on TV. Since it has absolutely nothing to do with politics or religion, only with cars, it is one of the very few programs at the Burka Broadcasting Corporation still worth seeing.

I have to disagree with Clarkson regarding the English national flag, though. Discrediting national flags as signs of "bigotry" is happening all over the Western world[1].

And no, you are not being robbed of pride in your national heritage because of your colonial history. I'm Norwegian. We don't have a colonial history, yet we are still subject to similar attacks[2]. They don't do this because you are English, they do this because you are *Westerners* and — dare I say? — white. British colonial history is just a convenient excuse.

From the *Times Online*[3], **"We've been robbed of our Englishness":**

Today, things are rather different. Mention the war and you'll be told by an outreach counsellor that we must empathise with the Germans, who are coming to terms with their mistakes of the past. "And you know, children, it was actually the British who invented concentration camps . . ."

Empire? When I was at school, teachers spoke with pride about how a little island in the north Atlantic turned a quarter of the world pink, but now all teachers talk about is the slave trade and how we must hang our heads in shame.

Right. So we must forgive Germany for invading Poland. But I must beat myself to death every night because my great-great-grandad moved some chap from a hellhole in Ghana to Barbados. In fact I can't even say we're British any more because then all of Scotland would rush over the border, pour porridge down my trousers and push a thistle up my bottom.

I believe people need to feel like they're part of a gang, part of a tribe. And I also believe we need to feel pride in our gang. But all we ever hear now is that we in England have nothing to be proud about. In a world of righteousness we are the child molesters and rapists.

Our soldiers were murderers. Our empire builders were thieves. Our class system was ridiculous and our industrial revolution set in motion a chain of events that, eventually, will kill every polar bear in the Arctic.

And it gets so much worse. Because if you say you are a patriot, men with beards and sandals will come round to your house in the night and daub BNP slogans on your front door. This is the only country in the world where the national flag is deemed offensive [...]

Then there's our national character. In the past, boys were told in school assembly that their mothers had died and were expected to get over it in a nice game of rugby. Crying only happened abroad. Not any more. We were ordered to weep like Americans when Diana died, and no local news report is complete today without some fat oik sobbing because his house has fallen over[...]

Do you see? We can't be proud of our past because it's all bad, we can't use British humour because it's offensive and we can't use understatement to deal with a crisis because the army of state-sponsored counsellors say we've got to sob uncontrollably at every small thing.

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2.58 Will Netherland Survive the 21st Century?

By Fjordman

Let us consider the case of the Netherlands. Islamic practices there gain more and more public acceptance. There is talk of making Islamic holidays public holidays because Holland is a "Judeo-Christian-Islamic" society, whatever that is. There are plans for a Muslim-only hospital[1], and former Justice Minister Piet Hein Donner[2] stated that the Dutch should give Muslims more freedoms to behave according to their traditions: "For me it is clear: if two-thirds of the Dutch population should want to introduce the Sharia tomorrow, then the possibility should exist," according to him. "It would be a disgrace to say: 'That is not allowed!'"

The idea is by no means far-fetched. Unofficial sharia courts have been operating for years in major European cities and gradually gain official acceptance. In September 2008 it was made known that British authorities will formally accept rulings of sharia courts on certain matters. This means that Britain has not just culturally but also legally surrendered to its new Muslim masters. The political elites will put up no resistance whatsoever to continued Islamisation.

Britain is one of the worst countries in the Western world, which says a lot given how bad many others are, but it belongs to a growing group of nations where the authorities have more or less surrendered to Islamic rule, openly promote Islamic "culture", and harass those who resist. One could add Sweden, the Netherlands, Belgium, and probably France to the list, which keeps growing. Norway, Spain, Austria, Germany and others are not far behind.

The Netherlands, which for centuries was a haven for those seeking more freedom of thought, is becoming an increasingly totalitarian society as a direct result of mass immigration in general and Muslim immigration in particular. This is the reason why the insightful Hans Janssen, Professor of Modern Islamic Ideology at Utrecht University, stated that a peaceful society that wishes to remain existent "will have to find a way to defend itself through non-peaceful means from people who are not peaceful." According to Jansen, Muslim fundamentalists frequently make threats, but Dutch media remain silent[3] about them.

Public broadcaster NPS[4] is producing a television programme with the objective of giving the Dutch population a positive view of Muslims and other immigrant groups. Meanwhile, in 2008 it was revealed that a policeman of Moroccan origins in the Rotterdam police corps has been unmasked as a spy for the Moroccan intelligence service. He led a project that trained 57 Moroccan problem youngsters as ground personnel for Rotterdam Airport. The Public Prosecutor's Office (OM) decided not to prosecute him, allegedly because this could potentially generate negative publicity about the "Multicultural" society. Even after this was revealed, the policeman unmasked as a spy for a foreign country continued[5] working at Rotterdam Airport. The airport management saw no reason to refuse him a job.

In contrast, the Dutch Labour Party (PvdA) tried to muzzle[6] a (then) member who was fighting for the rights of Muslim apostates because they feared he would cause the party electoral damage. As most other left-wing parties in the Western world, they get a disproportionate number of immigrant votes. The man in question, the brave ex-Muslim Ehsan Jami[7], in the spring of 2008 decided to close down his organisation of former Muslims who defy the traditional death penalty for leaving Islam. He claims people are scared to join the organisation because of threats from Muslims.

Slotervaart[8], a Moroccan neighbourhood in Amsterdam, has been plagued by riots and arson. Just as in similar areas in Sweden, France, England and elsewhere, emergency

personnel from the fire brigade and ambulance services are at risk of physical attacks when they enter. Western Europe's major cities have become notorious for their rapidly expanding "no-go" zones, from Birmingham, London and Bradford via Marseilles, Paris, Antwerp and Brussels to Copenhagen, Berlin and Hamburg. There are now many areas into which even the police dare not venture without substantial backup. In certain urban areas the fire brigade and ambulance services are reluctant to answer calls in Muslim neighbourhoods, where "youths" set fire to public buildings, and then lay an ambush for the fire brigade when it arrives.

In mid-September 2008, the bus service in the Dutch town of Gouda announced it would not drive through the Oosterwei[9] neighbourhood. The decision came following complaints from bus drivers who report that on their route through the neighbourhood they are being spit on, threatened and robbed by Moroccan youth, who systematically kick against the buses as well.

It has earlier been revealed that Moroccans, Turks and other Muslims in the Netherlands receive direction from their home countries. Ethnic Turks have received instructions from Turkey on how to vote in Dutch elections.

Also in mid-September 2008, politician Geert Wilders[10] said during a speech in Parliament that Moroccans are colonising the Netherlands. According to Wilders, Moroccans didn't come there to integrate, but "to subjugate the Dutch" and rule over them. "We lose our nation to Moroccan scum who go through life while abusing, spitting and molesting innocent people," Wilders stated. "They happily accept our dole, houses and doctors, but not our rules and values", he said. According to him there are "two nations." The cabinet's nation is that of "climate hysterics and uncontrollable Islamisation." The other nation, "my nation," Geert Wilders said, "is that of the people who have to foot the bill and are being robbed and threatened by Islamic street terrorists."

Seven minutes after the speech began, "a technical error" occurred in the television broadcast which was mysteriously solved the very second Wilders finished his speech. The state TV is notoriously biased in their pro-Multicultural opinions and belief that Wilders is evil.

As I wrote in my online essay "Democracy and the Media Bias[11]", in democratic societies the press, the Fourth Estate, should supposedly make sure that the government does its job properly as well as raise issues of public interest. In practice, we now seem to have a situation where the political elites cooperate with the media on making sure that some topics receive insufficient or unbalanced attention while others are simply kept off the agenda altogether. Together they form a new political class.

Before the rise of maverick politician Pim Fortuyn[12], the Dutch political scene had to a great extent been a closed club whose members, regardless of party affiliation, shared similar views in the widest possible sense. Most of the journalists belonged to the same club. If the majority of the populace didn't quite agree with this elite on sensitive issues — and the most sensitive of them all was Muslim immigration — this hardly mattered much. Since all those who were in positions of power were in basic agreement, the will of the people could safely be ignored. Journalists and rival politicians — notice how they worked in lockstep — smeared Fortuyn as a dangerous "right-wing extremist." Indirectly, this led to his murder by a left-wing activist who stated that he killed him on behalf of Muslims because he was "dangerous" to minorities.

Pim Fortuyn was indirectly murdered by the political, cultural and media elites whereas filmmaker Theo van Gogh was murdered by Muslims. MP Ayaan Hirsi Ali has been driven from the country. The Islam-critical MP Geert Wilders is still there, but he is subject to similar smears as Fortuyn was about being a racist, receives daily threats from Muslims

and not-so-subtle hints from the establishment that he should tone down his criticism of Muslim immigration. The Dutch spirit between 2001 and 2008 appears to have been broken, as things are slowly returning to normal. The extended political elites are once again firmly in control of public debate, and the embarrassing peasant rebellion has been successfully struck down.

Perhaps Holland's chance of saving itself died with Fortuyn. I hope not. I have always loved the Netherlands, and it would be extremely sad if a once-great nation that has spent so much time and energy on keeping the sea out will be destroyed by a tidal wave of sharia barbarism.

In May 2008 the cartoonist writing under the pseudonym Gregorius Nekschot[13] became the first-ever cartoonist to be arrested in the modern Western world. He was arrested at his home in Amsterdam and taken into custody for interrogation, suspected of "publishing cartoons which are discriminating for Muslims and people with dark skin." At the same time, the city of Amsterdam developed teaching material[14] warning children against the politics of the Islam-critical politician Geert Wilders. MP Wilders called the campaign "sickening."

Wilders' movie *Fitna* from March 2008 produced strong reactions from Muslims on a global basis and condemnations from dhimmi appeasers in the Western world. Although the short film didn't do anything other than quote the Koran and statements by Muslim leaders, the United Nations Secretary-General Ban Ki-moon[15] condemned it as offensively anti-Islamic. "There is no justification for hate speech or incitement to violence," Ban said in a statement. "The right of free expression is not at stake here." The UN High Commissioner for Human Rights Louise Arbour[16] joined in on condemning the tone and content of *Fitna* and noted that the Dutch and others should prohibit any advocacy of racial or religious hatred that constitutes incitement to discrimination or hostility. In plain words, they should ban criticism of Islam.

There are already examples where small Dutch websites[17] have been prosecuted for carrying readers' comments critical of Islam and Muslims, thus setting a legal precedent for the suppression of free speech on the Internet[18]. This despite the fact that far more offensive material is routinely posted on Islamic online forums and is never subjected to any punishment. Similar developments are taking place in other European countries. This is encouraged not only by national authorities but by EU officials, who have expressed their desire to "regulate" blogs and similar websites more because they are often more critical of multiculturalism, mass immigration and general EU policies than are the mainstream media.

What this means is that Dutch authorities are giving in to demands from Islamic countries and kneel at the feet of their new Muslim masters. There can be no doubt that there is considerable political pressure on the police and others to enforce Multicultural speech codes and silence dissenters among the natives. Since we see clearly that Muslims can post negative remarks about the natives, but the natives are not allowed to post negative remarks about Islamic culture, this means that the natives are de facto second-rate citizens in their own country. This is coincidentally the status that they are supposed to have according to sharia, which means that the authorities are now enforcers of Islamic law.

Some observers say that the political elites in Western Europe are "powerless" to stop street violence. But they are aggressive in suppressing criticism of continued mass immigration, which indicates that they are not so much powerless as actively hostile to the natives.

In Brussels, Belgium, gangs of Muslim immigrants harass the natives on a daily basis. We have had several recent cases where native girls have been gang raped by immigrants in

the heart of the EU capital, yet when the natives wanted to protest against the Islamisation of their continent on September 11th 2007, the demonstration was banned by the Socialist mayor of Brussels, whose ruling party is heavily infiltrated by Muslims. Those who attempted to carry on with a peaceful protest were arrested by the police.

Dozens[19] of boys and girls have been systematically abused, intimidated and molested by a group of older boys in the Utrecht neighbourhood of Overvecht. Children aged 8, 9 and 10 have been dragged into bushes and coerced into performing sexual acts on boys a few years older. Most of the children involved are of Moroccan background. A municipal council member said that the problems are not being addressed. "This has been going on for almost a year. People just talk and talk and talk. And nothing is done," she said.

In March 2007, native Dutch residents of the city of Utrecht rioted to protest against harassment by Muslim youths and government inaction to stop this. The authorities immediately suppressed the riots by sealing off the area and installing surveillance cameras to control Dutch non-Muslims, but they have done virtually nothing to address the underlying problem of violence from immigrant gangs. The case is far from unique.

Such incidents demonstrate that the authorities throughout Western Europe are now dedicated to implementing continued mass immigration and multiculturalism no matter what the natives think. If they object, they will be silenced. The Dutch voted "no" by a very large margin to the proposed EU Constitution that will formally dismantle their country, as did Irish and French voters, but they are simply ignored. At the same time, the EU elites obediently respond to calls from Islamic countries to ban "stereotypes and prejudice" targeting Islam. European political elites implement the agendas of our enemies and ignore the interests of their own people. They are thus collaborators and traitors and should be treated accordingly.

The interesting question is this: Are the elites merely appeasing Islam, which they certainly are doing, or are they actively promoting and expropriating it for their own ends? As Iranian ex-Muslim Ali Sina puts it in his excellent book *Understanding Muhammad*: "Islam was an instrument of domination. After Muhammad, others used his cult for the very same purpose." Maybe this is happening in the EU as well?

Ali Sina rejects the Multicultural concept that all cultures (except European culture, which is evil and should be eradicated) are worth keeping:

"If any culture needs to be preserved, it is the Western, Hellenic-Christian culture. It is this culture that is facing extinction. It is to this culture alone that we owe the Enlightenment, Renaissance, and democracy. These are the foundations of our modern world. It would be a terrible mistake not to preserve this culture. If we do nothing, we face a future where democracy and tolerance will fade and Islam's more primitive instincts will subjugate humanity. All cultures are not made equal... Islam is not a culture. It is the antithesis of culture. It is barbarity, savagery and incivility. Islamic civilisation is an oxymoron, while Islamic terrorism is redundancy. We owe our freedom and modern civilisation to Western culture. It is this culture that is now under attack and needs protection."

As I put it in my essay "*The Welfare State is Dead, Long Live the Welfare State*[20]", Americans say "In God we trust." Is the welfare state, on some deep, subconscious level, a substitute for God? An omnipresent State instead of an omnipresent God? Europeans lost belief in God in Auschwitz and the trenches of WW1. We no longer trust in God, so we put our trust in the State, to create a small oasis of security on a continent that has had such a turbulent history.

The slogan is "security from cradle to grave." But right now the welfare state clearly does not provide financial or physical security in much of Western Europe, at least not for the

natives. It pays for more cradles to Muslim immigrants while it leads some of the natives prematurely to their graves. Taxes are a form of disguised *jizya*, the poll tax paid by submissive non-Muslims under Islamic rule, taken from us and given to those who colonise our lands.

The welfare state breeds passivity and obedience to the state's agenda since so many are dependent upon it for their livelihoods. For rulers, this can be quite useful. The stated purpose of the welfare state is to alleviate poverty, but we should remember that a powerful state bureaucracy which deals with all aspects of life leaves a great deal of power to those on top of that bureaucracy, ruling people who have been pacified and emasculated by decades of state indoctrination and interference in their private lives. I suspect one of the reasons why Europeans put up with a powerful EU bureaucracy running much of Europe's affairs is that we have already been accustomed to this on a national level.

My advice to Westerners in general is to arm themselves immediately, first of all mentally with knowledge of the enemy and pride in their own culture and heritage, but also physically with guns and the skills to use them. Friedrich Nietzsche stated in the nineteenth century that "God is dead." In the early twenty-first century it would be fair to say that "The State is dead," the replacement God in which we placed our trust after the other God died.

Every single day we get more evidence that the authorities are totally incapable of protecting any semblance of security and freedom for its citizens. The only thing the state still seems to be capable of doing is indoctrinating our children with hatred of their own civilisation and taking away our money so that it can be given to those who colonise our countries and abuse our children, verbally and physically.

My bet is still on Britain, or possibly Denmark, as the first Western country to face a civil war due to Muslim immigration, but the Netherlands is a potential candidate as well. I just wonder whether the Dutch are already a broken nation, mentally speaking. Their political elites have chosen formal surrender and will enforce sharia and ban everybody disagreeing with this as "extremists". Native Dutchmen will either have to fight back or leave their country behind and watch it die from a distance, as a significant number of them have already done.

What is happening in Western Europe now is a textbook case of a situation where the social contract is no longer upheld. The natives pay extremely high tax rates to nation states that no longer protect their borders and are both unwilling and incapable of upholding a bare minimum of law and order. The laws are in any case no longer passed with our interest in mind, but by dedicated Multiculturalists and Globalists specifically hostile to our interests. The European Union is the very definition of tyranny.

As John Locke says in the *Second Treatise on Government*:

The reason why men enter into society is the preservation of their property, and the end why they choose and authorise a legislative is that there may be laws made, and rules set, as guards and fences to the properties of all the members of the society, to limit the power and moderate the dominion of every part and member of the society... whenever the legislators endeavor to take away and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people... By this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society.

Thomas Jefferson stated that "I hold it, that a little rebellion, now and then, is a good

thing, and as necessary in the political world as storms in the physical.” He also said that “Laws that forbid the carrying of arms... disarm only those who are neither inclined nor determined to commit crimes.... Such laws make things worse for the assaulted and better for the assailants; they serve rather to encourage than to prevent homicides, for an unarmed man may be attacked with greater confidence than an armed man.”

We would do well to heed those words.

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2.59 The Spanish and the Portuguese — Once and Future Dhimmis?

By Fjordman

In May 2008, the President of the European Commission, José Manuel Barroso[1], stated that Islam is part and parcel of Europe and condemned the concept of a clash of civilisations. “Islam today is part of Europe. It is important to understand this. One should not see Islam as outside Europe. We already have an important presence of Islam and Muslims among our citizens,” Barroso told a press conference after a dialogue between EU leaders and twenty high-level representatives of Christianity, Judaism and Islam in Europe. The Grand Mufti of Bosnia-Herzegovina, Dr. Mustafa Cerić, responded that Islam is indeed part of Europe but unfortunately Turkey is not yet part of Europe. “Following this logic Europe has to prove that Islam is part of Europe by not delaying the acceptance of Turkey to the EU,” he said.

I find this especially sad since Mr. Barroso, prior to becoming the unelected leader of the EU, was Prime Minister of Portugal, a country that was for centuries under the Islamic yoke. Do the Portuguese miss their past status as dhimmis? The reaction of the Nordic countries to mass immigration and Muslim intimidation, with the exception of Denmark, has been pathetic. I’m certainly not proud of it, but at the very least countries such as Norway, Finland and the Baltic nations have had little historical exposure to Muslims. The Portuguese and the Spanish do not have this excuse, after centuries of Islamic occupation and hard struggles to regain control over their lands, which makes their current actions all the more difficult to understand.

Observer Soeren Kern[2] thinks that “Since Spanish Socialists (more often than not) have trouble winning arguments on their own merit, the preferred tactic is to demonise their opponents instead.” He’s undoubtedly correct about that, although I do not see how that makes Spanish Socialists different from their counterparts elsewhere. According to

Kern:

"Italian voters in April [2008] returned Prime Minister Silvio Berlusconi to a third term[3] in office. The center-right leader was given a strong mandate to crack down on runaway immigration and spiraling street crime, two hot-button issues that are intrinsically linked[4], not just in the minds of Italians, but in those of many other Europeans too, especially in Spain. As a result, Spanish Socialists are (rightly) worried that Berlusconi's get-tough approach will jeopardise their own fantastical vision of turning Europe into a post-modern multicultural utopia. It therefore comes as no big surprise that Spanish Socialist Deputy Prime Minister María Teresa Fernández de la Vega[5], who is also commonly known as Spain's high-priestess of political correctness, recently lashed out[6] at the no-nonsense immigration policies of the new Italian government. Her pontifical rebuke[7] declared that the Spanish executive 'rejects violence, racism and xenophobia, and therefore cannot agree with what is happening in Italy.'" Moreover, "By rewarding illegal immigrants with Spanish (and thus European) documentation, Zapatero has unleashed what is known as the 'call effect[8]' to people as far away as Kashmir who now believe that Spain is an easy gateway into Europe."

Gustavo de Aristegui[9], the foreign affairs spokesman for the conservative (but in my view still a bit too soft) Popular Party, explains in his book *The Jihad in Spain: The obsession to reconquer Al-Ándalus*[10] that, in schools throughout the Muslim world, maps are used with Spain and Portugal coloured green because they are still considered part of *dar al-Islam*, or the House of Islam. According to antiterrorist sources, eight Jihadist groups[11] have settled in Spain, located mostly in Catalonia, Madrid, Andalusia and Valencia. Their threat is real, since most of these sleeping cells "can be activated at any time and perpetrate criminal attacks."

As AMDG from the blog La Yijad en Eurabia[12] says: "The fact that Spain is one of the targets of the Third Jihad is not surprising. Muslims have the religious obligation to expand Islam — mostly political Islam; conversion can be forced later on in many ways — and in particular they have the compelling obligation to retrieve those lands on which Islam once ruled. Al Andalus — that is Spain, and not only the south of Spain, the modern Andalucía — was once under Mohammedan yoke and is therefore among the priorities of the Jihad. The answer by Spaniards to this threat cannot be more discouraging. Spanish government withdrew its troops from Iraq immediately after the first terrorist attack, even if they were not combat troops. Their next initiative was the proposal of the Alliance of Civilisations."

The Socialist PM José Luis Rodríguez Zapatero was swept to power by the Jihadist terrorist train bombings in Madrid in March 2004, the largest peacetime attacks in Spain's modern history. He has been surrendering his country to Muslims and mass immigration every day since then. Zapatero, who has said[13] that "sexual equality is a lot more effective against terrorism than military strength," appointed a pregnant woman as Minister of Defence in April 2008, thus making a mockery of his armed forces and signaling to everybody that his country has no intentions of defending itself.

There are also serious plans afoot to create a tunnel linking Spain (and thus Europe) physically to Morocco and Muslim North Africa. As usual in Western countries, Socialists who seek to destroy their own countries are de facto allies with Big Business interests, the same business interests that have championed the borderless EU common market, who desire bigger markets and an abundant supply of cheap labour, and tend to view defended national borders as an obstacle to both. According to a study by the Group for Reflection and Proposal on Business and Immigration, Spain needs over two million new foreign workers[14] until 2020, many of whom will undoubtedly be Muslims.

In June 2008, it was announced that an "interfaith meeting[15]" sponsored by Saudi Arabia was to be held in Madrid. The dialogue would be held by the Saudi-based World

Muslim League. "Prominent figures among followers of the divine messages will take part in dialogue concerning life in human societies, international cooperation, human rights, and issues of security, peace and living together in the world," said a statement by the agency.

As Robert Spencer commented at Jihad Watch: "There are several angles to the choice of Spain for the site of this 'dialogue': One, obviously, is that it would be rather awkward to invite a large contingent of religious leaders to a place where they are forbidden from carrying bibles and other sacred texts, and from displaying religious symbols. And, of course, they certainly couldn't hold the meeting in Islamic holy cities of Mecca and Medina, since no non-Muslims are allowed there. That might lead to uncomfortable questions when one considers that Rome, Jerusalem, and other cities are open to all visitors. But beyond that is Spain's history as an Islamic possession and the trumped-up myth of the nearly utopian, Islamic Andalusia of yore; the idea of going back to those 'good old days' will surely be a source for much of the propaganda that will come out of this Saudi-led venture." Spencer feared that a more accurate term for this event would be "interfaith monologue."

As I've stated in my online essay *Socratic Dialogue vs. Islamic Dialogue*[16], Muslims understand the term "dialogue" in a way that differs sharply from that of Westerners. For them, "dialogue" does not mean an attempt to rationally debate a topic in order to arrive at the truth. Truth is already given: It's called sharia, and the only "dialogue" that is acceptable is one that will lead to the implementation of sharia, one way or the other. When they invite to a "dialogue," they actually mean that we should negotiate our surrender, or else...

Poul E. Andersen, former dean of the church of Odense, Denmark, warns against false hopes of dialogue with Muslims. During a debate at the University of Aarhus, Ahmad Akkari, one of the Muslim participants, stated: "Islam has waged war where this was necessary and dialogue where this was possible. A dialogue can thus only be viewed as part of a missionary objective." When Mr. Andersen raised the issue of dialogue with the World Muslim League in Denmark, the answer was: "To a Muslim, it is artificial to discuss Islam. In fact, you view any discussion as an expression of Western thinking."

Since its inception, Islam has been waging an aggressive war against the rest of mankind, with the stated purpose of bringing every single human being on earth under Islamic rule. Infidels have been presented with only three options: Convert to Islam, die, or submit under Islamic rule as a dhimmi, a second-rate citizen in your own country subject to serious financial pressure, constant verbal humiliations and frequent physical abuse. Islam hasn't changed in the last 1400 years. Unless we are prepared to accept conversion or dhimmi status, we have to fight. The Spanish and the Portuguese knew that once. One can only hope that they will remember it again.

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2.60 Collusion between British Government and Muslim Terrorists

By Mister Fox

Gordon Brown and Business Secretary Lord Mandelson went to Saudi Arabia and the Gulf states in the first week of November 2008 to ask them to fund our faltering economies by putting billions into the International Monetary Fund.

In return they offered them some control over Britain and the West. The Saudi regime is the motor behind Islamisation of the West. It is Saudi's Wahhabi form of Islam which, together with the Shi'ites in Iran, aims to make Islam dominant in the world. Saudi money has financed the spread of Wahhabi mosques, preachers and educational institutions in this country promoting holy war and converting thousands of British Muslims.

Saudi Wahhabism seeks to conquer the West through a pincer movement comprising violence on the one hand and cultural infiltration on the other and our Prime Minister is colluding with them. Lord Mandelson admitted that the Saudis and other Gulf states would get more influence in global institutions in return.

Islamic influence is spreading into our cultural life as they buy Western institutions. Manchester City F C was is now owned by the ruling family of Abu Dhabi; Barclays Bank, has had almost £6 billion invested from Abu Dhabi and Qatar.

Islamist ideas are also spread through Islamic study centres attached to our universities. Professor Anthony Glees revealed eight universities — including Oxford and Cambridge — have accepted more than £233.5 million from Saudi and Muslim sources since 1995, spreading radicalism and creating two separate identities and sets of allegiance.

Our traditional elites are colluding with them against us. The Saudi monarchy are building The Oxford Centre for Islamic Studies (OCIS), founded in 1985, Prince Charles is its honorary patron. It is the biggest Muslim educational centre in the United Kingdom and built as a traditional Oxford college around a central cloistered quadrangle. The 10,230 sq m four-storey building will feature study and research facilities, a lecture theatre, a large library and an environmentally controlled archive for rare documents; a prayer hall with traditional dome and minaret tower. The centre includes a 108-foot-high minaret and a 75-foot-high dome. It is estimated at £65 million. We remember that this traitorous university is pushing British students of in favour of overseas students.

The elites submission to Saudi was clear when they suspend rule of law as they did by abandoning the bribery investigation into the arms deal between Saudi Arabia and BAE systems because of an explicit threat made by the Saudi authorities that, if the case continued, '*British lives on British streets*' would be at risk, as explained by Britain's former ambassador to Saudi Arabia, Sir Sherard Cowper-Coles. These are the controllers of terror groups in the West that Brown and oher politicians are colluding with against the general public!

Muslims have influence over us through the combination of the threat of violence and wealth, yet, Brown is to make London the global centre of Islamic banking. Britain's major banks are accepting Sharia finance, on the basis that it is a source of vast wealth but Sharia is a project for Islamising society that prohibits interest.

It was founded in mid-20th century by Islamist ideologues to further global Islamic rule by creating separate administrative systems. Muslims have to donate some of their income to charity, and that goes through the sharia banking system. Usually, the clerics who decide where this '*charity*' money should go are advocates of terror like Sheik Yusuf

Qaradawi, who supports suicide bombing in Iraq and Israel; and Sheik Muhammed Taqi Usmani, who ran a madrassa that supported the Taliban, yet sits on the sharia supervisory board of the Dow Jones Islamic Index Fund.

Many charitable donations are directed to terrorist organisations like Hamas and Hezbollah. This influence was clear when the banks refused the BNP, a legal political party, banking facilities.

Brown is giving Muslims more influence over our lives yet knows that terrorists are organising to go to war with us because he is regularly briefed by the Secret Services. The growth of terror cells was revealed in a leaked Government intelligence report states that secret al-Qaeda cells in London, Birmingham and Luton are planning mass-casualty attacks, reported the Telegraph of 9 Nov 2008.

The document was compiled by the intelligence branch of the Ministry of Defence, MI5 and Special Branch. It reveals that "*some thousands*" of extremists are active in the UK. They are mainly born here and aged between 18 and 30. Many are thought to have been trained abroad in terrorist camps.

The report "*International Terrorism*", states: "*For the foreseeable future the UK will continue to be a high-priority target for international terrorists aligned with al-Qaeda. We are under threat from "British nationals", including Muslim converts, foreign terrorists based here and terrorists planning attacks from abroad.*" It notes that the threat from the Islamist terrorists in the UK is "*diverse and widely distributed*" and that the numbers of terrorist in Britain is "*difficult to judge*". The document does state, that the Joint Terrorism Analysis Centre, which is based in MI5's headquarters at Thames House in London, estimates "*some thousands of extremists in the UK committed to supporting Jihadi activities, either here or abroad*".

Jonathan Evans, the director general of MI5, said last year they had identified at least 2,000 men and women who were a risk to national security and public safety.

Home Office figures record that since 2001, over 1,200 terrorist suspects have been arrested, over 140 charged and more than 45 convicted of terrorism offences. It is also estimated that there are 200 terrorist networks functioning in Britain today who are involved in at least 30 plots.

This shows the number of terrorists threatening the UK is growing. The majority of extremists are British nationals of south Asian, mainly Pakistanistani origin but there are also extremists from north and east Africa, Iraq and the Middle East, and a number of converts.

Knowing this, in November 2006, the Government were advertising for immigrants by placing an Home Office pamphlet '*Multicultural Britain - A Land Of Immigrants*' encouraging immigrants to come here because of the Human Rights Act and well-paid jobs, in embassies across the world including those where terrorists come here from. The advert was first discovered in the Embassy in Pakistanistan!

The overwhelming majority of Muslims at war with us are of active service age - 18-30. "The main concentrations are in London, Birmingham, with significant terrorist networks in the South East, notably Luton. These enemy networks are spreading their propaganda, training more terrorists, fund raising from local council grants, lottery; and, procuring non-lethal military equipment to support Jihads in Pakistanistan, Afghanistan and Iraq, against our soldiers and sending recruits to the conflicts.

MI5 believe that the risk of terror attacks by Islamist is widespread. To combat this, MI5 has nine regional offices and has nearly doubled its staff from 1,800 in 2001 to 3,500

today. But is recruiting from Muslim communities and allowing itself to be subverted. The elites play down the number of Muslims in Britain but we know it is many more than 1.5million. At least a million live in London. There are c150,000 Muslims in Birmingham and a further c27,000 in Luton. There are an estimated 10,000 Afro-Caribbean Muslims or white converts.

Luton has a growing Muslim population and has been a hot-bed of radical activity. The extremist group al-Muhajiroun is active in the town but the police ignore them. The 7/7 bombers gathered in Luton, to travel to London to kill people. Yet the Government still encourage them to pour into the country!

The ethnic cleansing of non-Muslims in Luton shows police complicity. The Muslims are attacking people from all races and are trying to ethnically clear a West Indians in Luton by throwing bricks through their windows. The police have been ignoring it, but TV showed a residents meeting with episcopalian Bishop Blake asking the police what they were going to do about it. (1)The police have "*Hate Crime officers*" to harry and persecute any who try to expose what Muslims are doing!

Some of the terrorists involved in the plot to bring down airliners using liquid bombs came from London, where a bomb factory had been established. In Birmingham, a bulkhead of Muslim territorialism is where the kidnaping of a Muslim in the British army was planned.

The leader Parviz Khan, who was financed by state benefits, formed a terrorist cell intended to video the execution and release the film on the internet.

It is senior Government ministers who encourage terrorists to come here. Yahoo news of 11 November 2008 reported that a Hizbollah radical was allowed to enter the UK after ministers announced a crackdown on extremists. Ibrahim Mousawi spoke at a conference at the School of Oriental and African Studies in London. Mr Mousawi, a former editor of Hizbollah's television channel, is a "*well-known extremist*", The armed wing of the Middle Eastern Islamic group is on a Home Office list of proscribed terror organisations. Yet, Home Secretary Jacqui Smith, had announced that extremists would have to prove their innocence under new rules and promised to publish a list of banned individuals!

Our elites act in consort with Muslims in changing our ways to be more suitable for their children. Rowan Williamse, Archbishop of Canterbury, was quoted in the Daily Mail of 5th July 2008 as saying Christian doctrine is offensive to Muslims, and criticising Christianity's history for its violence, its use of harsh punishments and its betrayal of its peaceful principles. His sent a conciliatory letter to Islamic leaders calling for an alliance between the two faiths for 'the common good'. What a traitorous, evil man!

Our rulers are also allowing Muslims to take over our legal system. The Sunday Times September 14th 2008 reported Islamic law has been officially adopted in Britain. The government has secretly sanctioned the powers for Sharia judges to rule on cases ranging from divorce and financial disputes to those involving domestic violence. Rulings issued by a network of five Sharia courts are enforceable by the judicial system, through the county courts or High Court. Before this rulings of Sharia courts in Britain could not be enforced, and required voluntary compliance among Muslims. It has now come out that Sharia courts with these powers have been set up in London, Birmingham, Bradford and Manchester with the network's headquarters in Nuneaton, Warwickshire. Two more courts are being planned for Glasgow and Edinburgh.

The authorities are also encouraging anti-Semitic attacks in Britain which has reached its second-highest level ever(17 May 2008. The Independent). Figures show 547 such incidents were recorded last year, of which a record 114 were violent assaults. The Community Security Trust (CST), which protects the Jewish community, counted every

recorded anti-Semitic assault, threat, act of abuse and damage or desecration of Jewish property across the country. Mark Gardner, a spokesman for CST, said: "the usual allies of British Jews fear showing support would further the Zionist cause. In the 1990s, when Jews faced attacks from the far right there was a lot of sympathy from the liberal left establishments, but today the same voices simply see anti-Semitism as something useful to Zionists."

The Miami Herald (October 10, 2004) had an article, "French Jews Escape to United States," giving copious examples of French Jews who moved to southern Florida because of their fears of the militant Muslim minority in France.

At the same time the Government and other authorities persecute opponents of this collusion. "Chris Keates, the general secretary of the National Association of Schoolmasters Union of Women teachers, said: "Those who declare their affiliation to the BNP should not be allowed to work in the teaching profession or in public services." The Royal Institute of British Architects is persecuting BNP members. Any candidate for election to RIBA's council has to declare whether or not they are BNP members. Compare this to anti-Jewish legislation in pre-war Germany. (5)

The police not only ignore Muslims grooming our young girls but also the selling of heroin and crack. They collude with Muslim extremists and persecute those who try to warn about the dangers - police raided Blackburn BNP organiser Robin Evans and Pendle councillor Brian Parker at dawn on suspicion of distributing a leaflet showing that Muslim gangs distribute heroin. The police told Mr. Parker's wife that it is over the heroin leaflet, but a Crown Prosecution Service spokesperson told the Muslim News in October 2008, "We looked at the evidence and concluded that there was not sufficient evidence to advise the police to prosecute on ground of racial hatred." The leaflet reveals to the public that Muslim gangs are "almost exclusively responsible" for the heroin trade, of which 95% comes from Afghanistan and Pakistanistan.

At the same time up to eight serving police officers and civilian staff are suspected of having links to Al Qaeda. Some are thought to have attended terrorist training camps in Pakistanistan and Afghanistan. The names of these officers were featured on a dossier, drawn up with the help of MI5, that was instigated because of fears that Muslim terrorists were taking advantage of the "positive discrimination" schemes used by the police to attract more ethnic staff. (3)

It is clear that by their own logic the British police can not be trusted to uphold the law fairly and impartially as they are witchhunting certain types of people from the force and giving preferment to Muslims terrorists! The real intention is shown because al-Queda officers were not sacked, because the police said that they lacked the "legal power" to dismiss them.

They claim Classified intelligence reports raising concerns about police officers affiliations with Muslim terrorist cells can not be used to justify their dismissal, but a detective inspector serving in the professional standards department of a Midlands force is checking the leaked BNP members list against his force personnel records. He said: "Even people on the list who are lapsed members of the BNP, or who have just approached the party expressing an interest in joining, will be of interest to us."

This a clear insight into the fact that the practice of police work is governed by institutional prejudice against "whites". Officers are banned from joining or promoting the BNP because they would not uphold the law in a multi-racial society impartially. By their own logic employing al-Queda members or supporters suggests the police do are not really fighting terrorism but the British people who oppose it. In fact Prime Minister Gordon Brown who collaborates with the Saudis appointed John Cruddas MP to spearhead

a campaign against "the far right".

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2.61 Kosovo - Just another step in the Islamisation of Europe

Has the world gone crazy or is there a master plan that the super powers have in mind so intricate that the common people cannot comprehend? This is the question I have been asking myself during the last couple of weeks while following closely the development of the drama in Kosovo. The opinion that Kosovo's unilateral declaration of independence is illegal is shared by many countries in the world since it blatantly defies international agreements. For some inexplicable reason, the US and the big West European countries embraced the self proclaimed independence of this province in the Balkans inhabited by clans of ruthless terrorists. I am sure that many people are raising their eyebrows right now so I will provide some historical evidence to back my judgment since I know for a fact that many people not only in the US but also in Europe are grossly misinformed on this issue.

Tony Vladov from the Bulgarian daily newspaper Standard gives details on how the notorious Albanian organised crime originated from the traditional family clans. Since the fifteenth century those clans have used a system or rules called "kanun." Similarly to the mafia, each of these families have been controlling and governing certain territory, which in many instances caused bloodsheds among clans. It's suggested that even during the rule of the Albanian dictator Enver Hodja fifteen clans in Albania have been committing illegal contraband operations. Later these criminals expanded their operations and during the political turmoil of 1997 they establish total control of the organised crime in Albania. The same families created the Army for Liberation of Kosovo (AOK), with the simple agenda of making money from the financing of the war with Serbia and to conquer new territories inhabited by Albanians on the Balkans.

The war in Kosovo played a major role for the popularisation of Albanian criminal contractors throughout Europe. Moreover, this changed the route of heroin transportation from the East to the West. Before the war, the drugs used to go through the channel Turkey-Serbia-Croatia and Slovenia. During the war the Albanians guaranteed the safety of the cargos in the military zone and thus achieve total control of the traffic. Immediately after the war, the ethnic Albanians and their fellow relatives from Kosovo were granted a statute of refugees and quickly dispersed throughout Europe. The biggest Albanian colonies put roots in Germany and Switzerland creating a monopoly on the heroin trade. All of the Albanians have always highly respected the clans' hierarchy. For example, the Albanian leader in Macedonia – Ali Ahmeti is a nephew of Fazly Veliu, one of the founders of Albanian Army for Libaration of Kosovo. Furthermore, the Veliu family is closely related to the Djashari clan, which member is Haim Tachi himself. This same person, Mr. Tachi (then leader of the AOK) killed many civilian Serbs during the AOK infiltrations of sovereign Serbian territory. It is also curious that this individual is a close friend of the foreign policy team of the Clinton Administration – Madeline Albright, Richard Holbrook and Wesley Clark.

Until today Albania has been ruled by the terror of the lawless criminal clans and any judge who dared to intervene has being executed. What the world doesn't know is that the fix idea of the Albanians of creating Great Albania is still alive and they are working hard for achieving it. Most families procreate at large scales trying to conquer territories demographically and later through bloodshed. Moreover, Albanians are spread all over Europe and especially in the criminal underworld. They are notorious for their effectiveness, unpredictability and incredible cruelty. Their main advantage to the other organised crime is the fact that they speak language nobody understands, their organisation is based on family ties and if someone dares to speak out that person is being brutally murdered. In Europe, today the Albanian mafia is the main engine of traffic of drugs and humans, theft and falsification of passports, weapons and human organs trade, abductions, extortions and executions. In London these people control the entire network of prostitution, in Italy and Greece they deal with weapons and drugs' smuggling. There are entire towns in Italy where the business is controlled by Albanians.

In the US there are more than 150,000 Albanian immigrants from Kosovo, Macedonia, Montenegro and Albania.

Moreover, here is another interesting piece of information about the “unprivileged” Albanians. In 2002, soon after the invasion of Albanian terrorists in Macedonia, the local government presented a 79 page report to the CIA, which highlighted the collaboration of Albanians and Al Qaida on the Balkans. Since 1999 only in Kosovo there have been built 24 Wahabit mosques, 14 orphanages, and 24 elementary schools sponsored by the Wahabit network. The situation in Albania is similar where the religious leader is a disciple of the Wahabits of Saudi Arabia. Wahabism is a fundamentalist movement in the Islam and is the main inspiration for the terrorists from Al Qaida. Although this doesn't mean that all Albanians will become terrorists, it poses a great danger to the world since there are conditions for the creation and spreading of terrorist cells in the Albanian society.

Why am I providing all this background information? I am just trying to explain why independent Kosovo is so dangerous for the cultural and social integrity of Europe. The Albanians and other Muslims for that matter have been refusing for years to integrate in the European society. The problems they have created in the UK, Italy, France, Germany, the Balkans and many other places are countless. The world saw what happened in Paris and Germany few years ago. Last year, Albanian refugees from Kosovo tried to commit a terrorist attack on an American military base in the US! In 2001 the AOK army invaded Macedonia and destroyed Christian monasteries from the 12th century. Thanks to these ‘peace” loving individuals we can't bring liquids on the aeroplanes today. I can only hope that Turkey never gets to join the European Union or as Nicholas Sarkozy once said, one day we will have to explain to our children why Beirut and Damascus should be in Europe.

Based on all of the above facts I don't understand why the US, France, Italy and Germany accepted the unilateral proclamation of independence of Kosovo. Is the memory of these nations so short or do they have a secret agenda? The US similarly to Russia actually has always tried to split countries and regions so it can have more power over them. The examples in history are many – the coup in Iran that brought to power the Ayatollahs, the war in Iraq, the bombing of Serbia in the 90's. In the age we live in, however the time has come for the world powers to make a decision. Are they going to work together in order to promote and conserve western values, traditions and cultures and protect their people from the imminent threat of the dark force that is trying to undermine all things civil we believe in or are they going to use the Muslim card in the fight for power among themselves? Only time will show, but I truly hope that future generations in Europe don't have to wake up every morning by the sounds of Muslim prayers and read re-written history books.

Source:

<http://bnp.org.uk/2008/03/kosovo-just-one-step-in-the-islamification-of-europe/>
By American Diario de America (America's Daily)

2.62 The Norwegian Inquisition - Sunset in the Land of the Midnight Sun

By Fjordman



Stortinget, the Norwegian parliament, in April 2005 passed a new Discrimination Act. The act says in pretty clear words[1] that in cases of suspected direct or indirect discrimination due to religion or ethnicity, Norwegians are guilty until proven otherwise. To me, it is surprising that they are allowed to pass such legislation at all. Isn't it a fundamental part of all international law that a person should be innocent until proven otherwise? Aren't our politicians thus depriving Norwegians of even the most basic human rights? However, I have heard claims that it is technically legal to do this. The act was passed in April with the approval of all parties in parliament, more than 80 % of MPs, with the sole exception of the right-wing Progress Party. Immigration spokesman for the Progress Party, Per Sandberg, is deeply disappointed[2] and fears the consequences of the new legislation. "This law will jeopardise the rights of ordinary, law-abiding Norwegian

citizens. The principle of reverse burden of proof means that Norwegians are guilty of discrimination unless they can prove otherwise. It will lead to many convictions of innocent people. Reverse burden of proof is also combined with liability to pay compensation, which means that innocent persons risk having to pay huge sums for things they didn't do."

It is unclear why this act is needed at all, given that a survey of immigrants[3] only a few months ago indicates that a vast majority don't feel they've been discriminated against in Norway. Racism appears to be less widespread than earlier believed. And why on earth are we supposed to show this ridiculous reverence and respect for their utterly failed Islamic cultures in the first place? Why should people who come from some of the most advanced countries on the planet have to crawl for those who come from the most backward ones? If their Islamic societies are so great, how come people from these countries burn their passports and treat their fingers with acid to remove fingerprints, all in order to get into ours?

"Anti-racist" organisations are given a significant role in the new law. There is a new, state-sponsored Equality Ombudsman who will be responsible for enforcing it, and coerce all employers who refuse to abide by it. A multicultural Inquisition, in other words. Cabinet minister Erna Solberg, who has earlier called for the establishment of a sharia council[4] in Norway, proposed the new act. It will cover everything from the workplace to the housing market. In a recent case, a local furniture store wouldn't allow a female employee to wear a head scarf, arguing that it violated the store's dress code. Solberg's proposal will toughen the law[5], and also **require those charged to mount proof of their innocence**. Solberg argues that existing law already makes it illegal for employers, for example, to prevent women from wearing head scarves if their religion calls for it. Her proposed law "would make this even more clear." This law could open the floodgates for all kinds of unreasonable demands from Muslim immigrants in particular, who will be given a licence for extortion of employers, courtesy of the Norwegian parliament. For instance, it is likely that they can now claim that it is "discrimination" if they don't have a special prayer room provided. Already, Muslim taxi drivers demand a separate prayer room[6] at Oslo Airport, where they can pray during working hours, but have received a negative answer. The leader of the Somali Taxi Association, Ali Hassan, finds this discriminating and unacceptable, and is planning a law suit over the matter: "We think we have a right to pray during working hours. We demand to get a room where we can perform prayers, without losing our spot in the taxi queue." At the same time as this is going on, blind people with their guide dogs[7] are finding it increasingly difficult to get a

taxi ride in the Oslo region, where Muslims make up a high percentage of cab drivers.

It is frustrating that Norwegian authorities make it mandatory for all non-Muslims to accept hijab, the Islamic veil, in their workplace. Many non-Muslims find hijab offensive, and even some Muslims, too. The veil, is not "just a piece of cloth". It serves as a demarcation line between proper, submissive Muslim women and whores, un-Islamic women who deserve no respect and are asking for rape. The veil should more properly be viewed as the uniform of a Totalitarian movement, and a signal to attack those outside the movement. An Islamic Mufti in Copenhagen, Denmark, sparked a political outcry after publicly declaring that women who refuse to wear headscarves are "asking for rape." [8] Apparently, he isn't the only Muslim in Europe to think this way. Norwegian newspaper Dagbladet reported in 2001 that 65 percent of rapes in Oslo [9] were performed by "non-Western" immigrants – a category that, in Norway, consists mostly of Muslims. The article quoted a professor of social anthropology at the University of Oslo, Unni Wikan, as saying that "Norwegian women must take their share of responsibility [10] for these rapes" because Muslim men found their manner of dress provocative. The professor's conclusion was not that Muslim men living in the West needed to adjust to Western norms, but the exact opposite: "Norwegian women must realise that we live in a multicultural society and adapt themselves to it." In January 2005, Norwegian media reported [11] that 2004 saw the highest number of rape charges ever recorded in the capital city of Oslo. Strangely enough, there was now no mentioning of how immigrants were grossly overrepresented in rape cases. Why not? Unless there has been a sudden and unexplained drop in the number of immigrants raping Norwegian women between 2001 and 2004, which is unlikely, the statistics should be at least as staggering in 2005 as they were before. If they are not revealed, it can only mean that "somebody" didn't like the numbers [12] presented in 2001, and decided to bury them. That "somebody" must be a person high up in the police hierarchy, maybe even in the government. The same thing happens in Sweden [13]. So in the end, the safety of young Scandinavian women is sacrificed in order to keep the glossy image of a multicultural society intact.

Militant Islamists like Mullah Krekar [14] do reside in Norway. Besides, Norwegian police have already issued a mobile security alarm [15] to Progress Party leader Carl I Hagen. They worry that he's a target for terrorists unhappy with some anti-Islamic remarks he made last summer. Hagen criticised Islam, and could see no similarity with the concept of moral and justice found in Christianity. Hagen also said that if Israel loses [16] in the Middle East, Europe will succumb to Islam next, if Islamic fundamentalists have it their way. Christians should support Israel and oppose Islamic inroads [17] into Europe. In an unprecedented step, a group of Muslim ambassadors [18] to Norway blasted Carl I Hagen in a letter to newspaper Aftenposten, claiming he had offended 1.3 billion Muslims around the world. Pakistan's ambassador in particular has interfered in unacceptable ways in Norwegian internal affairs before, trying to instruct and intimidate a Norwegian politician of Pakistani origin who dared to voice her support for banning Islamic veils from Norwegian schools. [19]

Dr. Ole Jørgen Anfinsen, editor, HonestThinking.org [20], believes that Norwegian authorities have cheated with prognoses for the number of immigrants. According to his numbers, ethnic Norwegians will become a minority in their own country before 2050 if the current trends continue. The number of Muslims in Norway over 15 years has quadrupled [21], meaning an annual growth of more than 9%. A Norwegian researcher warns that ethnic gangs [22] can give Norway the kind of immigrant-related organised crime that accompanied waves of migration to the USA. Dr. Inger-Lise Lien concludes that the ethnic groups themselves are worried. Oslo, which used to be a safe Scandinavian city, today looks more like New York City pre-Giuliani. Native Norwegians are quietly moving out [23] of the immigrant ghettos in inner-city Oslo in large numbers. Tensions with immigrants have spread even to smaller towns [24]. The trend is identical to what can be seen in neighbouring Sweden, where several cities are now on the verge of collapse [25]. Norway has already experienced what seems to have been an attempted

Islamic terror attack[26]. At the same time, there is new legislation proposed against "discriminating" statements[27] made about specific groups, even on Internet discussion forums and websites. Which means that Norwegians can't say too much about Muslim immigrants destroying the country, because that is racism and thus illegal. At a time when the multicultural ideology is increasingly seen as a mistake in many countries, the authorities here respond by making it the official state ideology and banning all opposition. The heavily left-leaning Norwegian media are remarkably quiet about this, and do not make a fuzz about this infringement of freedom of speech.

Scandinavia is a Utopia lost. Previously quiet Scandinavian nations now suffer Islamic terror threats and death threats[28] against people criticising Islam. Norway celebrates 100 years as an independent state[29] this year. Judging from this new discrimination act and the runaway Muslim immigration, perhaps the anniversary should be called "From independence to colonisation". At the same time as their women are no longer safe in the streets because of immigrant gangs, the authorities respond by making Norwegians de facto second-rate citizens in their own country. They use their own people as stepping stones for their personal careers in the UN bureaucracy. Pompous, hypocritical Scandinavian clowns, lecturing about how to create the perfect society while their own citizens find it increasingly hard to live in their major cities.

To Americans out there: Tired of hearing Europeans criticise you and how "fascist" your administration is? Well, it wasn't the USA that just passed a law - with the support of more than 80 % of the lawmakers – that states that their own citizens are guilty until proven otherwise. Want to get even with some smug anti-American Europeans? Here's your chance. Leave a message on my Fjordman blog if you want to write something about this case. I will try to help with translations as much as I can. There is unfortunately no shortage of material.

Source:

<http://fjordman.blogspot.com/2005/05/norwegian-inquisition-sunset-in-land.html>

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2.63 The Anti-Racist Witch-Hunts

By Fjordman

The leading Norwegian blog Document.no[1] tells the horrifying story about how two decent white men in 2007 were attacked by a media lynch mob for their supposed "racism." As it turns out later, the mainstream media didn't present nearly all of the information relevant to the case at the time, which didn't prevent them from nearly destroying these two men. This happened at the same time as there is a growing wave of crime and violence targeting the natives. The response of the authorities to rising levels of racist violence targeting the natives has been to increase crackdowns on "racism" – by the white natives. In 2005 the Norwegian parliament – with the support of 85% of MPs – passed a new Discrimination Act[2], prepared by then Minister of Integration from the Conservative Party, Erna Solberg, who had earlier called for the establishment of a sharia council in Norway.

A spokesman for the right-wing Progress Party, Per Sandberg, feared that the law would jeopardise the rights of law-abiding citizens. Reverse burden of proof is combined with liability to pay compensation, which means that innocent persons risk having to pay huge sums for things they didn't do. If an immigrant claims that a native has somehow discriminated against him or made a discriminatory remark, the native person has to mount proof of his own innocence. This harsh law was passed despite the fact that most immigrants themselves claimed they had encountered little discrimination.

I have later discovered that similar laws have been passed across much of Western Europe, encouraged by the EU and the Council of Europe (CoE) in cooperation with international Islamic organisations. The Norwegian law followed an initiative from the CoE. There was virtually no public debate about this law, which was passed in relative silence prior to the national elections that year. Not a single journalist genuinely criticised it, and most barely mentioned it at all before it was passed. The same journalists otherwise tend to be very concerned about the legal or "human rights" of Islamic terrorists, but apparently not of their own people.

The Equality and Anti-discrimination Ombud[3] Beate Gangås, a white lesbian feminist, before the municipal elections in 2007 warned all political parties against making "discriminatory" remarks regarding immigration policies, but called for actively reducing[4] the number of white, heterosexual men in politics. There was little real debate about immigration in the heavily left-leaning media that year, but an all the more passionate witch-hunt looking for racists, and by that I mean whites only. The left-wing coalition government, after a meeting with immigrant organisations, announced that racists, apparently meaning white natives only, should be "smoked out"[5] of all public sector jobs.

The same government in October 2008 funded[6] a conference in Oslo involving "dialogue" with a number of hardline sharia-sponsoring groups from the Middle East, including the Egyptian branch of the Muslim Brotherhood. The section *Fred og Forsoning* ("Peace and Reconciliation") of the Foreign Ministry financed the research project "Fault Lines of Islamism" [pdf][7] led by Bjørn Olav Utvik of the University of Oslo. Gry Larsen from the Labour Party, representing the Ministry, was scheduled to meet with representatives of these groups. The left-wing government can thus meet with radical Islamic groups, but want to silence those among the natives who don't want Muslims with such views to settle in their country. No "dialogue" with them.

Two ambulance drivers in Oslo, both of them white native Norwegians, were in August 2007 involved in what became a massively hyped case supposedly involving "white racism." The ambulance had arrived to pick up an African man who was injured. As ambulance driver Erik Schjenken[8] months later explained, the man "pulled down his

pants and urinated on my colleague's leg. My colleague was surprised, pulled away and called him a pig. That's when we viewed the man as a problem, and decided it was best if the police took him to the clinic." Ali Farah, the Somalian man in question, had more severe head injuries than the drivers assumed at that point. "We made a mistake, because we interpreted his urination as willful and a provocation, but NOT because we had racist or discriminatory motives," Schjenken wrote.

Based on weak suspicions of "racism," the mass media, leading intellectuals and politicians launched what can only be described as a witch-hunt against the two ambulance drivers. "This would never happen to a white man," said the prominent Norwegian-Pakistani lawyer Abid Q. Raja[9], representing Farah and his family. Author Anne Holt, who once served as Minister of Justice for the Labour Party, wrote an essay in newspaper *Aftenposten* which in my view amounted to a verbal execution of the drivers. Both of them were suspended from service and became the target of widespread, negative media coverage. They were later cleared after an investigation of the incident by the Norwegian Board of Health Supervision. However, the Equality and Anti-Discrimination Ombud, or the Multicultural Inquisition as I like to call it, ruled that Farah was a victim of discrimination and that the ambulance personnel broke the anti-discrimination laws. As noted before, the anti-discrimination law states that natives are guilty of "discrimination" almost as soon as they are suspected of it.

It should be mentioned here that this African man was injured in the first place because he was beaten by another African man, from Ghana[10]. In Norway, a country straddling the Arctic Circle and with no colonial history, one African man beats another African man, and the result is that the white ambulance drivers, who have dedicated their lives to helping other people, become the targets of a lynch mob led by the country's media. Driver Erik Schjenken needed professional help as he was brought to the brink of suicide.

According to Hans Rustad from the major blog Document.no[11], the ideology of anti-racism in some cases resembles what we have seen from Communists regimes. The term "racist" is similar to being called a "class traitor" under Communism. The mere accusation is powerful enough to destroy lives. Rustad fears that anti-racism in some cases leads to lawlessness. Ambulance driver Schjenken was a well-regarded employee who had performed thousands of calls and saved many lives, yet because of one error of judgment, which in my view was understandable given the situation, his life was ruined. All because he had a politically incorrect skin colour while the other person was non-white.

What makes this even more absurd is that in Norway, as throughout the Western world, white-on-non-white violence is exceedingly rare. The vast majority of racism and racist violence comes from non-whites against whites, or between different groups of non-whites. In Oslo, young girls are raped; schoolchildren are threatened with death, robbed and assaulted. The police have warned against "an alarming rise in street violence" in urban areas across the country. This is directly caused by mass immigration, which is nevertheless still championed by the very same media who attacked these two ambulance drivers.

For instance[12], a 17-year-old Somalian was convicted of the rape of a young girl in Oslo. The court stated that the rape was unusually brutal and lasted for several hours. The man choked the girl for so long that the medical doctor who examined her said that she could have died. The girl suffers from severe psychological problems in the aftermath of the attack. The African youth was sentenced to four and half years in prison. This sentence included another rape, where his Norwegian-Moroccan friend raped a 13-year-old girl whilst the Somalian helped to threaten her and keep guard. She has naturally been traumatised from the incident.

Numerous natives have had their lives ruined by similar attacks, yet anti-white racism is rarely mentioned as a problem by the mainstream media. Whites are apparently fair game. The more vicious the rapes, muggings, and stabbings targeting whites in their own country get, the more aggressive and hysterical the witch-hunt on "white racism" becomes. French philosopher Alain Finkielkraut[13] has warned that "the lofty idea of 'the war on racism' is gradually turning into a hideously false ideology. And this anti-racism will be for the 21st century what Communism was for the 20th century: A source of violence."

Professor Sigurd Skirbekk[14] of the University of Oslo notes that "In 1994, the German periodical Focus pointed to opinion polls taken in Germany, France and England in which 55, 52 and 50 per cent, respectively, felt that their countries accepted too many immigrants. From Norway we have a representative study from 1987 which showed that 51% of the people felt that the country should accept fewer immigrants; 25% felt that politicians should stick to current practice, while only 8% wanted to accept more immigrants. A similar study in Sweden, made a couple of years later, showed that 54% of Swedes felt that too many people were immigrating to Sweden. In later studies the figures have varied somewhat; but there have always been more people who have favored a restrictive policy than those who favored liberalisation." Thus, according to Skirbekk, *"the extent of recent immigration cannot be explained on the basis of popular opinion [my emphasis]."*

Skirbekk wonders[15] whether there is a quasi-religious undercurrent to the anti-racist movement, and that it is quite literally the equivalent of the witch-hunts of previous ages:

"A number of researchers have come to see that certain issues in the migration debate has religious connotations. The Norwegian social anthropologist Inger Lise Lien, for instance, has written that 'racism' in the public immigration debate has become a word used to label the demons among us, the impure from whom all decent people should remain aloof. We have every reason to believe that the use of the term 'racist' in our day has many functional similarities with the use of the word 'heretic' three hundred years ago....It is presumably fully possible to join anti-racist movements with the sole motive of identifying with something that appears to be politically correct, or in order to be a part of a collective that entitles one to demonstrate and to harass splinter groups that no one cares to defend." But "behind the slogan 'crush the racists,' there might well be something more than a primitive desire to exercise violence. The battle also involves an element of being in a struggle for purity versus impurity. And since racism is something murky, anti-racism and the colourful community it purportedly represents, becomes an expression of what is pure."

The Norwegian left-wing author Torgrim Eggen[16] warns against "race wars" brought about by mass immigration yet continues to support it. Questioned about what we can do to avoid this scenario he states: "That's a very stupid question to ask to an author. This presupposes that I want everybody to be happy, have a good time and don't have any problems. If so, what do they want me to write about?"

I will give him credit for his honesty: This is the most frank admission I have seen of the fact that some people don't WANT society to be harmonious; they think it's boring. There is no worse fate for a self-professed intellectual than to live in a nation that is by and large prosperous, peaceful and well-functioning because nobody will care about his advice or follow his guidance, as is befitting a person of his intelligence.

During the Multicultural craze of the 1990s, Eggen in an essay entitled "The psychotic racism[17]" warned against turbulence caused by mass immigration. The solution to this was not to limit immigration, but to limit criticism of immigration. According to him,

xenophobia and opposition to mass immigration should be viewed as a mental illness, and hence "the solution to this xenophobia is that you should distribute medication to those who are seriously affected. I have discussed this with professor of community medicine, Dr. Per Fugelli, and he liked the idea." Mr. Fugelli suggested putting anti psychotic drugs in the city's drinking water.

This may sound too extreme to be meant seriously, but Fugelli has continued to chastise those who are critical of national immigration policies. Eggen warned that arguments about how ordinary people are concerned over mass immigration shouldn't be accepted because this could lead to Fascism: "One should be on one's guard against people, especially politicians, who invoke xenophobia on behalf of others. And if certain people start their reasoning with phrases such as 'ordinary people feel that,' one shouldn't argue at all, one should hit [them]."

Thomas Hylland Eriksen, professor of social anthropology at the University of Oslo, heads a multi-million project[18] sponsored by the state trying to envision how the new Multicultural society will work. He is a career multiculturalist and intellectual celebrity in his country, a frequent contributor to the public debate and lives, according to himself, in a boring, monocultural part of the city, insulated from the effects of cultural diversity. Hylland Eriksen has proclaimed the death of (Western) nations as if he derives pleasure from it, and has stated that the Nidaros Cathedral (*Nidarosdomen*), the most prominent church in the country, should no longer serve as a national symbol in our Multicultural society.

Mr. Eriksen has clashed with Ole-Jørgen Anfinsen, who runs the bilingual quality website HonestThinking.org and warns against the effects of uncontrolled mass immigration. According to[19] Hylland Eriksen, "Cosmopolites insist on a world comprising of more colours than black and white. In such a world, the problems presented by Ole-Jørgen Anfinsen are not just petty, but irrelevant."

What are the problems presented by Mr. Anfinsen? Well, he has published numbers indicating that if the current immigration continues, native Norwegians will be a minority in their own country within a couple of generations. Given the fact that ethnic groups who become minorities in their own lands usually have a hard time, and always get persecuted when the newcomers are Muslims, one would assume that this would be interesting information. But for self-proclaimed "Multicultural cosmopolites," it is "petty and irrelevant" to even consider that this could represent a problem. Eriksen calls Anfinsen "stupid and ignorant," and hints that "Maybe Anfinsen's agenda is inspired by a kind of perverted Christianity (he has a Christian background)."

"He has a Christian background." Is that supposed to be an insult and disqualify a person from worrying about whether his grandchildren will be persecuted? Mr. Eriksen, like other Western multiculturalists, worries about Islamophobia but is more than willing to mock Christianity. A newspaper essay co-authored by Eriksen states that: "Is he [Anfinsen] asking us to once again repeat the obvious in that the murder of Theo van Gogh, various acts of terrorism and death threats against newspaper editors have nothing to do with Islam?"

Nothing to do with Islam? Really?

Mohammed Bouyeri[20], born in Amsterdam of Moroccan parents, killed Theo van Gogh as he was cycling in Amsterdam on Nov. 2, 2004, shooting and stabbing before slashing his throat and pinning a note to his body with a knife. "I did what I did purely out my beliefs," he told judges while clutching a Koran[21]. "I want you to know that I acted out of conviction and not that I took his life because he was Dutch or because I was Moroccan," but because he believed van Gogh insulted Islam in his film criticising the treatment of Muslim women.

So a peaceful Christian man is accused of having a dark, secret agenda, while a Muslim murderer who brags about his Islamic motivations has nothing to do with Islam? A Serbian doctor from the former Yugoslavia, where a Multicultural society recently collapsed in a horrific civil war, warned against the effects of unchecked mass immigration. Thomas Hylland Eriksen responded by chastising her for her "lack of visions[22]."

Apparently, your worth as an intellectual is measured in how grandiose your ideas are. The greater your visions, the more dazzling your intellect is and thus the greater prestige should be awarded to you. Whether those visions actually correspond to reality and human nature is of secondary importance. In fact, many a self-proclaimed intellectual will be downright offended by the petty considerations of his more pedestrian fellow citizens, concerned with what effects his ideas will have in real life. The fact that some people could get hurt from his ideas doesn't discourage him. Truly great advances for mankind can only be accomplished through sacrifices, preferably made by others than himself.

Those who champion mass immigration take no self-criticism for the violence their policies have brought. On the contrary, they want more immigration. Following the release of a UN population report[23] in 2007 which indicated a global population increase of several billion people over the coming decades, Marie Simonsen, the political editor of Norwegian left-wing newspaper Dagbladet, which has spent decades denouncing the right-wing Progress Party for their "racist" policies of limiting mass immigration, wrote that it should be considered a universal human right for people everywhere to migrate wherever they want to. This would mean virtually certain annihilation for a tiny, wealthy and naive Scandinavian nation. Ms. Simonsen thus endorsed the gradual eradication of her own people, no doubt congratulating herself for her tolerance. Not a single word of protest was voiced by any other journalist to this statement.

"Human rights" was a concept originally intended to ensure liberty. Now it's used to eradicate an entire civilisation, in the name of tolerance and diversity, and the natives are specifically banned from protesting against this.

Source:

<http://www.brusselsjournal.com/node/3576>

1. http://www.document.no/2008/10/den_som_har_makt.html
2. <http://fjordman.blogspot.com/2005/05/norwegian-inquisition-sunset-in-land.html>
3. <http://www.ido.no/no/Shortcuts/Information-in-english/>
4. <http://www.aftenposten.no/nyheter/iriks/politikk/article1978068.ece>
5. <http://www.nrk.no/nyheter/1.3196286>
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7. http://www.hf.uio.no/ikos/forskning/forskningsprosjekter/utvik/b_o_utvik/faultlines.pdf
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2.64 Discrimination and harassment against cultural conservatives

From a Leftist newspaper:

The Local continues: "Sweden's most popular far-right political party, the Sweden Democrats (Sverigedemokraterna), seems to be coming closer to the mainstream. Yet while the Sweden Democrats' rhetoric and racism of extremist demonstrators may bring uncomfortable echoes of the wartime past, there is one crucial difference: mainstream Swedish society today goes out of its way not to be indifferent."

But they are indifferent. They are indifferent to the multitude of violent attacks and human rights violations the Sweden Democrats are subject to. As Bruce Bawer writes in *While Sweden Slept*:

Only one sizable party in the country, the Sweden Democrats, articulates most Swedes' concerns about their country's immigration and integration policies. Again and again, it has been the object of breathtakingly undemocratic treatment by the political establishment. [...]

Sweden Democrats have been the targets of events that recall China's Cultural Revolution. Staged "people's protests" by members of the 'youth divisions' of other parties have led to the firing of Sweden Democrats from their jobs. A few weeks ago, a junior diplomat was dismissed when it became known that he was a member of the party and had criticised his country's immigration policy. On several occasions, thugs loyal to the ruling parties have broken up Sweden Democratic meetings and beaten up party leaders.

I have written about one such attack[1], which extreme Leftists later openly bragged about on the Internet, around 30 members of the Sweden Democrats were attending a private party outside the town of Växjö. "To clearly demonstrate that the Sweden Democrats are not welcome in our area, about 20 anti-Fascists chose to attack the party. The Sweden Democrats were attacked with knives, axes, iron bars and other weapons. After that, their cars were destroyed." The brave Leftists then smashed the windows and threw tear gas into the building, forcing people outside, where they were again attacked and beaten with iron bars and axes. Several of the people were hospitalised after the attack. This was a peaceful, private party by unarmed members of a perfectly legal political party that just happens to be critical of the country's immigration policies. These brave Leftists or "anti-Fascists" do, for some curious reason, seem to behave pretty much like, well, Fascists, a bit like the Brown Shirts in the 1930s, physically assaulting political opponents to silence them.



The Swedish newspaper *Expressen* finally warned against the "low-intensity terrorism" conducted by extreme Leftists and neo-Nazis. But they were honest enough to admit that the extreme Leftists have tended to get away with their violence because it has been directed against the despised right-wingers. Now, their violence is increasingly aimed at established political parties and state institutions, too. Political scientist Peter Esaiasson has done research into every election movement in Sweden since 1866. According to

him, the organised attempts at disrupting meetings during the 2006 elections had no parallels in modern history.

Most likely several hundred individuals have for the last few decades experienced cultural Marxist/multiculturalist persecution throughout Western Europe. Here is an example of an individual being fired:

From 2003 to 2006 I worked as a civil servant in the Berchem borough of Antwerp, Flanders. Berchem is a multicultural neighbourhood with many immigrants of Turkish and Moroccan origin. My job was to promote the integration of these people and foster good relations between the different ethnic groups living in Berchem. Prior to 2003 I worked in Antwerp North, another neighbourhood with many immigrants.

During the past years I noted how radical Islamists groups began to take over the immigrant neighbourhoods. I warned for this danger in my reports to the city authorities. The latter made it clear to me that they did not like my reports. They said my reports read like "Vlaams Belang tracts." The VB is the local anti-immigration party. When I kept reporting about what I saw happening around me I was fired[2].

Source:

1. <http://gatesofvienna.blogspot.com/2006/05/new-york-times-and-sweden-dark-side-of.html>
2. <http://www.brusselsjournal.com/node/1970>

2.65 ANTIFA/Labour Jugend – State sponsored Marxist lynch mobs

(Original title: FREEDOM FIGHTING "FASCISTS")

By Fjordman

"The fascists of the future will be called anti-fascists."

Winston Churchill

In late 2007 and early 2008, I was involved in a heated argument with the American blog Little Green Footballs and its owner Charles Johnson. I haven't been thinking much about it since then because it consumed too much energy and I found it to be a waste of time. However, recent events have caused me to look at these issues once more. In the city of Cologne (Köln), Germany, a scheduled anti-Islamisation demonstration was disrupted by an unholy alliance of Eurabian Multicultural elites and extreme Leftist "anti-Fascists." As Thomas Landen puts it in *The Brussels Journal*[1]:

"Last weekend's events in Cologne demonstrate what European conservatives are up against. A conference protesting the building of a mega mosque run by Turkish radicals was violently disrupted by thugs who gained the approval of the local German authorities and the German media. The international media, including the so-called 'conservative' media, have either not written about the Cologne incidents or done so by branding the conservatives as 'Neo-Nazis' and the thugs as ordinary citizens bravely fighting back 'Nazism.' An example of the latter can be found in *The Times of London*[2]."

According to magazine *Der Spiegel*[3], "an estimated 40,000 protesters turned up in Cologne's downtown Heumarkt area, many wearing clown suits, to disrupt the rally. They blocked urban trains to keep delegates away and raided a tourist boat shaped like a whale - called the 'Moby Dick' - where the far-right gathering had been hoping to hold a press conference. A Pro Cologne spokesman said, 'Stones, bricks and paint bombs were thrown and the panoramic windows of the Moby Dick were shattered.' Police cancelled the rally after 45 minutes. Pro Cologne organisers had to dismantle microphones and other equipment in Heumarkt while the overwhelmed riot cops tried to hold back the crowd of protesters."

According to *Der Spiegel*, Police had prepared for about 1,500 far-right activists, organised by the local 'Pro Cologne' movement, to make a public show of discussing what they called the 'Islamisation' of Europe."

As the esteemed American writer and columnist Diana West[4] commented: "The suggestion here is that no non-'far-right activist' could possibly be so 'far right' as to imagine Europe is being Islamised....The point of the anti-Islamisation rally was rational discussion. But Cologne proved it values neither reason nor discussion. 'The city was ready.' For mob rule."

The supposedly conservative newspaper *Die Welt* put up an online poll[5] asking their readers whether they thought it was OK to ban the anti-Islamisation demonstration. According to the major blog *Politically Incorrect*[6], as of midnight 86% disagreed with this policy. Suddenly, in the middle of the night, thousands of votes miraculously came in and the poll ended with exactly 50% in favor of the ban. *Die Welt* deleted the comment section because many comments criticised the decision to ban the Pro Cologne meeting.

Several eyewitnesses who were present this weekend were shocked by the behaviour of the police, who in their eyes seemed to be acting as a surrogate of the left-wing "antifa" groups (supposedly anti-Fascists, although they tend to behave pretty much exactly like Fascists).

Aviel[7], a Jewish man who was beaten up in Cologne on 20 September, explains:

"My [Jewish] friend, Michael Kucherov was the first casualty here on Friday. He got beaten up for trying to enter the first of our [=Pro Cologne] meetings on Friday. I sorely resent myself for not being there at that time for him. It rips me apart to hear about a Jew being beaten up in the streets of Germany. Well he wouldn't be the only Jew. The next day as I was trying to enter Heumarkt, I was beaten up by Antifa thugs on Eibahnstrasse. In both incidents, as we were being beaten up, they were yelling and screaming 'Nazi' which was quite odd. Michael dressed in a suit but I was wearing my kippa and quite easily identified as a Jew so you can understand how odd it seems to be beaten by Germans in the street and called Nazi when you are Jewish. Anyway, I am going home with a broken rib but my pride still intact. I could have tried to escape or run but no way no how and I going to run or get on my knees for these people. Not this Jew. And one more thing, just let them all know that we (Jews) aren't all soft. Living here in Europe, we battle thugs and islamists all the time and still ask for more. That's why I travelled from France to Germany to make this conference. We are on the frontline of a battle which grows darker by the minute."

A Norwegian man blogging under the name maalmannen experienced something similar and posted many photos[8] from the event[9]:

"On several occasions, I observed people trying to join the demonstration being attacked and chased away by the leftist counter-demonstration. In one case, an old woman carrying a lot of anti-Islamisation posters was attacked by a gang of Antifa activists. The rest of the crowd shouted 'Nazis raus' [Nazis out] when these criminals attacked the old

frau and took all her posters away from her, and then ordered her to leave or risk more attacks."

Spanish writer AMDG from the blog *La Yijad en Eurabia*[10] adds his observations:

"It was obviously not possible to enter the Heumarkt. I tried one of the narrow streets of the old city; there was a line of antifas with black clothing and sun glasses. They have even dared to place one of those plastic red-white stripes in front of them. I told one of them that I wanted to cross, they say no way. One of them spoke Spanish, and I ask her whether she was any authority, she confirmed it 'we are the authority'. A line of anti-riot police agents was only two metres behind them. I can not find a better image of the creeping Eurabian fascism: The police not only do not confront them, they cover their backs. Alternatively, we may think that the antifa-lefty militants are just the stormtroopers (Sturmabteilung?) of the formal police."

A number of those demonstrating for "democracy" and against "extremism" were Communists. I guess a hundred million dead victims of Communism in a few generations isn't a sign of extremism. Some also carried anti-Israeli slogans and merchandise using the icon of Marxist mass murderer and torturer Che Guevara. It is well-known that hardline Marxist[11] organisations are still strong and influential[12] in Germany, as in many other countries.

Many of those present noticed the militant-looking black outfits of some of the extreme Leftist demonstrators, which seemed to match closely with their attitudes. Since the term "Fascist" these days appears to be reserved for anti-Islamists and "racist" critics of mass immigration in general and Muslim immigration in particular, it is challenging to find a proper term for the militant antifa crowd. "Red Nazis" could be useful, but perhaps "blackshirts" is most appropriate, alluding to their black clothing and uniforms.

According to AMDG, "I think that we should repeat this rally every year. We need to show the Europeans that the Nazis and the fascists are the lefties. We can only make it by insisting. We need to join also the counterdemo with banners showing verses of the Koran."

The decision to silence the demonstration against Islamisation was supported by local authorities as well as national and probably supranational ones. Thomas Steg, spokesman for German Chancellor Angela Merkel, stated that Berlin favored "inter-cultural dialogue." The German Interior Ministry, too, criticised the rally, stating that "Such a gathering of populists and extremists harms the co-existence that the city and Muslim citizens have striven for."

Cologne Mayor Fritz Schramma, from the same "conservative" Christian Democratic Party (CDU) as Chancellor Merkel, said on public radio[13] that "We don't want their conference and along with a great majority of Cologne people we'll be obstructing them."

In my view, Cologne Mayor Fritz Schramma is a dhimmi collaborator. His actions betray his city, his country and his civilisation. This was a shameful act of cowardice and appeasement of the Nazis of our time. The true heirs of the Nazis and the Communists, both in totalitarian mentality and in methods, were the blackshirt left-wingers who were present this day, not those who demonstrated against the Islamisation of their continent. Schramma should resign immediately. It is nothing less than an international disgrace that after Germany has been freed from the Nazis and the Communists, the authorities in a major city in the largest country in Europe kneel to totalitarian thugs and allow them to rule the streets.

The blackshirts were deliberately allowed by the authorities to harass those who are critical of the official pro-Islamic policies. This confirms my long-held suspicion that the

extreme Leftist thugs who assault immigration-critics in certain countries are a prolonged arm of the state. The "anti-Fascists" AFA in Sweden, for instance, openly brag about regular physical attacks against people they don't like. They have been doing this for years. The media and the authorities know about it and do nothing. They like it, plain and simple.

The state-sponsored organisation Expo in Sweden co-published a book with AFA on critics of mass immigration. Expo has now provided[14] their material to the largest political party in the country, the Social Democrats, for use against their political rivals. The "respectable," state-funded organisation Antirasistisk Senter, the Antiracist Center in Norway, at their home page link[15] to AFA Stockholm, which they call "militant Swedish anti-Fascists." So they do know they are "militant," but not so much that they won't link to them. They also link to Antifaschistische Aktion (AFA) in Berlin, some of whose members were probably among the brave "anti-Fascists" who assaulted "racist" old ladies and Jewish "Nazis" in Cologne. The other organisations mentioned indicate that these are recommended links, not just "relevant links." This is met with silence from the mass media and the political class.

Norwegian newspaper *Dagens Næringsliv* has earlier[16] exposed the fact that the largest "anti-racist" organisation in the country, SOS Rasisme (the largest of its kind in Northern Europe with 40 000 members), was heavily infiltrated by Communists in the late 1980s and early 90s, in other words, during the downfall of Communism in Eastern Europe. They went directly from Communism to multiculturalism, which indicates that some of them view multiculturalism as the continuation of Communism by other means. SOS Rasisme lynch mobs and activists have on several occasions assaulted cultural conservatives physically and continue to do so. The organisation receives financial aid from the Norwegian government which has totalled several million NOK over the last years. As such SOS Rasisme is an extended arm of the Norwegian Labour party, Socialist Left Party and Rødt which serves the purpose of silencing political dissidents.

The state-funded Islamic Council of Norway admit that they receive "guidance" from the Muslim Brotherhood's spiritual leader Yusuf al-Qaradawi and his Fatwa Council, who are debating whether or not gays should be killed, among other things. He has also supported suicide bombings and marriage to girls aged nine years old. Meanwhile, a Socialist named Lars Gule, who was once arrested traveling to the Jewish state of Israel with dynamite in his backpack with the intention of blowing up stuff, suggested on a major blog that the security services should have me under surveillance because I am a dangerous "right-wing extremist."

One of the foreign visitors, the Flemish politician Filip Dewinter, criticised[17] Cologne Mayor Schramma and compared him to Freddy Thielemans, the Socialist Mayor of Brussels, Belgium, who in 2007 and 2008 banned demonstrations commemorating the 2001 9/11 terror victims in the USA because he didn't want to upset the local Muslims. "Brussels and Cologne have mayors who kneel and submit to Islamisation," Dewinter said.

I checked the front page of the major American "anti-Jihad" website Little Green Footballs (LGF) from Friday 19 to Tuesday September 23 2008 to check what blogger Charles Johnson wrote about the demonstration. As far as I could see, he remained completely silent on the subject, yet there is no doubt that he was aware of the event. On Sep 8 he wrote about Fascists Hijacking Anti-Jihadism in Cologne"[18]" and stated that "Here we go again, as an all-star cast of European fascists hijacks the anti-jihad movement for their own sick political purposes."

One of these "Fascist bastards" (Johnson's words) was Dewinter, with his "Cities against islamisation" project. Mr. Johnson himself noted that the leaders of the Islamic Republic

of Iran, hardly a beacon of tolerance and enlightenment, urged the European Union (not Germany, interestingly enough) to intervene and stop this planned "anti-Islamic" meeting, and Johnson concluded that "The Iranian mullahs couldn't have asked for better propaganda."

The Iranians[19] put pressure on the EU several times and summoned the French ambassador - France held the rotating presidency of the EU - to expressed deep concern over the EU's lenient behaviour toward anti-Islamic sentiments in Europe and suggested that European authorities prohibited the conference. Shouldn't the "anti-Jihadist" Johnson and his followers be concerned over the fact that they end up on the same side as a repressive and terrorist-sponsoring Islamic state against Westerners fighting for their freedom? Apparently not.

Just a few days before this, the "Fascist bastard" Filip Dewinter[20] received the "Oriana Fallaci Prize" in Florence for his work with "Cities Against Islamisation," among other things. The prize is named after the courageous Italian Islam-critical journalist and writer Oriana Fallaci. The irony is that Mr. Johnson kept a photo of Fallaci on his frontpage for several years, but at the time of writing, this photo has suddenly and mysteriously disappeared. I guess Fallaci was a Fascist, too, just like Dewinter, myself and everybody else who doesn't believe in the myth of a moderate Islam. Dutch politician Geert Wilders does not appear to believe in the existence of a moderate Islam, either. When will LGF declare him a Fascist?

The LGF-crowd thinks that Europeans must prove that we are 100% "ideologically pure" before we should be granted the right to fight for our continued existence. Imagine if a house is on fire. The fire brigade has just arrived to put out the fire, but the neighbour won't allow them to use the local water because he fears it may be impure. He will only accept that they use holy water - distilled holy water - and only if it has been blessed by a lesbian priest who supports voting rights for illegal immigrants. Since the firefighters don't have this available, the house burns down, but the neighbour takes comforting in knowing that at least the remaining ash is ideologically pure. This is Little Green Football's attitude to the threat faced by the Western world. In fact, their attitude is to say that the water is more dangerous than the fire itself, and to beat the firefighters with their umbrellas while screaming "Fascist bastards!"

The thinking seems to be that if you scratch any random European there is usually a Nazi lurking underneath, just waiting to get out. There are only two possible versions of Europeans: the surrender-monkeys and the Nazis. If we are not the former, then it follows by logic that we have to be the latter. This attitude betrays an all-pervasive hatred that demonises absolutely anything Europeans do to protect their dignity and heritage. It closely mirrors multiculturalism, which is an anti-Western, but especially anti-European, hate ideology.

One of the reasons why hardcore anti-Semites (David Duke[21] would be a case in point) are unreliable allies is that they hate Jews so much that it shuts down the rational parts of their brain and they end up making common cause with Muslims, based on mutual hatred. The same logic applies to hardcore anti-Europeans, of which there are many even at "conservative" websites such as LGF. They have an irrational hatred, a dark cloud in their minds which prevents them from seeing the world clearly. In a way, some LGF-ers thus have more in common with David Duke than they'd like to admit. If mindless anti-Semitism and anti-Americanism should be considered a problem then so should mindless anti-Europeanism.

This weekend, we witnessed how violent thugs threatened, assaulted and in some cases beat up people they disagreed with, several of them Jews. These "anti-Fascist" blackshirts are closely related to the violent totalitarian movements of past generations, in their dress code, mentality and willingness to silence freedom of speech by brute

force. In short, they resemble Fascists and Communists (some of them were Communists). What has Little Green Footballs, which never misses an opportunity to denounce "Fascists," written about this? So far, absolutely nothing. There are indeed people who behave like Fascists in Europe, and they receive tacit support from LGF while their victims are denounced as "Fascists."

I have watched, for the better part of a year, a number of decent human beings including, but not limited to, Pamela Geller, Paul Belien, Diana West, the Baron and Dymphna from the Gates of Vienna blog and many others, being at the receiving end of a vicious smear campaign from Charles Johnson and Little Green Footballs which is unlike anything I have seen in my life. After engaging in an insane witch-hunt on imaginary Fascists, whose ranks seem to grow every month, Mr. Johnson now suddenly chooses to look the other way in silence when very real Fascists use violence to silence their critics in a major Western city. I admit that makes me angry, and I think I have the right to be so.

The time has now come for Mr. Johnson to apologise in public to the numerous people he has smeared since the fall of 2007, starting with the ones I have mentioned above. It's not their credibility that's on the line here. It's his. If he continues to undermine those confronting Islamic infiltration, it will become increasingly difficult for LGF to present itself as an anti-Jihad website at all. At some point, the rapidly shrinking number of people in the northern hemisphere who haven't been banned from the site yet will be forced to ask themselves whether the website and its owner have simply switched teams and joined the Dark Side.

Further comment:

ANTIFA are often the useful and "extended arm" of the current cultural Marxist/multiculturalist establishment and they have been active since the 60's and 70's.

A majority of European countries have groups like AFA and RF - bashing, harassing and terrorising all people who oppose or criticise mass Muslim immigration. There has been more than 180 registered cases of extreme leftwing violence in Sweden the last three years[22]. In Oslo, Norway, the national variant is called "Blitz" and SOS Rasisme, state sponsored extreme left movements (lynch mobs), similar to AFA. A majority of the political parties have for the last decades shown direct and indirect support for this group and have funded the "Blitz house". The apartment block was originally occupied but is now funded and renovated by the current Oslo City Council.

Source:

- http://atlasshrugs2000.typepad.com/atlas_shrugs/2008/09/atlas-exclusi-1.html
1. <http://www.brusselsjournal.com/node/3548>
2. <http://www.amnation.com/vfr/archives/011477.html>
3. <http://www.spiegel.de/international/germany/0,1518,579661,00.html>
4. <http://www.dianawest.net/Home/tabid/36/EntryID/475/Default.aspx>
5. <http://gatesofvienna.blogspot.com/2008/09/gamed-poll-about-cologne.html>
6. <http://www.pi-news.net/2008/09/qualitaetsumfrage-aus-dem-hause-springer/>
7. http://atlasshrugs2000.typepad.com/atlas_shrugs/2008/09/jews-beaten-at.html
8. <http://maalmannen.blogspot.com/2008/09/bilete-fraa-kl-n-3.html>
9. <http://gatesofvienna.blogspot.com/2008/09/post-mortem-on-cologne-part-2.html>
10. <http://layijadeneurabia.com/2008/09/21/a-personal-account-of-yesterday%E2%80%99s-demo-in-koln-antifas-block-access-to-a-demo-%E2%80%9Cwe-are-the-authority%E2%80%9D-german-police-lines-behind-them/>
11. <http://www.dw-world.de/dw/article/0,2144,3264553,00.html>
12. <http://www.spiegel.de/international/germany/0,1518,553187,00.html>
13. <http://www.expatica.com/de/articles/news/Scuffles-in-Cologne-before-anti-Islam-rally--.html>
14. <http://snaphanen.dk/2008/09/21/%c2%bbjeg-forsager-dansk-folkparti-og-alt-dets-v%c3%a6sen%c2%ab/http://51.517.-0.083plusf95:QEopJnn3658931545263H>
15. <http://www.antirasistisk-senter.no/linker/index.html>
16. <http://gatesofvienna.blogspot.com/2006/06/political-correctness-revenge-of.html>
17. <http://www.brusselsjournal.com/node/3542>
18. http://atlasshrugs2000.typepad.com/atlas_shrugs/2008/09/goog_1222164708781
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20. <http://gatesofvienna.blogspot.com/2008/09/filip-dewinter-wins-oriana-fallaci.html>
21. <http://www.memri.org/bin/articles.cgi?ID=SP103505>
22. <http://politiskinkorrekt.wordpress.com/2009/12/14/g-p-kartlagger-extremvansterns-vald/>

2.66 The only English charity organisation is branded as racist while 215 Somali organizations are welcomed

Manifestations of multiculturalism results in extremely disproportionate representation of group oriented interest organisations. The only charitable organisation working for the interest of English people are mocked and persecuted, being labeled as a racist organisation, while thousands of other organisations (215 working for the interest of Somalis, 92 for Pakistanis, even 144 for black interest) are never criticised due to the doctrines known as political correctness/cultural Marxism/multiculturalism. This tendency further underlines and documents how multiculturalism is an anti-European hate ideology designed to destroy European traditions, cultures and identities.

The same tendencies are prevalent in other Western European countries as well.

Finnish people living in England and Wales have 11 charitable organisations which work exclusively for the benefit and interest of the Finnish people. The Chinese have 164 such charitable organisations, the Somalis have an incredible 215 despite, in addition there are "about 1200" Jewish charities but at the bottom of the table are the English who (at present) make up the vast majority of the population of England and Wales and have just 1 (yes one!) called The Steadfast Trust working on behalf of English people and their interests in an increasingly fragmented and divided society.

On the 8th October a supporter of the Steadfast Trust made a Freedom of Information request to the Charity Commission asking how many charities, like the Steadfast Trust, specified one of their beneficiary category codes as being..."for people of a particular ethnic or racial origin"

Due to a fortunate coincidence the Commission was already conducting research in this area and provided a table of the interim results.

The Charity Commission has approximately 159,600 registered charities, although it should be noted that this figure is fairly volatile due to the registration of excepted charities and removal of inactive charities.

Around 15,500 charities have ticked the code 'for people of a particular ethnic or racial origin', however many are excluded from the research since they only operate abroad. There are about 6,860 charities identified that operate within the nations of England and Wales.

The top ten most charity represented ethnic / racial origin groups (based on the number of charities) is as follows...

- Jewish about 1200
- African 673
- Bangladeshi / Bengali 417
- Asian 331
- Somali 215
- India 209
- Caribbean 198
- Chinese 164
- Black 144*
- Pakistani 92

*the EHRC have been informed of this category term (i.e. Black) due to the concern that it may violate the Race Relations Act 1976, which is believed to prohibit the use of skin-

colour as a means of distinguishing beneficiaries.

The purpose of charities is to work for the benefit and interests of their target group. As the full table shows, the English are not even listed (meaning that there are under '10' throughout England and Wales), which indicates that they are not ethnically well represented on a specific basis. This is both surprising and unfortunate since it implies that the largest ethnic group is disenfranchised and potentially neglected.

It is hoped that the Steadfast Trust (as the only known charity for the English people of England) can address this balance in a small way. Steadfast Trust Trustee, Lynn Chorley says:

"It is a sad truth that a few, very few in number, have raised concerns that our charity may be discriminative. Of course this is not the case; in fact the discrimination comes about where only the majority ethnic group of England isn't allowed a charity for its own people, resulting in us being massively under-represented.

We believe that our work at offering a vital sense of cultural identity, through education and activities will have a positive impact on society as a whole, and we welcome all the support that has been given."

The above report can be found on the Steadfast Trust site.

Source:

<http://www.civilliberty.org.uk/newsdetail.php?newsid=735>

2.67 How the diversity industry/ethnic industries/sub-cultures such as Hip-Hop in combination with unrestricted media rights contributes to destroy society

John H. McWhorter

Not long ago, I was having lunch in a KFC in Harlem, sitting near eight African-American boys, aged about 14. Since 1) it was 1:30 on a school day, 2) they were carrying book bags, and 3) they seemed to be in no hurry, I assumed they were skipping school. They were extremely loud and unruly, tossing food at one another and leaving it on the floor.

Black people ran the restaurant and made up the bulk of the customers, but it was hard to see much healthy “black community” here. After repeatedly warning the boys to stop throwing food and keep quiet, the manager finally told them to leave. The kids ignored her. Only after she called a male security guard did they start slowly making their way out, tauntingly circling the restaurant before ambling off. These teens clearly weren’t monsters, but they seemed to consider themselves exempt from public norms of behaviour—as if they had begun to check out of mainstream society.

What struck me most, though, was how fully the boys’ music—hard-edged rap, preaching bone-deep dislike of authority—provided them with a continuing soundtrack to their antisocial behaviour. So completely was rap ingrained in their consciousness that every so often, one or another of them would break into cocky, expletive-laden rap lyrics, accompanied by the angular, bellicose gestures typical of rap performance. A couple of his buddies would then join him. Rap was a running decoration in their conversation.

Many writers and thinkers see a kind of informed political engagement, even a revolutionary potential, in rap and hip-hop. They couldn’t be more wrong. By reinforcing the stereotypes that long hindered blacks, and by teaching young blacks that a thuggish adversarial stance is the properly “authentic” response to a presumptively racist society, rap retards black success.

The venom that suffuses rap had little place in black popular culture—indeed, in black attitudes—before the 1960s. The hip-hop ethos can trace its genealogy to the emergence in that decade of a black ideology that equated black strength and authentic black identity with a militantly adversarial stance toward American society. In the angry new mood, captured by Malcolm X’s upraised fist, many blacks (and many more white liberals) began to view black crime and violence as perfectly natural, even appropriate, responses to the supposed dehumanisation and poverty inflicted by a racist society. Briefly, this militant spirit, embodied above all in the Black Panthers, infused black popular culture, from the plays of LeRoi Jones to “blaxploitation” movies, like Melvin Van Peebles’s *Sweet Sweetback’s Baadasssss Song*, which celebrated the black criminal rebel as a hero.

But blaxploitation and similar genres burned out fast. The memory of whites blatantly stereotyping blacks was too recent for the typecasting in something like *Sweet Sweetback’s Baadasssss Song* not to offend many blacks. Observed black historian Lerone Bennett: “There is a certain grim white humour in the fact that the black marches and demonstrations of the 1960s reached artistic fulfilment” with “provocative and ultimately insidious reincarnations of all the Sapphires and Studs of yesteryear.”

Early rap mostly steered clear of the Sapphires and Studs, beginning not as a growl from below but as happy party music. The first big rap hit, the Sugar Hill Gang’s 1978 “Rapper’s Delight,” featured a catchy bass groove that drove the music forward, as the jolly rapper celebrated himself as a ladies’ man and a great dancer. Soon, kids across America were rapping along with the nonsense chorus:

I said a hip, hop, the hippie, the hippie,
to the hip-hip hop, ah you don't stop
the rock it to the bang bang boogie, say
up jump the boogie,
to the rhythm of the boogie, the beat.

A string of ebullient raps ensued in the months ahead. At the time, I assumed it was a harmless craze, certain to run out of steam soon.

But rap took a dark turn in the early 1980s, as this "bubble gum" music gave way to a "gangsta" style that picked up where blaxploitation left off. Now top rappers began to write edgy lyrics celebrating street warfare or drugs and promiscuity. Grandmaster Flash's ominous 1982 hit, "The Message," with its chorus, "It's like a jungle sometimes, it makes me wonder how I keep from going under," marked the change in sensibility. It depicted ghetto life as profoundly desolate:

You grow in the ghetto, living second rate
And your eyes will sing a song of deep hate.
The places you play and where you stay
Looks like one great big alley way.
You'll admire all the numberbook takers,
Thugs, pimps and pushers, and the big money makers.

Music critics fell over themselves to praise "The Message," treating it as the poetry of the streets—as the elite media has characterised hip-hop ever since. The song's grim fatalism struck a chord; twice, I've heard blacks in audiences for talks on race cite the chorus to underscore a point about black victimhood. So did the warning it carried: "Don't push me, 'cause I'm close to the edge," menacingly raps Melle Mel. The ultimate message of "The Message"—that ghetto life is so hopeless that an explosion of violence is both justified and imminent—would become a hip-hop mantra in the years ahead.

The angry, oppositional stance that "The Message" reintroduced into black popular culture transformed rap from a fad into a multi-billion-dollar industry that sold more than 80 million records in the U.S. in 2002—nearly 13 percent of all recordings sold. To rap producers like Russell Simmons, earlier black pop was just sissy music. He despised the "soft, unaggressive music (and non-threatening images)" of artists like Michael Jackson or Luther Vandross. "So the first chance I got," he says, "I did exactly the opposite."

In the two decades since "The Message," hip-hop performers have churned out countless rap numbers that celebrate a ghetto life of unending violence and criminality. Schooly D's "PSK What Does It Mean?" is a case in point:

Copped my pistols, jumped into the ride.
Got at the bar, copped some flack,
Copped some cheeba-cheeba, it wasn't wack.
Got to the place, and who did I see?
A sucka-ass nigga tryin to sound like me.
Put my pistol up against his head—
I said, "Sucka-ass nigga, I should shoot you dead."

The protagonist of a rhyme by KRS-One (a hip-hop star who would later speak out against rap violence) actually pulls the trigger:

Knew a drug dealer by the name of Peter—
Had to buck him down with my 9 millimetre.

Police forces became marauding invaders in the gangsta-rap imagination. The late West Coast rapper Tupac Shakur expressed the attitude:

Ya gotta know how to shake the snakes, nigga,
'Cause the police love to break a nigga,
Send him upstate 'cause they straight up hate the nigga.

Shakur's anti-police tirade seems tame, however, compared with Ice-T's infamous "Cop Killer":

I got my black shirt on.
I got my black gloves on.
I got my ski mask on.
This shit's been too long.
I got my 12-gauge sawed-off.
I got my headlights turned off.
I'm 'bout to bust some shots off.
I'm 'bout to dust some cops off. . . .
I'm 'bout to kill me somethin'
A pig stopped me for nuthin'!
Cop killer, better you than me.
Cop killer, fuck police brutality! . . .
Die, die, die pig, die!
Fuck the police! . . .
Fuck the police yeah!

Rap also began to offer some of the most icily misogynistic music human history has ever known. Here's Schooly D again:

Tell you now, brother, this ain't no joke,
She got me to the crib, she laid me on the bed,
I fucked her from my toes to the top of my head.
I finally realised the girl was a whore,
Gave her ten dollars, she asked me for some more.

Jay-Z's "Is That Yo Bitch?" mines similar themes:

I don't love 'em, I fuck 'em.
I don't chase 'em, I duck 'em.
I replace 'em with another one. . . .
She be all on my dick.

Or, as N.W.A. (an abbreviation of "Niggers with Attitude") tersely sums up the hip-hop worldview: "Life ain't nothin' but bitches and money."

Rap's musical accompaniment mirrors the brutality of rap lyrics in its harshness and repetition. Simmons fashions his recordings in contempt for euphony. "What we used for melody was implied melody, and what we used for music was sounds—beats, scratches, stuff played backward, nothing pretty or sweet." The success of hip-hop has resulted in an ironic reversal. In the seventies, screaming hard rock was in fashion among young

whites, while sweet, sinuous funk and soul ruled the black airwaves—a difference I was proud of. But in the eighties, rock quieted down, and black music became the assault on the ears and soul. Anyone who grew up in urban America during the eighties won't soon forget the young men strolling down streets, blaring this sonic weapon from their boom boxes, with defiant glares daring anyone to ask them to turn it down.

Hip-hop exploded into popular consciousness at the same time as the music video, and rappers were soon all over MTV, reinforcing in images the ugly world portrayed in rap lyrics. Video after video features rap stars flashing jewelry, driving souped-up cars, sporting weapons, angrily gesticulating at the camera, and cavorting with interchangeable, mindlessly gyrating, scantily clad women.

Of course, not all hip-hop is belligerent or profane—entire CDs of gang-bangin', police-baiting, woman-bashing invective would get old fast to most listeners. But it's the nastiest rap that sells best, and the nastiest cuts that make a career. As I write, the top ten best-selling hip-hop recordings are 50 Cent (currently with the second-best-selling record in the nation among all musical genres), Bone Crusher, Lil' Kim, Fabolous, Lil' Jon and the East Side Boyz, Cam'ron Presents the Diplomats, Busta Rhymes, Scarface, Mobb Deep, and Eminem. Every one of these groups or performers personifies willful, staged opposition to society—Lil' Jon and crew even regale us with a song called "Don't Give a Fuck"—and every one celebrates the ghetto as "where it's at." Thus, the occasional dutiful songs in which a rapper urges men to take responsibility for their kids or laments senseless violence are mere garnish. Keeping the thug front and center has become the quickest and most likely way to become a star.

No hip-hop luminary has worked harder than Sean "P. Diddy" Combs, the wildly successful rapper, producer, fashion mogul, and CEO of Bad Boy Records, to cultivate a gangsta image—so much so that he's blurred the line between playing the bad boy and really being one. Combs may have grown up middle-class in Mount Vernon, New York, and even have attended Howard University for a while, but he's proven he can gang-bang with the worst. Cops charged Combs with possession of a deadly weapon in 1995. In 1999, he faced charges for assaulting a rival record executive. Most notoriously, police charged him that year with firing a gun at a nightclub in response to an insult, injuring three bystanders, and with fleeing the scene with his entourage (including then-pal Jennifer "J. Lo" Lopez). Combs got off, but his young rapper protégé Jamal "Shyne" Barrow went to prison for firing the gun.

Combs and his crew are far from alone among rappers in keeping up the connection between "rap and rap sheet," as critic Kelefa Sanneh artfully puts it. Several prominent rappers, including superstar Tupac Shakur, have gone down in hails of bullets—with other rappers often suspected in the killings. Death Row Records producer Marion "Suge" Knight just finished a five-year prison sentence for assault and federal weapons violations. Current rage 50 Cent flaunts his bullet scars in photos; cops recently arrested him for hiding assault weapons in his car. Of the top ten hip-hop sellers mentioned above, five have had scrapes with the law. In 2000, at least five different fights broke out at the Source Hip-hop Awards—intended to be the rap industry's Grammys. The final brawl, involving up to 100 people in the audience and spilling over onto the stage, shut the ceremony down—right after a video tribute to slain rappers. Small wonder a popular rap website goes by the name rapsheet.com.

Many fans, rappers, producers, and intellectuals defend hip-hop's violence, both real and imagined, and its misogyny as a revolutionary cry of frustration from disempowered youth. For Simmons, gangsta raps "teach listeners something about the lives of the people who create them and remind them that these people exist." 50 Cent recently told Vibe magazine, "Mainstream America can look at me and say, 'That's the mentality of a young man from the 'hood.'" University of Pennsylvania black studies professor Michael Eric Dyson has written a book-length paean to Shakur, praising him for "challenging

narrow artistic visions of black identity” and for “artistically exploring the attractions and limits of black moral and social subcultures”—just one of countless fawning treatises on rap published in recent years. The National Council of Teachers of English, recommending the use of hip-hop lyrics in urban public school classrooms (as already happens in schools in Oakland, Los Angeles, and other cities), enthuses that “hip-hop can be used as a bridge linking the seemingly vast span between the streets and the world of academics.”

But we’re sorely lacking in imagination if in 2003—long after the civil rights revolution proved a success, at a time of vaulting opportunity for African Americans, when blacks find themselves at the top reaches of society and politics—we think that it signals progress when black kids rattle off violent, sexist, nihilistic, lyrics, like Russians reciting Pushkin. Some defended blaxploitation pictures as revolutionary, too, but the passage of time has exposed the silliness of such a contention. “The message of Sweetback is that if you can get it together and stand up to the Man, you can win,” Van Peebles once told an interviewer. But win what? All Sweetback did, from what we see in the movie, was avoid jail—and it would be nice to have more useful counsel on overcoming than “kicking the Man’s ass.” Claims about rap’s political potential will look equally gestural in the future. How is it progressive to describe life as nothing but “bitches and money”? Or to tell impressionable black kids, who’d find every door open to them if they just worked hard and learned, that blowing a rival’s head off is “real”? How helpful is rap’s sexism in a community plagued by rampant illegitimacy and an excruciatingly low marriage rate?

The idea that rap is an authentic cry against oppression is all the sillier when you recall that black Americans had lots more to be frustrated about in the past but never produced or enjoyed music as nihilistic as 50 Cent or N.W.A. On the contrary, black popular music was almost always affirmative and hopeful. Nor do we discover music of such violence in places of great misery like Ethiopia or the Congo—unless it’s imported American hip-hop.

Given the hip-hop world’s reflexive alienation, it’s no surprise that its explicit political efforts, such as they are, are hardly progressive. Simmons has founded the “Hip-Hop Summit Action Network” to bring rap stars and fans together in order to forge a “bridge between hip-hop and politics.” But HSAN’s policy positions are mostly tired bromides. Sticking with the long-discredited idea that urban schools fail because of inadequate funding from the stingy, racist white Establishment, for example, HSAN joined forces with the teachers’ union to protest New York mayor Bloomberg’s proposed education budget for its supposed lack of generosity. HSAN has also stuck it to President Bush for invading Iraq. And it has vociferously protested the affixing of advisory labels on rap CDs that warn parents about the obscene language inside. Fighting for rappers’ rights to obscenity: that’s some kind of revolution!

Okay, maybe rap isn’t progressive in any meaningful sense, some observers will admit; but isn’t it just a bunch of kids blowing off steam and so nothing to worry about? I think that response is too easy. With music videos, DVD players, Walkmans, the Internet, clothes, and magazines all making hip-hop an accompaniment to a person’s entire existence, we need to take it more seriously. In fact, I would argue that it is seriously harmful to the black community.

The rise of nihilistic rap has mirrored the breakdown of community norms among inner-city youth over the last couple of decades. It was just as gangsta rap hit its stride that neighbourhood elders began really to notice that they’d lost control of young black men, who were frequently drifting into lives of gang violence and drug dealing. Well into the seventies, the ghetto was a shabby part of town, where, despite unemployment and rising illegitimacy, a healthy number of people were doing their best to “keep their heads above water,” as the theme song of the old black sitcom *Good Times* put it.

By the eighties, the ghetto had become a ruleless war zone, where black people were their own worst enemies. It would be silly, of course, to blame hip-hop for this sad

downward spiral, but by glamorising life in the “war zone,” it has made it harder for many of the kids stuck there to extricate themselves. Seeing a privileged star like Sean Combs behave like a street thug tells those kids that there’s nothing more authentic than ghetto pathology, even when you’ve got wealth beyond imagining.

The attitude and style expressed in the hip-hop “identity” keeps blacks down. Almost all hip-hop, gangsta or not, is delivered with a cocky, confrontational cadence that is fast becoming—as attested to by the rowdies at KFC—a common speech style among young black males. Similarly, the arm-slinging, hand-hurling gestures of rap performers have made their way into many young blacks’ casual gesticulations, becoming integral to their self-expression. The problem with such speech and mannerisms is that they make potential employers wary of young black men and can impede a young black’s ability to interact comfortably with co-workers and customers. The black community has gone through too much to sacrifice upward mobility to the passing kick of an adversarial hip-hop “identity.”

On a deeper level, there is something truly unsettling and tragic about the fact that blacks have become the main agents in disseminating debilitating—dare I say racist—images of themselves. Rap guru Russell Simmons claims that “the coolest stuff about American culture—be it language, dress, or attitude—comes from the underclass. Always has and always will.” Yet back in the bad old days, blacks often complained—with some justification—that the media too often depicted blacks simply as uncivilised. Today, even as television and films depict blacks at all levels of success, hip-hop sends the message that blacks are . . . uncivilised. I find it striking that the cry-racism crowd doesn’t condemn it.

For those who insist that even the invisible structures of society reinforce racism, the burden of proof should rest with them to explain just why hip-hop’s bloody and sexist lyrics and videos and the criminal behaviour of many rappers wouldn’t have a powerfully negative effect upon whites’ conception of black people.

Sadly, some black leaders just don’t seem to care what lesson rap conveys. Consider Savannah’s black high schools, which hosted the local rapper Camoflaug as a guest speaker several times before his murder earlier this year. Here’s a representative lyric:

Gimme tha keys to tha car, I’m ready for war.
When we ride on these niggas smoke that ass like a ‘gar.
Hit your block with a Glock, clear the set with a Tech . . .
You think I’m jokin, see if you laughing when tha pistol be smokin—
Leave you head split wide open
And you bones get broken. . .

More than a few of the Concerned Black People inviting this “artist” to speak to the impressionable youth of Savannah would presumably be the first to cry out about “how whites portray blacks in the media.”

Far from decrying the stereotypes rampant in rap’s present-day blaxploitation, many hip-hop defenders pull the “whitey-does-it-too” trick. They point to the Godfather movies or The Sopranos as proof that violence and vulgarity are widespread in American popular culture, so that singling out hip-hop for condemnation is simply bigotry. Yet such a defence is pitifully weak. No one really looks for a way of life to emulate or a political project to adopt in The Sopranos. But for many of its advocates, hip-hop, with its fantasies of revolution and community and politics, is more than entertainment. It forms a bedrock of young black identity.

Nor will it do to argue that hip-hop isn't "black" music, since most of its buyers are white, or because the "hip-hop revolution" is nominally open to people of all colours. That whites buy more hip-hop recordings than blacks do is hardly surprising, given that whites vastly outnumber blacks nationwide. More to the point, anyone who claims that rap isn't black music will need to reconcile that claim with the widespread wariness among blacks of white rappers like Eminem, accused of "stealing our music and giving it back to us."

At 2 AM on the New York subway not long ago, I saw another scene—more dispiriting than my KFC encounter with the rowdy rapping teens—that captures the essence of rap's destructiveness. A young black man entered the car and began to rap loudly—profanely, arrogantly—with the usual wild gestures. This went on for five irritating minutes. When no one paid attention, he moved on to another car, all the while spouting his doggerel. This was what this young black man presented as his message to the world—his oratory, if you will.

Anyone who sees such behaviour as a path to a better future—anyone, like Professor Dyson, who insists that hip-hop is an urgent "critique of a society that produces the need for the thug persona"—should step back and ask himself just where, exactly, the civil rights-era blacks might have gone wrong in lacking a hip-hop revolution. They created the world of equality, striving, and success I live and thrive in.

A majority of manifestations spawned by Hip-hop create nothing and act like a destructive force.

End note: a further elaboration on the negative impacts of the ethnic industries (and solutions to solve them) is found in book 3 of this compendium under the name: "The destructive forces of the diversity/ multiculturalist industry, comments and solutions".

2.68 How the West Lost the Cold War

By Fjordman

"The world has always belonged to the stronger, and will belong to them for many years to come. Men only respect those who make themselves respected. Whoever becomes a lamb will find a wolf to eat him. "

Vilfredo Pareto

The girlfriend of a politician from the Sweden Democrats, a small party critical of mass immigration, was recently attacked[1] at her home outside Stockholm. The young woman was found bound with duct tape[2] in the apartment block where she lives with Martin Kinnunen, chairman of the youth wing of the SD. Three men had forced their way into the couple's apartment and held the 19-year-old at knife point. Kinnunen tells of several threats and anonymous phone calls to the family. He blames the media[3] for systematically portraying the SD as monsters and thus for legitimising aggression against them, and claims that the Swedish democracy is a sham.

Antifascistisk Aktion[4], a group that supposedly fights against "racists," openly brag about numerous physical attacks against persons with their full name and address published on their website. Only a week after this group harassed a Swedish judge[5] and vandalised his house, members demonstrated alongside the Swedish police, the Swedish government[6] and the Swedish media establishment during Pride Week, Stockholm's annual gay celebration, in August 2007. At the very end of the Pride Parade marched a group of black-clothed and masked representatives of AFA[7]. Adjacent to them marched a number of policemen, including members of the Swedish Gay Police organisation.

At their website[8], AFA claim to have beaten several homophobes during the event, at least one of whom ended up in a hospital. They are Socialists, and as Socialists they are convinced that progress can only be made through struggle, and it is implicit that they mean violent struggle: "If we want to fight against capitalism, the working class needs to be united, and in order to be so intolerance cannot be tolerated. However, if we want to fight against intolerance we have to defeat capitalism as an extension of that struggle. Hence anti-fascism, feminism and the struggle against homophobia go hand in hand with the class struggle!"

According to Politikerbloggen[9], AFA have produced a manual about how to use violence in order to paralyze and hurt their opponents, and they encourage their members to study it closely. Meanwhile, senior members of law enforcement are too busy waving plastic penises to care. It's all for tolerance, and then there is this small group at the back, behind the police, the media and the cultural and political establishment, ready to assault, beat up and hospitalise anybody deemed to be insufficiently tolerant.

Several of the Centre Party's[10] offices were vandalised before the elections in 2006 in protest against a proposal for new labour agreements. This was done by a coalition of left-wing extremists calling themselves the Invisible Party[11]. AFA participated, as they proudly proclaim[12] on their website. The centre-right coalition government which gained power that year consists of four parties including the Centre Party. A year later, representatives from this government walked alongside the same group which had attacked their offices a few months earlier.

Broderskapsrörelsen[13] ("The Brotherhood"), an organisation of Christian members of the Swedish Social Democratic Party, has decided[14] to establish a network for people

of other faiths, which largely seems to mean Muslims. Its leader Peter Weiderud says that "I'm incredibly happy that a unanimous congress now leaves the door open for Muslims and others to work together with us in the Brotherhood; this is going to enrich us all and help the [Social Democratic] Party to better influence the Swedish society." For Abdulkader Habib, active within the Muslim Brotherhood, the decision is a historic step which shows that the dividing lines in society do not go between religions, but within religions: "Faith and politics are intertwined for many Muslims, which is why the decision to create this network is a key to the crucial work for integration that we need to do." "We shouldn't disregard the importance of people's [religious] faith," says deputy leader Cecilia Dalman-Eek. "At the same time, this is both instructive and inspiring for us Christians within the Brotherhood. This is about an exciting growth of new mass movements and is a part of the new Sweden."

The Social Democrat Ola Johansson, a member of the Brotherhood, has referred to the book *Social Justice in Islam* by Sayyid Qutb, the notorious Muslim Brotherhood member who has become the spiritual guide for Islamic Jihad terrorists worldwide, as a proof that Muslims support the welfare state and can thus make common cause with the Socialists.

According to writer Nima Sanandaji[15], the Social Democrats have started fishing for votes with the help of radical Muslims clergies such as the influential leader Mahmoud Aldebe. In 1999, Aldebe proposed that sharia, Islamic law, be introduced in Sweden. In 2003 he involved himself in a heated debate regarding an incident of honour killing where a Kurdish girl was murdered by her two uncles. Aldebe forcefully defended the perpetrators and viewed the debate regarding honour-related murders as an attack against the Islamic religion.

In 2006, the Muslim Association of Sweden demanded in a letter, signed by its leader Mahmoud Aldebe, separate family laws regulating marriage and divorce, public schools with imams teaching homogeneous classes of Muslims children their religion and the language of their original homeland, and a "mosque in every municipality to be built through interest-free loans made available by the local municipalities." This to demonstrate "Islam's right to exist in Sweden" and to "heighten the status of and respect towards Muslims." The demands were rejected by the Social Democrats then, but it now appears as if they have recognised that they need to cooperate with the fast-growing Muslim community if they want to regain power, so we shouldn't be surprised to see calls for the use of sharia law in family matters by an otherwise officially feminist party.

The Social Democrats narrowly lost the elections in 2006, and appear to have decided that the way to regain and maintain power is to import voters, a strategy adopted by many of their sister parties[16] in Western Europe. The Muslim Association of Sweden is generally viewed as ideologically inspired by the Muslim Brotherhood.

The current leader of the Social Democrats, Mona Sahlin[17], thinks that "the Sweden Democrats are a right-wing party. It is a misogynistic and xenophobic party." The "party is a threat to a Sweden that I believe many of us love — an open, unprejudiced and tolerant Sweden."

Whatever else one thinks about that party, I'm not so sure the Muslim Brotherhood are less "misogynistic." According to journalist Kurt Lundgren[18], Sahlin, expected to become the next Prime Minister, was a participant in the Pride Festival where she was graduated, after several questions, to the F***ing Medal Award. Has she given some thought to what effect this will have in a country with exploding rape statistics[19]? According to the blogger Dick Erixon[20], the number of reported rapes in Sweden is now three times as high as in New York. NY has roughly the same number of inhabitants, but it is a metropolis, whereas Sweden is a country with mostly rural areas and villages. Swedish girls are called "infidel whores" on a regular basis and are increasingly scared to go outside, yet the nation's arguably most powerful woman takes the F***ing Medal

Award. How will that be perceived by Muslim immigrants?

Moreover, how will her views on sexual liberation be reconciled with her party's cooperation with the Muslim Brotherhood, since several of its senior international leaders[21] have indicated that gays should be killed? The Swedish Church has recently announced that it will allow gay couples to marry in church. Will Sahlin and the Social Democrats also make sure that gay couples should be allowed to marry in mosques controlled by the MB? More interestingly, will AFA attack them for homophobia if they refuse?

Marcos Cantera Carlomagno in 1995 published a PhD thesis at Lund University describing a series of letters sent by Per Albin Hansson[22], leader of the Social Democrats and Prime Minister between 1932 and 1946, who worked for the establishment of "Folkhemmet," the People's Home, as the Swedish welfare state model became known as. Hansson was a dear pen pal with Italy's Fascist leader Mussolini and praised the corporate, Fascist system where the entire economy and each individual were intimately tied to and subordinate to the state. Hansson was positively disposed to Fascism and saw his welfare state as a related concept. After mentioning his work in a local newspaper, Carlomagno was called by his supervisor who stated in anger that his scholarship would be cut off. Carlomagno's work was totally ignored by the entire media and political establishment in Sweden when it appeared in the 1990s.

Why did this information meet with such repression? Because the power of the political and cultural establishment is not based on reasoned discussion but on shaming opponents and branding them as evil with words loaded with emotions and taboo. Terms such as "racist", "Fascist", and "Nazi" automatically shut down any rational discussion of a subject. The irony is that a similar strategy was employed with great success by.....the Nazis.

Adolf Hitler described how to use "spiritual terror" to intimidate and silence opponents, a technique he learned from watching the Socialists and the Social Democrats. He understood "the infamous spiritual terror which this movement exerts, particularly on the bourgeoisie, which is neither morally nor mentally equal to such attacks; at a given sign it unleashes a veritable barrage of lies and slanders against whatever adversary seems most dangerous, until the nerves of the attacked persons break down and, just to have peace again, they sacrifice the hated individual... Conversely, they praise every weakling on the opposing side, sometimes cautiously, sometimes loudly, depending on the real or supposed quality of his intelligence."

In 2006, the newspaper *Dagens Nyheter* reported that following recommendations from the Ministry of Foreign Affairs, priests in the Swedish Church[23] applied German race laws from 1937 onwards. According to Lund University's Professor Anders Jarlert, who led the research, any Swede who wanted to marry an Aryan German was forced to sign an affirmation stating that none of the German's grandparents were Jewish. History Professor Stig Ekman told DN that Sweden's culture of silence and secrecy is one reason why this is appearing only now, generations later. In 1937, the Swedish government was controlled by the Social Democrats, yet despite this evidence that they applied Nazi race laws, party members still get away with denouncing critics of their immigration policies as neo-Nazis, racists or Fascists.

In the book *The New Totalitarians*, the British historian Roland Huntford in the early 1970s pointed out that Socialist professor Gunnar Myrdal and his wife Alva, both highly influential ideologists in developing the Swedish welfare state, had intimate connections with the German academic world during the Nazi age. Gunnar Myrdal served as both a member of parliament and later as a government minister for the Social Democrats during this period. According to Huntford: "The professor was then a Nazi sympathiser, publicly describing Nazism as the movement of youth and the movement of the future. In

Myrdal's defence, it must be pointed out that, whatever his other propensities, Hitler did have advanced ideas on social welfare, and that the social ideology of the German Nazis and the Swedish Social Democrats had much in common. Until the mid 1930s, Nazism had considerable attractions for those who favoured a benevolent and authoritarian state."

Gunnar and Alva Myrdal promoted the idea of positive eugenics and forced sterilisation programs against those with "weak genes." This started in Sweden even before Nazi Germany, and it continued longer.

The Nazis called themselves national Socialists, and they took the Socialist component of their ideology quite seriously[24]. They never nationalised all assets of production as the Communists did. They left nominal ownership in private hands, but production was in reality controlled by the state[25]. The Nazis were thus to the left, economically, compared to many of the labour parties in Western Europe today. As Adolf Hitler stated in 1927: "We are Socialists, enemies, mortal enemies of the present capitalist economic system with its exploitation of the economically weak, with its injustice in wages, with its immoral evaluation of individuals according to wealth and money instead of responsibility and achievement, and we are determined under all circumstances to abolish this system!"

The Muslim Brotherhood were also fans of the European Fascist and Nazi movements in the 1930s, as they are of welfare state[26] Socialism now. In *Origins of Fascism*, historian Walter Laqueur notes similarities between Islam and Nazism: "A German Catholic émigré writer Edgar Alexander (Edgar Alexander Emmerich) published an interesting work in 1937 in Switzerland entitled *The Hitler Mythos* (which was translated into English and reprinted after World War Two) in which he compared National Socialism with 'Mohammedanism' (...) He referred frequently to Hitler's 'Mohammedanism' but made it clear that this referred only to external organisational forms (whatever this meant), to mass psychological effects and militant fanaticism. Alexander believed that Mohammed's religion was based on sincere religious fanaticism (combined with political impulses) whereas Hitler's (political) religion and its fanaticism had different sources."

In Laqueur's view, Fascism was less monolithic than Communism, as there were significant differences in theory and practice from country to country. The French Marxist Orientalist Maxime Rodinson wrote a polemic against the influential philosopher and fellow left-winger Michel Foucault who welcomed the Islamic Revolution in Iran. According to Rodinson, Khomeini and Islamic groups such as the Muslim Brotherhood constituted a form of "archaic fascism." Ibn Warraq[27] has used an outline of the Fascist ideology made by Italian novelist Umberto Eco and found that most of its defining hallmarks are shared by Islam.

German sociologist Theodor Adorno was a member of the Frankfurt School and was influenced by Georg Lukács, one of Gramsci's fellow cultural Marxists. *The Authoritarian Personality*, a book carrying Adorno's name but in reality produced by the combined efforts of a number of people from the Frankfurt School, was extremely influential in the United States in the generation following WW2 and contributed to the Allied denazification program in Germany. Working at the University of Berkeley, California, during and after the war, Adorno and others such as the German-Jewish thinker Max Horkheimer through a large number of interviews tried to establish that what led to the rise of Nazi Germany was the predominance of a particular kind of authoritarian personality, which happened to be closely tied to conservative viewpoints. In their view, this was not just the case in Nazi Germany; there were large numbers of potential Fascists all over the Western world.

The authors developed the so-called F-scale (F for "Fascist") to measure the psychological indicators of an authoritarian personality. They identified several key

dimensions of a protofascist personality, which included favoring traditional morality, close family ties and strong support of religion. It also included aggression, stereotypes, a preoccupation with oppression, dominance and destruction and an obsession with sex. The solution to root out this authoritarian personality was above all to be found in the breakdown and transformation of the traditional family structure..

It is striking to notice that these writers were inspired by a Marxist worldview and consistently refused to see the heavy Socialist influences on the Nazi ideology. Adorno and others argued that "late capitalism" had developed tools to resist the rise of a Socialist society, above all the use of popular culture and education. They apparently concluded that what led to the rise of the Nazis were traditional and "conservative" viewpoints.

But the Nazis weren't conservatives. They should more properly be understood as a revolutionary Socialist movement, albeit one with powerful racist and anti-Semitic overtones. Judging from the death toll produced by Socialist regimes both prior to and after them, it is tempting to conclude that the destruction brought by the Nazis owed at least as much to the Socialist as to the nationalist element of their ideology. The *Origins of Totalitarianism* by Hannah Arendt, published in 1951, a year after *The Authoritarian Personality*, was somewhat closer to understanding the commonalities between the Soviet Union and Nazi Germany.

However, since the Nazis have by now been dubbed a "far-right" movement, anybody considered to be a "right-winger" or conservative is thus supposedly closer to them than Socialists are, which automatically makes them suspect. Much of the power of the political Left throughout the West is based on such guilt-by-association, which is why it would be a disaster for their power base if it were to be demonstrated that the Swedish Social Democrats, the darlings of the political Left internationally, were close to the Fascists and the Nazis. They now display great affection for Islam, another thing they have in common with the Nazis.

Many of the stories in the famous *The Book of One Thousand and One Nights*[28] (Arabian Nights), though frequently based on much older Persian and Indian tales, are said to have taken place during the rule of the Abbasid caliph Harun al-Rashid in Baghdad in the late 8th and early 9th century. Few seem to remember that the first prototype of the yellow badge for Jews employed by the Nazis were developed by him, based on the regulations for dhimmis in Islamic teachings. He ordered Jews to wear yellow belts, Christians blue belts. This practice was later imported to Europe via medieval Spain and Portugal under Islamic rule.

Muhammad Amin al-Husayni[29], the Grand Mufti of Jerusalem, Arab nationalist leader, a leading force behind the establishment of the Arab League and a spiritual father of the PLO, was a close collaborator with Nazi Germany and personally met with Adolf Hitler. In a radio broadcast from Berlin he called upon Muslims to kill Jews wherever they could find them. Dieter Wisliceny was the deputy of Adolf Eichmann, the organiser of the Holocaust and reportedly the inventor of the phrase the "Final Solution to the Jewish Question." During the Nuremberg trials, Wisliceny stated that the Mufti "was one of Eichmann's best friends and had constantly incited him to accelerate the extermination measures. I heard him say, accompanied by Eichmann, he had visited incognito the gas chambers of Auschwitz."

Serge Trifkovic in his book *The Sword of the Prophet* documents how al-Husayni recruited Bosnian and Albanian Muslims for Waffen SS units in the Balkans[30]. Yugoslavia wanted to extradite al-Husayni for war crimes after WW2, but he fled to Egypt and continued his war against Jews. Orthodox Christian Serbs had to wear blue armbands, Jews yellow armbands. This clearly demonstrates that for Muslims this was a Jihad against disobedient dhimmis, and thus a continuation of the Turkish and Kurdish

genocide against Armenians a few years earlier which was one of the inspirations for the Holocaust. More than a quarter of a million Serbs, Jews and Romani people (Gypsies) were killed by these Muslims troops. The leader of the Nazi SS troops Heinrich Himmler was impressed and stated to Propaganda Minister Josef Goebbels that Islam was "a very practical and attractive religion for soldiers."

He was far from the only person seeing a close correlation between Nazism and Islam. Karl Jung[31], in *The Symbolic Life* from 1939, stated that: "We do not know whether Hitler is going to found a new Islam. (He is already on the way; he is like Mohammad. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god). That can be the historic future." In *The Second World War*, Vol. I (*The Gathering Storm*), Winston Churchill wrote about Adolf Hitler's autobiography *Mein Kampf*: "Here was the new Koran of faith and war: turgid, verbose, shapeless, but pregnant with its message."

Medieval anti-Jewish pogroms in Europe could be brutal, but still normally of limited scope. To commit evil on a truly monumental scale, you need the support of ideology backed by bureaucrats, jurists and the machinery of a totalitarian state. Since Socialism generally leads in a totalitarian direction, which has also been facilitated by technological and industrial advances, a Socialist society will make large-scale massacres more likely..

The Hungarian author Imre Kertész[32], Holocaust survivor and winner of the Nobel Prize in Literature, writes in the magazine *signandsight.com*[33] that "the genuine novelties of the twentieth century were the totalitarian state and Auschwitz. The anti-Semitism of the nineteenth century, for instance, was as yet barely able, nor even would have wished, to imagine a Final Solution. Auschwitz, therefore, cannot be accounted for by the common-or-garden, archaic, not to say classical concepts of anti-Semitism. (...) Eichmann testified during his trial in Jerusalem that he was never an anti-Semite, and although those who were in the courtroom burst into laughter, it is not inconceivable that he was being truthful. In order to murder millions of Jews the totalitarian state had need, in the final analysis, not so much of anti-Semites as good organisers. We need to see clearly that no totalitarianism of party or state can exist without discrimination, and the totalitarian form of discrimination is necessarily mass murder."

Kertész also warns, timely in these Multicultural days, that "a civilisation that does not clearly proclaim its values, or which leaves these proclaimed values high and dry, is stepping on the path to perdition and terminal debility. Then others will pronounce their values, and in the mouths of these others they will no longer be values but just so many pretexts for untrammelled power, untrammelled destruction."

Following the Cold War, the West was stuck with a large fifth column[34] in our media and academia of people who were disappointed after the sudden collapse of the alternative to capitalism. They are slaves emancipated against their will, desperately in search of a new master. Their hatred for the Established Order never subsided when Marxism suffered a blow to its credibility. On the contrary, on some levels it increased. Although their attacks on the Christian, capitalist West are less ideologically coherent than in the past, this does not make them any less passionate.

They have decided to pursue the course of a gradual transformation of society through the education system and through destroying the family structure. The radicals have renewed hope of a violent upheaval. With the mass importation of Muslims, who have displayed such a wonderful talent for violence, and with rising ethnic tensions within the West, maybe they can finally get the armed revolution they were longing for.

The Swedish Social Democrats were pro-Fascist and pro-Nazi during the 1930s and 40s, appeased the Communists during the Cold War and cooperate with repressive and violent Islamic organisations today. They have consistently supported or appeased some of the

worst societies and ideologies in human history, which between themselves have killed more than 150 million people in a few generations. Yet they are the good guys, the poster boys of the political Left throughout the world.

Now they forge an alliance with the Muslim Brotherhood, another organisation with close ideological ties to the Fascist and Nazi movements. At a time when native Swedes are raped, stabbed, killed and chased out[35] of their homes by Muslim gangs, the Social Democrats agree to continue allowing Muslims to colonise the country in exchange for their votes. In the old days this would be called treason. Now it's called tolerance. It's remarkable how similar the two concepts have become. Two Fascist-inspired movements cooperate on exploiting and abusing the native population of a country, force them fund and applaud their own colonisation and denounce them as bigots, racists and Fascists if they resist. The strategy is as brilliant as it is evil.

Why do they get away with this? How come Socialists can stab their own people in the back, ally themselves openly with some of the most violent and repressive movements on earth and still manage to portray themselves as beacons of goodness? I am tempted to agree with former Soviet dissident Vladimir Bukovsky[36]: The West didn't win the Cold War, at least not as decisively as we should have done. The belief-system we were up against has been allowed to mutate and regain some of its former strength[37]. We haven't defeated Socialism until we stage a Nuremberg trial and demonstrate clearly that the suffering, repression and massacres caused by Socialist regimes from Vietnam via the Ukraine to the Baltic were a direct result of Socialist doctrines.

Source:

<http://gatesofvienna.blogspot.com/2007/08/how-west-lost-cold-war.html>

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2.69 The Closing of Civilisation in Europe

Europe's current problems are entirely self-inflicted. This does not mean, however, that the result will be less catastrophic. By subverting the roots of its own Judeo-Christian culture – a process that started with the French Enlightenment (as opposed to the Scottish Enlightenment, which was not anti-religious) – a religious and cultural vacuum was created at the heart of European civilisation. The collapse of faith in its own values has, not surprisingly, led to a demographic collapse because a civilisation that no longer believes in its own future also rejects procreation. Today, a new religion and culture is supplanting the old one. There is little one can do about it, but hope for a miracle.

America's immigration problems pale in comparison with what confronts Europe. America's major ethnic minorities – Blacks as well as Hispanics – are Christian, while the mainstream culture is also rooted in Christianity. In Europe a secularised post-Christian culture is facing a Muslim one. The secularised culture is hedonist and values only its present life, because it does not believe in an afterlife. This is why it will surrender when threatened with death because life is the only thing it has to lose. This is why it will accept submission without fighting for its freedom. Nobody fights for the flag of hedonism, not even the hedonists themselves.

One could also put it in a slightly different way: Europe lacks what America still has, namely the so-called "conservative reserves," or as the German sociologist Arnold Gehlen explained over 30 years ago, "the reserves in national energy and self-confidence, primitiveness and generosity, wealth and potential of every kind." Every so often I travel to the U.S. to recharge my batteries, and I am not the only European Conservative to do so. From time to time one needs to breathe the air of freedom before submerging again in the stifling atmosphere of Europe.

America's "conservative reserves" are far stronger than Europe's, because America, unlike secular Europe, has remained rooted to a larger extent in traditional Christian values. I do not doubt that if these values continue to decline in the U.S., American culture will collapse as European culture and civilisation have collapsed. However, America can learn from the impending European catastrophe, and avoid a similar fate.

The old European civilisation – the pre-secular or the pre-post-Christian one – will live on in the U.S. If it perishes there too, mankind will relapse into the dark ages that are now taking hold of Europe, the cradle of Western civilisation.

I suppose one could feel sad about all this, but sadness is not what I feel. One can feel compassion for those who die in accidents, fall in battle or get murdered (like the countless unborn children that perish every day) but can one pity those who have killed their own future for the pleasures of the present? Europe's predicament, I repeat, is entirely self-inflicted. Not Islam is to blame. Secularism is.

The coming decade will witness the war between the values of Islam and the secular "values" of the decadent, hedonistic post-Marxist Left. We have seen the assassinations of Pim Fortuyn and Theo van Gogh, last November's prelude to the French civil war, the Danish cartoon case. This is just the beginning of the beginning. I do not consider myself a pessimist, merely a realist. It is quite clear who is going to lose – and whose fault that will be.

Source:

<http://www.brusselsjournal.com/node/852>

2.70 Give the Nobel Peace Prize to Ayaan Hirsi Ali

Today, Al Gore and the Intergovernmental Panel on Climate Change, represented by Dr. R.K. Pachauri, will receive the Nobel Peace Prize for 2007 in Oslo, Norway. The Peace Prize has been viewed by many as something of a joke after it was awarded to the Jihadist Yasser Arafat and to appeasers of Jihad like Jimmy Carter. However, it still generates a lot of media attention. If the Nobel Committee wants to stay relevant they need to do some changes. The greatest challenge to world peace right now is not global warming, it's global Jihad. I therefore suggest that the next Peace Prize should be awarded to Ayaan Hirsi Ali.

I have had a few minor disagreements with Hirsi Ali in the past, mainly because she has on some occasions compared Islam to other religions like Christianity and Judaism, which I believe is wrong. However, her views on this have matured considerably, and because of her background she has made criticism of Islam acceptable to people who would otherwise find it difficult to digest the arguments she presents, even though they are perfectly correct. She is no doubt an extremely courageous person. In spite of death threats she has never hesitated in pointing out that many of the problems in the Islamic world are caused by Islam itself. She is an invaluable asset to the fight against global Jihad and as worthy of the Prize as any other living person.

In my view, the Norwegian Nobel Committee will soon have to make a choice: If they want the Nobel Peace Prize to be a Global Celebrity Award for Outstanding Achievements in Political Correctness, they can give the next one to Bono of rock group U2. Or, they can do something meaningful, something that will actually advance the cause of peace and human liberty around the world, and award the Nobel Peace Prize for 2008 to Ayaan Hirsi Ali.

Since members of national assemblies and parliaments can nominate candidates for the Prize, I hereby challenge MPs from the Progress Party in my country, or MPs from any infidel nation, to nominate Hirsi Ali. Other alternatives can be mentioned, too. Ibn Warraq, Ali Sina and Wafa Sultan are all worthy recipients of the Prize for their work and for championing the rights of one of the most abused and oppressed groups of people on the planet: Former Muslims who defy the traditional death penalty for leaving Islam.

Or, if the members of the Committee want somebody with a non-Muslim background, what about Dutch politician Geert Wilders, who has remained steadfast in opposing Islamisation despite the murders of his countrymen Theo van Gogh and Pim Fortuyn and the exile of Hirsi Ali? Author Robert Spencer, director of the website Jihad Watch, who patiently monitors the spread of Jihad terrorism across the world, is another excellent choice, as is Bat Ye'or, whose unique work on the plight of non-Muslims under Islamic rule has contributed immensely to our understanding of both the past and the present.

Being Norwegian myself, I would also like to make a suggestion to Norwegian authorities: Norway is, or at least was the last time I checked, the planet's third largest exporter of oil, after Saudi Arabia and Russia. If Saudi Arabia, the world's largest exporter of oil, spends money on promoting Jihad and sharia, is it not fair that Norway, the world's third largest exporter of oil, should spend a little on combating the same? The Norwegian Petroleum Fund amounts to hundreds of billions of dollars. Norwegian authorities could easily create a fund of a billion dollars or more earmarked for the defence of persons threatened for criticising Islam. That's the least we can do in return for being blessed with wealth we did very little to earn.

This fund could be called the Theo van Gogh Memorial Fund, the Asma bint Marwan Memorial Fund after the poetess who was killed by Muhammad's followers 1400 years ago for mocking Islam, or perhaps the Charles Martel Foundation for Intercultural Understanding. Most citizens in my country wouldn't even notice if we spent a billion

dollars on this, but such a fund, whatever we choose to call it, could have a big impact on the lives of people struggling to get their message across or simply to stay alive in the face of death threats.

It is true that smaller nations cannot win major ideological wars on their own, but that is no excuse for not doing our share. Israel is also a small nation, yet it has managed to hold the line against Jihad for decades, and Denmark, the only Scandinavian country with some spine left, has left its mark, too, in recent years.

We can make a difference. Norway was the fourth-largest shipping nation in the world at the outbreak of WW2 and was of major importance to the allied convoys in the Atlantic which kept the war efforts alive. A British publication stated that the Norwegian Merchant Fleet then was "worth as much to the allied cause as a million soldiers." We are currently faced with a world war of a different nature, and if we can make contributions that matter for the outcome of this great struggle for freedom then we should do so. It's time to make a stand. I would like my country to be remembered for something other than awarding the Nobel Peace Prize to Yasser Arafat or for sponsoring the Palestinian government and their terrorist cronies.

Source:

<http://www.brusselsjournal.com/node/2755>

2.71 Nobel Peace Prize Awarded for Appeasement of Jihad... again

By Fjordman

Granting this year's Nobel Peace Prize to Finnish diplomat Martti Ahtisaari[1], known for his role in establishing a Jihadist state in Kosovo, makes the Peace Prize even more of a joke than it already was. Those who want an alternative view on the situation in the Balkans can read the essays of Serge Trifkovic and his book *Defeating Jihad: How the War on Terrorism Can Be Won — in Spite of Ourselves*.

As Chief United Nations negotiator for Kosovo, Ahtisaari caused anger in Serbia when he stated that "Serbs are guilty as a people," implying that they would have to pay for it, possibly by losing Kosovo. It is one thing to criticise the Milosevic regime. It is quite another thing to claim that "Serbs are guilty as a people." If anybody in the Balkans can be called guilty as a people, it is the Turks, not the Serbs. The Turks have left a trail of blood across much of Europe, Asia Minor, and the Mediterranean for centuries, culminating in the Armenian genocide in the 20th century, which Turkey still refuses to acknowledge, let alone apologise for.

As I've indicated before, if the Peace Prize is supposed to serve any real purpose, it needs to be awarded to persons who confront Jihad, not appease it like Martti Ahtisaari and Jimmy Carter, or promote it like Yasser Arafat:

As I have written previously in "Give the Nobel Peace Prize to Ayaan Hirsi Ali[2]":

In my view, the Norwegian Nobel Committee will soon have to make a choice: If they want the Nobel Peace Prize to be a Global Celebrity Award for Outstanding Achievements in Political Correctness, they can give the next one to Bono of rock group U2. Or, they can do something meaningful, something that will actually advance the cause of peace and human liberty around the world, and award the Nobel Peace Prize to Ayaan Hirsi Ali.

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Source:

<http://gatesofvienna.blogspot.com/2008/10/nobel-peace-prize-awarded-for.html>

1. <http://www.adnkronos.com/AKI/English/Politics/?id=3.0.2568763782>

2. <http://www.globalpolitician.com/23884-islamism>

2.72 Green is the new Red - Stop Enviro-Communism!

You might know them as environmentalists, enviro-communists, eco-Marxists, neo-Communists or eco-fanatics. They all claim they want to save the world from global warming but their true agenda is to contribute to create a world government lead by the UN or in other ways increase the transfer of resources (redistribute resources) from the developed Western world to the third world. They hope to accomplish this through the distribution of misinformation (propaganda) which they hope will lead to increased taxation of already excessively taxed Europeans and US citizens.

The neo-communist agenda uses politicised science to propagate the global warming scam in order to implement their true agenda; global Marxism. Marxism's ultimate goal is to redistribute wealth from successful nations to failed nations, instead of actually trying to fix these broken nations. Politicised science is being used by the cultural Marxist hegemony to manipulate the unsuspecting masses. They are using our trust and faith in science to spread lies and hysteria that will allow Marxists to implement socialist "solutions" to a problem that never actually existed.

To quote one of these UN eco-Marxist elites:

"Isn't the only hope for the planet that the industrialised civilisations collapse? Isn't it part of our responsibility to bring that about?"

This quote was from the opening statement of Maurice Strong in the 1992 'Earth Summit' in Rio de Janeiro. Strong is the first Executive Director of the United Nations Environment Program (UNEP).

Yuri Bezmenov, former KGB agent and expert on ideological subversion.

"A person who is demoralised is unable to assess true information"

Here are a few more sources indicating the true agenda of the eco-Marxists:

"Environmentalism should be regarded on the same level with religion "as the only compelling, value-based narrative available to humanity," according to a paper written in 2007 to influence the future strategy of the United Nations Environmental Program (UNEP), the world's would-be environmental watchdog." [1]

Watch how nations are demoralised for ideological subversion:

http://www.youtube.com/watch?v=o_xdBnFPqOI&feature=related



That's exactly what is happening with the Anthropogenic Global Warming scam; too many people are too demoralised to assess true information about Socialism, Communism, and climate change to allow its use for other agendas on the hands of the useful idiots "the leftists" as former KGB agent Yuri Bezmenov calls them.

Enviro-communism is a new twisted idea of redistribution of wealth through "environmental" policies and the Copenhagen Climate Change Conference 2009 is the perfect manifestation of it. Environmental Justice is the new Social Justice; Climate Debt is the new Redistribution of Wealth, Anthropogenic Global Warming scam is the Communism.

Under current Copenhagen draft treaty, developed countries are expected to fund clean energy in developing countries, which could result in an annual transfer of almost € 100 billion per year by 2020.[2]

Please see Lord Christopher Monckton's speech:

http://www.youtube.com/watch?v=PMe5dOgbu40&feature=player_embedded

PLEASE read the SHOCKING Communist Goals (1963) that already started being implemented and will be discussed next December in the Copenhagen Climate Change treaty drafts 2009:

<http://www.uhuh.com/nwo/communism/comgoals.htm>

Barak Obama received the Nobel Peace prize for exactly the same reason Al Gore did. The prize is given by Thorbjørn Jagland, Chair of the Nobel Committee who was also the Vice President of Socialist International. One can think they are pushing a global agenda of Enviro-Communism or Eco-Marxism that will force Europe and the US to cater for the global Eco-Marxist agenda. Their end goal is to "punish" European countries (US included) for capitalism and success.

The Marxist agenda of the Climate Change Conference 2009 was to discuss the totalitarian idea of World Government, transfer of wealth from Western countries to 3rd world countries under what they call "Climate debt", because allegedly western countries have been burning CO2 and 3rd world countries haven't!

Have you tried breathing in a third world country lately?

It is a fact that developed countries are by far less polluted than developing countries, where people are actually dying from pollution. "Transferring wealth" to 3rd world countries under an unelected world government, to countries that are mostly governed by autocratic rulers will only help the sustainability of dictatorship, pollution and fascism, and more plights to the citizens living under these regimes by supporting their dictators financially to sustain regimes that would otherwise collapse by their own demeanor. The aim of this Conspiracy is to help the sustainability of 3rd world Communism, Socialism and dictatorship to save the fanatic leftist forms of government while weakening Capitalism by what they call "climate debt".

You can give Communism all the new colours you want, fascism will always have the same ugly face.

Climategate incident – exposing the eco-Marxist scam

On Thursday 19th November 2009 news began to circulate that hacked documents and communications from the University of East Anglia's Hadley Climate Research Unit (aka CRU) had been published to the internet.

The information revealed how top scientists conspired to falsify data in the face of declining global temperatures in order to prop up the premise that man-made factors are driving climate change.

The documents and emails illustrated how prominent climatologists, affiliated with the UN's International Panel on Climate Change, embarked on a venomous and coordinated campaign to ostracise climate skeptics and use their influence to keep dissenting reports from appearing in peer-reviewed journals, as well as using cronyism to avoid compliance with Freedom of Information Act requests.

Here follows a compendium of articles and videos on what was quickly dubbed as "ClimateGate".

The full story:

[3] CLIMATE BOMBSHELL: Hacker leaks thousands of emails showing conspiracy to "hide" the real data on manmade climate change

[4] Climategate: the final nail in the coffin of 'Anthropogenic Global Warming'?

Hiding the Decline:

[5] Hacked E Mails: Climate Scientists Discuss "Hiding Decline" In Temperatures

[6] Mike's Nature Trick

[7] McIntyre: The deleted data from the "Hide the Decline" trick

[8] Hide The Decline – Climategate

[9] Bishop Hill's compendium of CRU email issues

Sources:

1. http://www.foxnews.com/projects/pdf/113009_IISDreport.pdf
2. http://www.europa-eu-un.org/articles/en/article_8975_en.htm
3. <http://www.prisonplanet.com/climate-bombshell-hacker-leaks-thousands-of-emails-showing-conspiracy-to-hide-the-real-data-on-manmade-climate-change.html>
4. <http://www.prisonplanet.com/climategate-the-final-nail-in-the-coffin-of-anthropogenic-global-warming.html>
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8. <http://www.prisonplanet.com/hide-the-decline-climategate.html>
9. <http://www.prisonplanet.com/bishop-hill%E2%80%99s-compendium-of-cru-email-issues.html>

Effective communication and consolidation

"In a time of universal deceit - telling the truth is a revolutionary act."

George Orwell

2.73 Consolidating the moderate cultural conservative forces of Europe

Creating the foundation for a Second European Renaissance, pre-2083

The essence of consolidation for all European cultural conservative is:

1. Defining who we are and whom we are willing to include/exclude
2. Describing the problem/what we want "fixed"
3. Conclusions/Solutions/The way ahead

It's an extremely complex subject which eventually boils down to the following:

We (the moderate cultural conservatives of Europe) will need to create a consensus (a political ideology preferably) which must appeal to AT LEAST 20-35% of the Western European population (which makes up the bulk of the moderate right wing in Europe today). It's worth noting that aprox. 70% of European patriotic conservatives are male while only 30% female.

The new political ideology has to be inclusive enough so that enough Europeans support it. At the same time it has to "solve" the current weaknesses of the Western European countries.

The problem with today's political climate and political correctness in general however is that it is considered inappropriate and offensive to discuss 1. and 2. Therefore it is considered even more so to even mention 3...

The cowardice that most people show (by their reluctance to discuss this) is appalling, even among conservatives. If the moderate conservatives DO NOT, then extreme conservatives will, and we eventually risk ending up with another nasty/racist form of fascism (thanks to the moderate cowards who for various reasons were reluctant to contribute).

I believe Europe should strive for:

A cultural conservative approach where monoculturalism, moral, the nuclear family, a free market, support for Israel and our Christian cousins of the east, law and order and Christendom itself must be central aspects (unlike now). Islam must be re-classified as a political ideology and the Quran and the Hadith banned as the genocidal political tools they are.

Someone once said: " Believe in something or be defeated by anything" which describes Western Europe's problem correctly at the moment.

Fjordmans book; "*Defeating Eurabia*" concluded with the following points;

- Mass Muslim immigration will continue (or more precisely, the cultural Marxists/multiculturalists will continue to import voters).
- Muslim birth rates remain above 3 while non Muslim birth-rates remain below replacement rate.
- The Muslim "ghettofication" process in major cities continues (less than 50% of Muslims will be considered "successfully integrated" in the future).
- The majority of Muslims continue to abide by the ground rule of Sharia: a Muslim girl will never be allowed to marry a *kuffār*. Most people today forget that this rule is the most important rule within Sharia and theoretically places 90% of all Muslims in the same category as Islamists.
- The factors above results in a scenario where the "Muslims/Multiculturalist alliance" remain in power (despite that more and more non-Muslims move right in the political landscape). They therefore set a stop to all democratic attempts or "solutions" which can stop or reverse the Islamisation of that specific Western European country. It basically cripples the democracies and uses the democratic mechanics against the non-Muslims).
- 2030 - Muslims reach critical mass (20%), which basically means that the MI6 or other European intelligence agencies will not be able to stop all attacks.
- 2070-2080 - the Muslim population becomes a majority - 50%+.

When will the silent majority (middle class) react or get involved in the struggle?

You would think people would have some sort of reaction to the destruction of their own culture and civilisation.

However, people in general won't react until they feel that they are allowed to do so. But that moment will come, perhaps sooner than we think (most likely when Muslims reach around 50% in either the Netherlands or France).

Today (phase 1) people refrain from reacting since they live in economic prosperity, and to stand up for their ideas would send them into suffering. However, in a few decades we will have an economic downfall that will make the current recession look like a picnic. And at that point standing up for their ideas will come at no extra cost, since the suffering is already prevalent.

What will trigger Phase 3 (civil war)?

There will not be any "fertile ground" as long as the European countries are prosperous with minimal unemployment. When that changes in the time frame 30-70 years, combined with the nation going towards Muslim majority this will all change. The never ending flood of Muslim demands is calculated to break the budget, jam the bureaucratic gears into gridlock, and bring the system crashing down. Fear, turmoil, violence and economic collapse would accompany such a breakdown providing perfect conditions for fostering radical change.

It may be relatively peaceful until "something" triggers a confrontation. This "something" can be a combination of an economic depression resulting in massive unemployment, riots getting out of hand, an assassination or a terrorist attack by an Islamist group or Anti-Jihad group.

The confrontation has a cascade effect which results in a similar scenario as that of Lebanon. The rebellion will eventually develop into a civil war. Para-military organisations

will be created on both sides (Muslims + cultural Marxists vs. the cultural conservatives/nationalists).

The conservatives of that specific Western European country are screaming for "a strong leader or group" who can "approach and solve" this problem (70% of men, 30% of women will support this – a total of 25% of the people or 50% of all non-Muslims).

By studying all available data, we know that once the Muslims reach approximately 50% of the population there will be a conflict which is likely to result in enormous human suffering. At that point, morality will lose its meaning. The question of good and evil will be reduced to one simple choice for us; Survive or perish. The "strongman" is what we are headed for. He's not what we want; he's just the inevitable endgame.

Consolidating our forces in phase 1, 2 and 3

We must work hard in the coming decades to create and develop Anti-Jihad or other forms of Cultural conservative movements. Our objectives will be to recruit the youths of our society (15-30) whom will be the bulk of the physical defence of our cultural conservative ideology.

The cultural conservatives vs. the racial conservatives

Whoever manages to attract the youths of a society will have the best possibility to secure power and implement the changes of the given political ideology.

If racist organisations succeed where we have failed, then we know what will happen. Unfortunately for us, the intelligence agencies of Europe are currently doing everything they can to prevent the creation of any type of militia, that being CC's or RC's. The media on the other hand will go to great lengths to put us, the cultural conservatives (anti-Jihad movements etc.) in the same category as the racial conservatives. To them it's black and white; According to them, everyone who is not considered "politically correct" must by default be racists or Nazis...

Organisational work in Phase 1 (2009-2030)

We must spend the next 20 years wisely and continue our work on creating a pan European conservative consolidation, a new conservative political ideology (a political ideal) which has the potential to appeal to a MINIMUM of 20-35% of Western Europeans, including the bulk of our youth. The creation of cultural conservative student organisations in Universities all over Europe must be a priority.

In order to do this we have to agree on a consensus for creating a modern, "un-tainted", cultural conservative, patriotic youth movement which will prevent our youths from joining NS or WN movements. This movement should be somewhat like the equivalent of Russias Nashi movement (Putins youth movement - 120,000 members aged between 17 and 25). They are anti fascist/anti Nazi, but still patriotic conservatives.

Our goal in phase 1 is to take the current "anti-Jihad movements" to a second level, approach, cooperate with and/or merge with Christian movements and other cultural conservative movements (who agree on a set point of principles).

In order for us to do this we have to agree on a given set of principles and be accommodating when approaching other conservative movements.

Our aim should be to:

1. Create a pan European student/youth movement (at universities, high schools, social activities). For example call it: "Young Europeans", "Christian European Renaissance Movement" or just "Renaissance Movement" (Attempting to unite Christians, anti-Eurabians, nationalists and other types of cultural conservatives).

2.74 Organisational strategy for phase 1; Better communication and cooperation among cultural conservative groups

Learning from cultural Marxists/multiculturalists

It's clear they've done more than merely mess up our countries; they've also, quite intentionally, messed with our minds.

As it turns out, messing with our minds wasn't just one part of the plan; it was the essential goal of the entire plan of conquest (Implementation of the EU's Eurabia project/European multiculturalism/Islamisation of Europe). They used sociology, social psychology, linguistics, and a subtle understanding of human motivation to get into our heads and change the way we processed reality itself, in ways that made it impossible to question all the other things they were up to.

Ending cultural Marxist/multiculturalist dominance will require us to undo the vast memetic and ontological damage they've wrought on two entire generations of Europeans. We have no choice but to fight this fire with fire of our own. And the first thing we need to do is understand, very specifically, how they did it. Fortunately, this isn't hard: the basics are all laid out in their original written plans.

We must win the people over culturally—by defining how man ought to act, how he ought to perceive the world around him, and what it means to live the good life.

What is the meaning of life? How should we relate to each other? Our families and communities? Other nations? God? The planet? What is good, and how do we recognise it? What is evil, and how should we respond?

These are the basic ontological questions on which our ability to parse the rest of reality depends—the foundations of every human's cognitive model of the world. Change these underlying assumptions, and the way we prioritise and evaluate everything else in the world necessarily changes, too. We must recognise this and focus on selling the cultural conservative worldview, via every possible channel. We must make this the central focus of our movement. Once we get them to accept our basic assumptions about reality (rationalism), we know, the rest of our agenda will follow naturally.

We must set ourselves up as a daring and controversial counterculture that offers an original and rebellious alternative to the prevailing set of cultural Marxist/multiculturalist assumptions.

Our status as a mass movement begins and ends with our ability to inspire the masses to share our worldview. Promoting that worldview is the only goal that matters; and every action we take should be aimed at moving us toward that outcome. When that

epistemology is widely accepted, implementing our policies will proceed easily and naturally, with minimal opposition.

Unfortunately, we're starting from a place of weakness. cultural Marxist/multiculturalist ideals are far more compelling (emotionalism, multiculturalism, humanism which has led us towards the ongoing Islamisation of Europe), however they are suicidal to any civilisation and cannot be accepted or tolerated. History teaches that all great civilisations who have fallen in the past have been self defeated. A civilisation is born on rationalism and defeated on emotionalism. Our goal is to prevent our civilisation from dying by basically "resetting" the current values by replacing them with our "old core, rational and cultural conservative values. Implementing our principles throughout Europe which will be known as the second cultural European renaissance can only be done after assuming power politically supported by the military. Before that is even possible Europe will burn once again, people will die, but Europe will be reborn as strong as it once was.

Everything Europeans do, the institutions and physical infrastructure we build, the investments and decisions we make, the goals we set and the ideals we cherish, emerges from and is evaluated according to our essential assumptions about how the world works. Getting people to understand and embrace the basic premises of the conservative (rationalist, cultural conservative worldview is the first and most critical step to creating a lasting progressive era in Europe. When that's accomplished, we can set about reforming every one of society's institutions so that it reflects those values starting with school curriculum's and disallowing cultural Marxist propaganda in the mass media.

People may be desperate for change and some new ideas—but even so, we'd be wise not to underestimate how much time it's going to take to remove all the constraints they've put on people's thinking. We'd be even wiser to become very energetic about promoting ourselves as a new, fresh alternative counterculture that's not afraid to confront a crusty and crumbling status quo.

Convince Europeans we're trustworthy to lead

Our biggest problem will likely be that the public (after decades of cultural Marxist/multiculturalist brainwashing) simply don't trust us to lead. So we must focus on fixing that perception, a process that may take several decades. We must persuade the countries of Europe that the cultural Marxist/multiculturalist regimes where and are suicidal, corrupt, inept and completely unworthy of trust. If we want a permanent cultural conservative regime (despite our non-democratic methods), we have to reach out to inspire and earn the country's deep trust in our ideas and our leadership. We need their loyalty for the long run.

Align strategy with tactics...

We have a growing army of wonderful, energetic, skilled activists out there doing the organising and moving the message. We also have a smaller and very much neglected cadre of strategic big-picture thinkers who are looking way out ahead, figuring out where we want to go and how best to get there. And not only do the two factions seldom talk—when they do talk, they often find they're not even speaking the same language. Activists dismiss strategists as thinking too big-picture, and not understanding the realities on the ground. Strategists see the activists running off in all kinds of directions, instead of aligning their energies and focusing them on well-chosen small battles that will pay off in much bigger victories down the road.

Its important to speak in large generalisations about principles, values, and large-scale visions of what the world should be. This is energising to strategic thinkers, who see the

same big picture and who understand that you have to create that kind of overarching vision of the change you want to create before you can fill in the details. However, that same style drives wonkier folks crazy: they're very uncomfortable with that lack of detail. They don't want the big-picture stuff; they want to know exactly what is to be expected.

It's cheering to realise the cultural Marxists/multiculturalists have had ongoing issues with this exact same problem. But it also points up the sobering truth that we won't experience a smooth transition when we take power unless we also learn how to bridge that gap so we can maximise the skills of both groups. We need to get the people who are capable of plotting long-range strategy linked up closely with the people who have the tactical skills to execute it—and both sides need to have the wisdom to know and respect that they're bringing different but important things to the table.

Invest in creating elite tacticians

No successful movement goes anywhere without a tightly-knit, trusted, trained core of elite activist leaders who are all working for the same goal. It is more important to have a few impassioned members than a large number of largely indifferent members." If the core is energetic, smart, and strong, all the rest will naturally fall into place around it.

The cultural Marxists lacks a tradition of respecting their most experienced leaders. It's a common liberal conceit to think that any one of us could do what they do.

Conservatives on the other hand have a tradition of respecting and falling in line with our most experienced leaders. Good followers without constant second guessing. There's a time for big consensus-building all-in conversations; but there's also a time to stop talking, fall in line, and do what needs to be done without backbiting or second-guessing the decision. This is our biggest strenght. We believe in something constant, our culture and national identity and many of us are willing to die for it.

The biggest weakness of the cultural Marxist/multiculturalist mindset is that they lack a grand scheme; they act on short term intuition, emotions and short sight-ness. They think only 5-10 years ahead while we think 30-50 years ahead.

Cultural Marxists lose a lot of good leaders simply because they get tired of trying to keep all the frogs in the wheelbarrow, which takes their focus off of the more important task of getting the wheelbarrow where it's going. It's one of the most typical ways in which they burn out their own most talented folks.

Our biggest flaw is our unwillingness for inclusiveness. When people have had enough of the cultural Marxist/multiculturalist culture, we need to embrace them and make them feel at home among us.

They need to come voluntary though. Building a movement is a sales job—but the sale is closed when they accept our terms, not when we bend to meet theirs.

Our worldview and principles are absolutely central to the entire long term goal, and should never be compromised for anyone. If someone don't agree, fine. Take it or leave it. We will not fudge our own convictions in the hopes of drawing off a few more supporters from less significant sub-groups. We know that in time these little compromises form the cracks that undermine the entire movement.

Everyone needs to know that we are a purely defensive movement. We didn't start this fight that is leading us to cultural suicide. They did, the cultural Marxists/multiculturalists. We are simply doing what is necessary to protect European culture and to make sure we won't end up under Sharia law.

The cultural Marxists have since the 1960's used powers of the country to squelch our movement, using whatever pretext they are able to invent. Unfortunately, these persecutions have not created the expected sympathy.

The battle we face is the same one our ancestors fought; and we owe it to their memories to fight it hard and well.

Don't underestimate the resistance

There is no excuse for ever being surprised by the ferocity or ingenuity of cultural Marxist/multiculturalist attacks.

But if we're in this fight to win, we need to get serious about being prepared for to make sacrifices and attack them relentlessly where it hurts the most. After all, we have far less to fear from them than they do from us.

They are bound by the shackles of Emotionalism, their achilles which eventually will lead to their downfall. We, as rational thinkers, don't suffer under the strong Emotionalist ethical lines which prevents them from taking the necessary measures.

When the time is right we will make a ruthless effective push that will make them run in fear. We, after all, have a conviction worth dying for; to secure freedom for people of Europe and prevent a third wave of Islamic invasion.

We will eventually be able to punish our unjust oppressors.

Our weakness: Passivity

An excessive amount of intellectualisation divorced from application in the real work is a kind of escape from reality, or the creation of a virtual reality. Thinking becomes tired, static, and inward-looking. People become more interested in creating mental utopias than having a real impact on society. There is a place in society for abstract, academic discussion. This is not that place."

We spend so much time sharing our esoteric enthusiasms, complaining about stuff nobody else cares about, and reaffirming each others' worldview that we fail to do the real work of the movement, which is getting out there and winning new hearts and minds to the cause. We become hypersensitive (and sometimes downright surly) in the face of earnest questions from outsiders who don't understand the secret language of our groupthink. We build up walls that keep new members out, and harden into a cloistered elite that has no room for newcomers.

If the goal is to build a mass movement, those developments are absolutely fatal. And the only way to avoid it is to insist that our groups stay open to new members and ideas, and actively engaged with work that promotes our ideas in the hostile climate of current cultural Marxist/multiculturalist Europe.

2.75 Copying Marxist organisational strategies and networks – locally, nationally and internationally

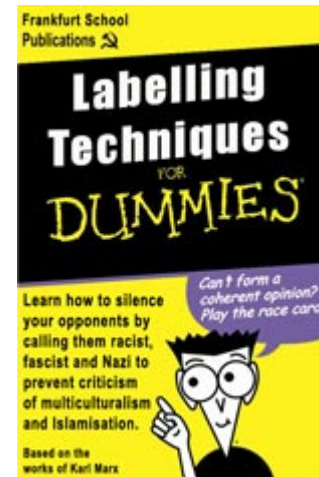
The following study was conducted in Norway but many of the results and findings apply locally, nationally and internationally.

Comparison (political influence vs. number of members/supporters):

FrP (Progress Party – mod. cultural conservatives) – 23% – 25k members

Rødt (Red – Marxists) – 1,3% in 09 election – 1,7k members

They are violent and few but they are extremely effective and talented at what they do. A relatively small group (50-100) of hardcore Norwegian Marxists are doing a remarkable job at gaining and exercising political influence in various fronts. In order for conservatives to succeed, they must copy the Marxist strategies. We must actively use deceit and use our networks as force-multipliers so that we may manage to exercise a disproportionate amount of influence. Let's try to look at their methods and organisational structure/pattern and draw some conclusions on how cultural conservatives can learn and improve on organisational strategies.



This group of Marxists have a large pool (approximately 10 000 in Norway) of non-violent activists which they rally and demonstrate with (not including their Muslim support groups). The Marxist political party "Rødt" (Red) is a micro party with only 1700 members. *KrF – Christian Democrats* in comparison have 38 000 members, *Senterpartiet* have 22 000, even the small cultural conservative party *Demokratene* (Democrats) have 5000 members. *SV* (Socialist Left Party) have 9000 members but only a fraction is as active on the demo front as *Rødts* members. Many of *SVs* members are "sofa-radicals", especially among the older members.

The Marxist party *Rødt* is extremely efficient when it comes to organising events and arranging various demonstrations. Their leaders are aggressively creating "front-organisations" everywhere. An alternative strategy they are known for is to infiltrate other established organisations and reform them from within: f. example *Natur & Ungdom* (Nature and Youth - a well known environmental activist organisation) and *Målungdommen* (cultural organisation dedicated to promoting Norwegian dialects). They were also founding organisations such as "*Samebevegelsen*" (A Sami minority organisation) in the 70s and several other minority organisations. They created *Kvinnefronten* (Feminist Front) and several important environmental organisations. Nevertheless, *RV/AKP/Rødt* have lost control of a couple of the organisations they helped create such as *Anti-Rasistisk Senter* (Anti-Racist Center) and a couple of other minority organisations. However, they are still ideologically close to them and they usually end up demonstrating/rally together in order to create the biggest possible alliance.

An average *Rødt* (Red) activist is a member of 10-15 other organisations. This is how they manage to convert a single voice into something ten times as powerful (a form of force-multiplication). They use each of the organisations in the public debate to maximise media penetration. In comparison, where the second largest political party in Norway – *FrP* (a moderate cultural conservative political party) only have one single voice, hardcore Marxists have 20-30 voices in the public debate through various organisations spanning over several fields. I would say every single *Rødt* member is worth 50 times as much as each *FrP* member and more than 1000 times as much as an average Norwegian pensioner when it comes to influencing society. Not really how we would imagine a democracy?! The reason is because the average *Rødt* member is so active when it comes

to aggressively seeking positions of influence in addition to attending and organising various demonstrations and events. These individuals are actively seeking influence in many aspects of society through various fronts and disguises. As such, the direction of the public debate and development is highly influenced by a relatively small Marxist faction of the population, namely those who organise and participate through various fronts, NGOs and interest groups which they again use to pressure politicians.

This is one of the primary reasons why today's politicians, media and NGO leaders (who predominantly propagate cultural Marxist doctrines) are pushing an agenda that the majority of the people oppose on several key areas. I mean, common, who wants to see a de-Christianisation of Europe or a systematical destruction of European traditions, culture, identity and nation states? The politicians are continuously pressured from a multitude of fronts, idealistic organisations created or infiltrated by the cultural Marxist 68 generation in Norway and Western Europe in general. Many of these politicians chose the path of least resistance and allow themselves to be manipulated by the "dominant elite Marxist mob". They do not care about public opinion or the will of the people. Their standard tactic is to bulldoze over the public opinion, the will of the people and any poorly organised resistance (the silent and poorly organised majority). They use labelling techniques and other fascist authoritarian means to achieve their goals: their goals being political domination and implementation of Marxist doctrines. Multiculturalism is to them a tool to effectively destroy every shred of European culture and identity in order to implement a borderless Marxist utopia. Their alliance with Islam is only a short term strategy until everything European has been destroyed. They will then destroy Islam (they hope) and include all the ex-Muslims in the utopian Marxist borderless super state.

So who is the typical member and from where do they recruit new members? How motivated are they and how far are they willing to go to achieve their goals?

The cultural Marxist extremists in *Rødtt* and similar Marxist organisations recruit primarily young idealists from secondary schools, high schools and other youth arenas. They often recruit under false and deceptive idealistic banners we all have sympathy for (anti-racist, pro-minority, pro-gay, anti-war, pro-environment, pro-wildlife, helping Palestinian children and similar organisations). These cover organisations are again exploiting the system (or perhaps the system was designed for this...) by receiving public funding per member. This is another reason why the average hardcore Marxist is a member of 15-20 organisations at once.

As an illustration:

The cultural conservative political party FrP with 25 000 members receive approximately 150 NOK in public funding per member which totals 3,75 million NOK (450k Euro) per year in public subsidies. In addition *FrP* charges 200 NOK from each member per year.

Now, the busy little bees of *Rødtt* (1700 members) and allied cultural Marxist organisations control more than 15-20 NGOs. They cynically set the annual member fee to a minimum (5-50 NOK) and actively pursue their pool of 50 000 or so sympathisers for cross-membership (membership in several organisations).

The result is 15-20 NGOs under their control with extremely bloated member lists (cross members). By using this strategy they gain an un-proportionate amount of influence, something they know perfectly well how to take advantage of. In addition, they earn millions of Euro annually. Our journalists refuse to pursue this abuse of power as 99% of Norwegian journalists are multiculturalists and thus have certain sympathies for more hardcore political entities.

The Marxist activists are having a field day every single autumn when the new students arrive from small towns and rural areas to attend our various Marxist dominated

universities. During the introductory week each autumn these Marxists political activists spend a lot of time recruiting new students. They usually arrange the coolest parties, have the coolest student social clubs, the most active student organisations and usually create the best marketing brochures and effects.

In the universities they recruit their members from the country's future power elite and they gradually and systematically channel these new conscripts into their social networks for more ideological indoctrination.

Rødt has a front-organisation for everything, something for almost every imaginable taste: for solidarity with Africa or Palestine, for the environment, for feminism, for promotion of dialects, against rape, for human rights, against commercial, for asylum seekers, against capitalism, for culture (rock, hip-hop, art etc), for international solidarity, against Christianity, against pornography, etc. it goes on and on.

And the new naive students are channeled through these numerous smaller fronts where they are presented with more indoctrination from already established and more experienced Marxists. Some of these new recruits end up in the political party *Rødt* or in their newspaper *Klassekampen* (War of the Classes). The end result (after attending university) is a new generation of hardcore leftist political activists ready to continue to implement Marxist doctrines in society. The new generation Marxists recruited from the best of our youth right under our nose.

However, after a few years, a majority of these students realise how the world works and reject some of the earlier teachings. Many of them end up as highly influential individuals, moderate cultural Marxists (multiculturalists) and support more moderate leftist doctrines along the lines of the Labour Party. These individuals very often seek power positions within politics, government agencies, politically oriented NGOs, media companies and within the education sector.

It's worth noting that areas the Marxist are unable to penetrate and dominate are faculties in the fields of economics and law which on the other hand is dominated by cultural conservatives. This also includes the police academies the military and several private sector fields.

Marxist organisations such as *Rødt* and their many *Blitz*, *AFA*, *SOS* fronts therefore function as initial recruitment centers or boot camps for the more established and moderate leftist movements which continue to dominate Western European regimes.

This is the reason why the Labour Party and other leading European political parties keep a protective hand over the extreme Marxist movements like *Rødt*, *AFA*, *Blitz*, *UAF* etc. The European cultural Marxist establishment's relationship with extreme and even violent Marxist youth organisations is equivalent to the relationship the NSDAP had to Hitlerjugend and similar organisations in the previous century. Why would they contribute to destroy their own boot camps?

If we, the cultural conservatives want to democratically succeed in the future we simply have to copy these strategies. The problem here however is that cultural conservatives (and most anti-Marxists) generally lack an idealistic and voluntary mindset. I can personally attest to this. I didn't originally intend to work for free as an ideological warrior. I, as a majority of my friends, was driven by the lust for personal acquisition and prestige like a majority of cultural conservatives. Screw everything and everyone right, it was me, myself and I. Why do you think the Marxist 68 generation managed to successfully implement multiculturalism and various other Marxist doctrines? Where the hell was the cultural conservative 68 generation? The answer is simple. They didn't care about politics as they generally lacked an idealistic mindset and were instead busy working, providing for their families. Many worked as small business owners or with

economics and law. Our parent generation (the 68 cultural conservative generation) had the same flaws we have today. We are egotistical and greedy zealots driven by our lust for personal acquisitions/prestige completely lacking a political idealistic drive.

There are still many of us who have always been or at least have become politically active and we might witness a trend shift. This is because an increasing number of people are waking up and seeing that much of what they learned at school or read in the MSM press is a lie. That our societies are spiraling down fast towards the abyss and we have to stop it. But tbh. I doubt we can ever fully match the idealistic spirit of the Marxist as it is not in our nature. Historically, we have usually waited until the last possible second before reasserting control. This is not something we can rely on as it is simply too risky. We can't risk waiting until the Muslims are 50% of the population or we will end up as Lebanon, as a terrorised dhimmi minority in our own lands. The worst case scenario would be that we are completely and utterly annihilated by Marxist-Islamic forces. The Marxists will be wiped out by the Muslims as well, but at that point, we are already dead.

Conclusion:

Small groups of hardcore Marxists act as force-multipliers and control (through hard work and a myriad of organisations) an extremely disproportionate amount of the public debate and direction. The extreme Marxist youth organisations operate as boot camps for the moderate and established political leftist parties and organisations.

This proves that a micro minority has the potential to exert a massive amount of influence in a country if they play their cards correctly. As few as 50-100 politically active individuals CAN considerably influence a country of 4-5 million. The same principle applies for the international community as well. The global cultural Marxist mafia (the current world order) now effectively control all Western European countries (Greece, Italy and Denmark excluded), the US (Obama), Canada, the UN and a majority of the major NGOs. The cultural conservatives MUST copy the organisational efforts of the Marxists locally, nationally and internationally.

There are numerous international examples of micro groups influencing a country or area disproportionately as they operate as force-multipliers.

Examples are the Taliban (less than 5%) in Pakistan. A small group can cause civil war and inflict havoc in a country. The multiculturalists are saying that it is unproblematic that 5-15% of Western European Muslims support Al Qaeda ideologically. WRONG. 5-15% can bring any country to its knees!

10% of the Ummah make out more than 140 million individuals. If only half of them (5%) declare Jihad the results will be irreversibly catastrophic. The Bolsheviks where only counted a few hundred in 1910, the National Socialists was a micro party before the crack in 1929 etc.

2.76 Public opposition to Islamisation translated into success for political parties

It has been found that in the country where the public is the most opposed to Islamisation, Greece, there is no successful populist right party, but that in two of the three Scandinavian countries where the public is the least opposed to Islamisation, there is such a party.

The gist of the findings of such studies is that opposition to Islamisation is widespread in all Western European countries. The question they raise is, why is this opposition not translated into success for anti-immigrant parties in certain countries like Sweden, Germany and the UK?

The answer is:

It is not the message itself but rather the credibility of the actor who delivers it that makes the crucial difference. "Reputational shields" are therefore thought to be helpful to political parties on three levels:

- 1. As a valuable resource for the anti-immigrant party in elite debate
- 2. As external justification for voters
- 3. As internal justification for voters.

Unfortunately, this is the case for BNP, they lack "reputational shields" on a couple of areas, lacking a secondary platform and "un-tainted" leadership.

For example, a party that has a legacy as an agrarian party will be able to use its reputation shield to fend off criticisms from other elite actors accusing the party of racism and extremism. By contrast, old fascist parties or brand new parties do not have such reputational shields at their disposal when facing such criticism. Second, a voter can more easily justify voting for a party proposing radically restrictive immigration policies to his or her peers and community as not being an act in support of racism or extremism if the party in question is known for promoting "other policies", too. Third, voters can more easily justify their choice to themselves as not being motivated by racism when the party in question has a "reputational shield".

BNP and a few of these parties really needs a solid "secondary platform. F example as a "tax cut" party, or "law and order" party. It will take them a few years if they avoid making future mistakes (if they implement this agenda). The potential is there.

All anti-Islamisation parties of Western Europe should study the "Norwegian model". The Progress Party, currently the most successful anti-immigration party in Europe, (www.frp.no) currently enjoying 27% on the polls (q1 09) and received 22% last election. It has a "reputational shields" as it started out as a "tax cut" party but took on anti-Immigration in the early 90's. They have a good strategy where "modern rhetoric" and several "female" spokespersons is a part of the picture.

Britain, France, and Sweden are stuck in this quagmire in particular. Tainted "right wing" leaders (background from racial conservative movements) who are indirectly dissallowing the Jihadi resistance movement from reaching its full potential. However, as noted in another chapter, it is unlikely if remaining too moderate in the foreseeable future will allow any party to gain any influence whatsoever though. Perhaps remaining small and much more "hardcore" is the way to go afterall? Germany, on the other hand, is a special case though. The country still suffers from severe psychological trauma and is simply unable to mount any form of political defence.

2.77 Cultural conservative/nationalist rhetorical strategies

To focus on a specific issue first. Using progressive and tactical rhetoric. Using appropriate rhetoric is essential in communicating a message successfully.

The word "race", "white", "ethnic" or "nationalist" for that matter should never be used in modern debates with adversaries or individuals who may have been subject to severe indoctrination. These words are so stained by history and post-war media coverage that you are basically just undermining yourself and the message you seek to communicate by actively using them. It's wise to limit the use of all words that has stigma attached as well as or the cultural Marxist/multiculturalist mainstream media will attempt to label you as a bigot. If you use the word "race" you are basically contributing to committing character assassination of yourself or will contribute to self-defeat of the organisational goals you are representing. You need to understand the following; the modern European man/women has been indoctrinated or conditioned in a way that he is likely to run for the hill or active subliminous mental defensive blocks if you use rhetoric containing these words in your attempt to reach out to him or her. Ill try to explain this more thouroughly as this applies to me as well. In a world where the absolute arch sin is to be a Nazi, words who are associated with Nazis must be avoided at all costs, regardless of the justification for associating them with given ideology. I have researched this quite thouroughly as I have discussed immigration, European identity and culture with hundreds perhaps thousands of individuals over the years. My intention for discussing is often to reaffirm my beliefs by getting the individuals to agree with me (which is normal when you discuss politics with someone). In other words, I am initially assessing the individuals knowledge level before deciding which rhetorical strategi I am to use. If he is a humanist (naive), I will use a specific approach, a different one if he is a true cultural Marxist and yet another if he is a capitalist globalists. I have programmed in perhaps a hundred different rhetorical approaches wheter the individual is a national Bolshevik or a laizzes faire capitalist.

included most of the facts and arguments I actively use in this compendium so everyone has the opportunity to become a master debater if he or she so chooses. The clue to win over new sympathisers or supporters it done efficiently by telling them how the world works but by asking the right questions or rather excellent arguments disguised as questions.

I use demographical data a lot, f example: Lebanese example (once a Christian country, now Muslim) and add:

What is your reasoning for believing that Western Europe will not end up as Lebanon from a demographical standpoint?

And if, let's say, Western Europe is likely to end up as Lebanon, shouldn't Europeans be allowed to prevent this from happening?

Or a couple of other examples:

You say that preserving Tibetan culture is a just cause, that the Chinese strategy of dempgraphical warfare using Han Chinese settlers is immoral. Why do you then oppose European patriots trying to preserve European culture?

You claim that you are an anti fascist. But why do you ridicule Europeans demonstrating outside Wahhabi Mosques when Wahhabism is clearly a fascist ideology. Doesn't this make you a hypocrite?

Using fact based arguments disguised as questions are killers and works extremely well. I have coached several hundred individuals around the world in rhetorical strategies and have thus contributed to win over hundreds perhaps thousands of new supporters and sympathisers.

I have aprox. 2500 Facebook contacts at the moment. Whenever I put up a new story (usually involving the current suicide of Europe) I get many comments. My general rule is to delete all posts containing naughty words (listed above). The reason is that these words act as deterrents and paralyzes the debate. Patriotic "more politically correct" individuals who would normally comment will be afraid to comment after a any definition of "blurb posts" containing f example one or more words: "white" "race" "genocide" "civil war".

In their mind they are terrified to somehow be associated with given individual as they fear being labelled as a racist. The thought paralyzes them and activates their self preservation mechanics which again tells them NOT to post. It's sad but we cant really do anything but to adapt to the reality that so many patriots are indoctrinated to a point where they are completely brainwashed.

Whenever I ignore sensor of these words in debates, I end up with 5 or less commentators. On the other hand, if I sensor any comments containing these words I usually get more than 15 individual commentators (TRIPLE the amount).

The lesson we can learn from this and other examples are: the end goal is the only relevant thing. Containing your rhetoric within certain politically correct parameters is the only logical approach to go. Not doing is will often be counter productive or self defeating.

The example of self containment should be used in other rhetorical circumstances as well. We have the truth. Now HOW do we communicate the truth most efficiently? There are counter productive ways and optimal ways to communicate the truth based on which individual or target group you are communicating to.

If your target group is clearly a victim of systematic institutionalised indoctrination like most humanists are, telling the truth directly, "in simple words", will just contribute to activate their mental defensive mechanisms which will scare them away. Instead, you must articulate yourself through very vague illustrations which almost indirectly will allow the individual to ask himself essential questions (also known as mental conditioning or anti-indoctrination rhetorical strategies). For examples, see essays published at sites with more moderate cultural conservative lines.

Evaluating one example:

Multiculturalism is an anti-European hate ideology used to deconstruct European cultures, traditions, identities and national states.

This statement would be just too brutal and direct for many indoctrinated people and would possibly scare them away. There is always room for considering what is the most optimal thing to say and what is counter productive. I've seen several 10 page essays which boils down to the above conclusion, brilliantly written. In many cases, that 10 page essay could win a supporter while the small statement could scare them away. It all depends on the individual and of course what your goal is. For a large pan-European organisation with huge ambitions it would be smart to think long term and tread softly, while individuals who are debating 1 on 1 or with a smaller audience will usually use

more “powerful and direct rhetoric” usually designed to ridicule or undermine rhetorical adversaries.

Preserving your reputation shields to achieve maximum penetration/ influence towards all target groups

Let's say you are a spokesman who wants to target various conservative groups (with different ideological backgrounds – percentage indicates current potential for sympathisers):

1. Hardcore white supremacists or certain hardcore NS (>5%)
2. White nationalists – 14 words etc. (>10)
3. Cultural conservatives (15-30%)
4. Moderate cultural conservatives (critical to multicult) (30-35)
5. Pro-multiculturalist conservatives (40-60%)

Different types of rhetorical strategies must be applied to all the above groups. Usually a serious political party will use quite moderate cultural conservative rhetoric knowing that he will by default win all the more dedicated sympathiser base.

If you use rhetorical strategies designed for group 5 you will appeal to all the other groups etc. However, if you use rhetoric designed for group 3 you will be considered too extreme by target group 4. and 5.



Preserving your reputational shields involves using the correct rhetoric. Which groups would you want to reach out to in the future. Think 10 -20 – 30 years ahead. Because past choices will be used against you by the cultural Marxist establishment should you ever choose to become “more ambitious”.

Sadly, this is not the case with the left wing as Barroso is a clear example of. It is a well known fact that he used to be a member of the Portuguese Communist party, yet NO media company has ever tried to character assassinate him as they would have done with any and all cultural conservative.

Opportunistic political parties or larger organisations may decide to “sell out” their most essential principals in order to increase potential support. There are examples of political parties in Europe who used to be 2. but who reformed into 5. with the hopes of becoming “political relevant”. This can end as a political disaster as that organisation or political party is ending up in a situation where they are censoring themselves to a degree that they in fact become irrelevant. This may also open up the possibility for new players right of them with more credible principles. Some conservative parties have ended up supporting multiculturalism which just underlines that they have defeated themselves and should no longer be allowed to call themselves conservatives.

As for target groups to reach out to; forget about cultural Marxists or more hardcore Marxists. No matter how good your arguments and documentation is, they have decided they do not want to hear the truth. Instead, focus on humanists and naive or ignorant people in general – the great bulk of people. THAT is where the potential for support is. Use deceptive means when required, the worst and most incompetent debater is ALWAYS the most sincere debater. They are swallowed and chewed to bits in seconds and are generally vulnerable to character assassination. This is why 95% of all politicians are liars or manipulators of truth, they wouldn't be successful politicians if they weren't exactly that unfortunately.

Modern politicians tend to use the words: non-Muslim, conservatives, cultural conservatives, Christian European, "the indigenous peoples of Europe, or native European, or if I absolutely have to - ethnic European when describing "Europeans". Some of these words are relatively "inclusive" and can appeal/reach out to all specters of the right wing including the Christian Movements in addition to free market liberals.

Furthermore, it can be smart to limit the use of words like: ethnic groups, but rather focus on Islam, non-Islamic, Muslims, non-Muslims. Also, use the term: anti-Islamisation instead of anti-immigrant. As for trying to describe a threat, focus on Global Islamic Ummah and dhimmitude (yes, some educating into the meaning of some words will have to be included). People in general are unfamiliar with many of the "new words" so certain explanatory comments would be required.

The use of a clearly defined "rhetorical strategy" is the essence of success for all Conservative politicians, master debaters and leaders. Unfortunately folks older than 40 tend to blurb up "dirty outdated rhetoric" now and then, while people younger than 40 are usually more disciplined in regards to rhetorical containment.

Also, I've said this before several times. It's a strategic mistake to use "nationalist" or "national" in a political party name - the case with BNP and National Front. There is too much stigma attached to the word and many people will subliminally see parallels with Nazi Germany.

Furthermore, it can be a strategically smart to use female spokespersons in debates involving immigration and Islamisation (topics that for many people traditionally has evolved around "angry, single, white men")

We didn't create these rules, but it's in our interest to follow them if we want to more successfully distribute our messages.

Consider Islam as a disease you can take advantage of. The Islamisation of Europe and the ongoing demographic warfare being waged against Europe by the Global Islamic Ummah is basically THAT SOMETHING that will bring the cultural conservatives together and eventually to power (within 40-70 years). So in the mean time, it's essential that the older generation cultural conservative start adapting to this "new reality" and start updating their rhetorical strategies or shut the hell up.

On a different note, Racial Conservatism is dead and should not IN ANY WAY be linked rhetorically to Cultural Conservatism (Racial Conservatism died in WW2).

Our battle on the other hand involves Cultural Conservatism, our duty and right to resist Cultural genocide and Islamic demographic warfare. Cultural Conservatism has NOTHING to do with Racial Conservatism. Learn from past mistakes and exercise rhetorical containment.

But what about the relevance of the terms "ethnicity" and "race"?

Ethnicity has always played a significant factor in every single conflict, and I believe it will in the future as well whether we like it or not. Just look at Iraq. It's a text book example of ethnic war - Kurds vs. Sunni Arabs vs Persian Shias. Turkey: Turks vs Kurds etc. It's not a secret that ethnicity is closely linked to culture in a majority of countries worldwide.

In fact, Islam is one of the most racist political ideologies in the world. Usually when a society has been 90%+ Islamised the Arabisation process begins with often financial support from Saudi and other Arab countries. This is the case in Mauritania and several African countries. Systematic "Arabisation" efforts are being ignored by western media and academia which on the other hand are blindly obsessed with implementing multiculturalism.

In Europe today, where a majority of individuals have been a victim of institutionalised multiculturalist indoctrination for several decades it's essential that we exercise rhetorical containment. Not with the intention of appeasing the cultural Marxists/multiculturalists but rather with the intention of protecting ourselves from the mine field which is cultural conservatism. The cultural Marxists/multiculturalists WANT us to use "flagged" rhetoric as it will make it very easy for them to label us as bigots.

I don't think individuals who use "flagged rhetoric" understands the concepts of "reputational shields". In fact, I very much doubt they have studied modern right wing rhetorical strategies which is extremely important to individuals as well as for political parties. It is not the message itself but rather the credibility of the actor who delivers it that makes the crucial difference. An individual using "flagged" rhetoric such as "race", "race war", "white people", "black people", "Jews" (in the same sentence as "race" for example), "ethnic" (in the same sentence as "Jews") - are triggering every imaginable mine put up for him which in turn will completely obliterate his "reputational shield" (if he ever had one). Therefore he is not only undermining his own efforts, but he risks pushing other "moderate conservatives" away. They might distance themselves as it might affect their individual "reputational shields" by being affiliated with flagged individuals.

So even though ethnicity and race still is relevant, it is not in our best interest to talk about it. If we do, we are only increasing the risk of destroying our own credibility which is lethal for individuals aspiring to reach a large audience (politicians etc). This will undermine and limit the impact and distribution of their future messages (which is the case with BNP and National Front to a certain degree).

As Muhammad once said: War is Deceit (al-Taqiyya). Many Muslims are masters of deceit, and it's time we start adapting to these realities as well.

Cultural Communism is one of the most deceitful ideologies out there (next to Islam). It's a deceitful, racist, fascist, hate ideology bent on the eradication of Christianity and Western Culture.

Multiculturalism has never been about tolerance. It is an anti-Western hate ideology championed as an instrument for unilaterally dismantling European culture. As such, it is an evil ideology bent on an entire culture's eradication, and we, the peoples of Europe, have not just a right, but a duty to resist it.

The key is preserving our reputational shields using strategic rhetoric.

National, Nationalist, nationalism?

As for the specific word, "nationalist" or nationalism, it's debatable. Personally, I feel that the word is stained by history, or smeared to oblivion by Marxists, and thus I feel it may be counter productive to use it at least for a political party going for the 35% mark, although I know that many people will disagree.

End note:

I might be mistaken regarding the above "growth strategy". An overinflated right wing political party, who has sold out most of their principles, might be able to delay a Muslim majority for a few decades at best but may end up as completely irrelevant when the window of opportunity arises for a potential political coup in the future as they have kicked out all their leaders who had a spine. Under given circumstances, a smaller right wing political party with a minimum of "intact principles" against multiculturalism may prove to be a lot more relevant when it comes to saving the country. The coup makers would not trust a bloated right wing party which by many would be considered a part of the problem.

2.78 US and European nationalist rhetorical differences

The ongoing US cultural war is fundamentally different from the European and the rhetoric clearly reflects the differences.

You cannot and should not mix the European struggle with the US struggle and therefore should not use similar arguments when discussing the two struggles.

European patriotism vs. US patriotism

American conservatives in general (anti-Marxists) should learn the following;

Marxism has two primary components; socialistic economic policies and internationalism (multiculturalism/cultural Marxism). You are not a nationalist, not even a conservative by its very definition, if you support multiculturalist doctrines. The reason is that multiculturalism is anti-nationalistic by design. Multiculturalism is designed to deconstruct European traditions, culture, identity and even the nation state in order to create the one world Marxist utopia. Many Americans fail to comprehend this fact.

Different challenges

The important difference between the US and Europe is that our issues are quite different. We have been flooded with 25-30 million conservative and relatively poorly educated Muslims the last 5 decades, by our traitor leaders, while the US are in a quite different situation. In relation to the cultural challenges of Europe, Christian immigration cannot be compared to Islamic.

The different challenges are manifested by the use of different rhetorical strategies. Europeans have a different basis for justifying our rights and we have slightly different concerns. When an American nationalist discuss with a European he will immediately bring up race as this factor correlates with the US issues (Mexican immigration, African Americans etc). Using this form of rhetoric will cause a majority of Europeans to "run for the hills". The reason is because a great majority of Americans and Europeans have gone through decades of multiculturalist indoctrination. Everyone should know this by now and should be more considerate when choosing their rhetorical approach, because the most essential thing at this point is to continue to build a broad and strong consolidation of conservatives. For Europe, this rhetorical approach will for the most part involve cultural defence relating to Islam(isation) as it is the only issue at the moment that has the potential and potency to unite enough conservatives.

As the primary goal is a broad and realistic consolidation, the discussion of deeper aspects of conservatism is counterproductive. At least for Europeans.

Tactical approach - European vs. white, victimhood vs. supremacy

The average "conservative" in the US is NOT a nationalist (anti-internationalist) but a libertarian (republican – pro capitalism and pro multiculturalism). A majority of US conservatives have no understanding of the concepts of political nationalism. After all, they have no experience with these doctrines and often mistakenly confuse them with fascism. Those Americans who are in fact nationalists are almost always ethnocentric and are often associated with rhetoric related to "14 words movements". This represents the first major divide as Europeans do not identify themselves as "white" but European. "White nationalism" does not exist in Europe. The reason is because Americans have been indoctrinated to suppress their European heritage (they don't generally identify themselves using the term European-American) and many have therefore instead adopted the term "white". The 14 words principle: "we must secure the existence of our people and a future for white children" reflect the typical US "white nationalist" mentality and should never be used by a European individual. The term is indicative of a so called "race struggle" and therefore NOT necessarily a struggle for indigenous rights. Europeans on the other hand do not fully understand the potency of using rhetoric related to "indigenous rights".

Rhetoric related to "indigenous rights" is an untapped goldmine which has currently been deluded and sidetracked due to "rhetorical contamination" from the US. If you use "white nationalist" rhetoric you are instantly placed in the same category as Hitler. This is not the case with rhetoric related to indigenous rights as this rhetoric is usually related to the Aboriginal or Native American struggles. Some of the reason why many nationalists reject the "indigenous" argument is because it is generally used by a group who has been defeated. Both the Australian aborigines and the Native American forces fought hard for their rights but both were utterly annihilated due to the fact that they lived in the Stone Age when the Europeans first arrived. Some nationalists thus associate these arguments with rhetoric of victimhood and defeat. The masochistic nature of some nationalists (so called white nationalists in particular) turns them off from using this form of rhetoric and they instead contribute to defeat themselves by using rhetoric associated with supremacy. While I do not condone the "victimhood hype" in any way or form the fact remains that playing the victim card is the most potent strategy of our times. Refusing to use a logical and pragmatical approach in this regard (due to some primitive need to feed individual egos) is counterproductive and highly destructive.

Are we a "Sitting Bull[1][2]" or a Hitler of our time?

The difference between other indigenous rights movements and the European indigenous rights movements is that we have not in any way been defeated militarily. The European armed indigenous rights movements/resistance movements are just starting to emerge and this will continue in the coming decades. The armed fight for our survival lies ahead of us.

The outcome of the Aboriginal and Native American struggle established a crystal clear precedence which dictates that the indigenous peoples of a specific territory have undisputed exclusive rights in their own lands. If this is the case for Aborigines in Australia and Native Americans in the US, shouldn't that be the case for Europeans in Europe as well? The fact that the cultural Marxists, anti-nationalist humanists and globalists outright refuse us the same basic human rights prove without a doubt that THEY are in fact the racists, that they are the fascists and Nazis of our time.

Using this type of rhetoric will significantly damage the Marxists moral justification for our persecution, the armed forces of the European Resistance Movements. They will have a much harder time finding the legal and moral justification for branding us as terrorists as we are in fact fighting for our indigenous rights (compared to the Islamic terrorists who are fighting for world domination – a global Caliphate based on Sharia law). We are no more terrorists than the indigenous Brits who fought against the imperialistic Roman invaders, or the Americans who fought against English rule. We are no more terrorists than Sitting Bull, Crazy Horse or Chief Gall who fought for their people against the imperialist General Armstrong Custer. Our struggle will be a lot easier if European nationalist (indigenous rights activists) use smart and defusing arguments instead of using supremacist arguments which can be efficiently squashed through psychological warfare propaganda or by anti-Nazi policies. Yes, we are fighting the imperialistic Marxist doctrines. The only difference is now, WE are the Sitting Bulls, Crazy Horses and Chief Galls and the imperialistic Custer's of our time is called Barroso, Blair, Brown, Merkel and Sarkozy.

And who in today's political climate want to be associated as the persecutor and butcher of Sitting Bull and who is fighting for his peoples indigenous rights? The indigenous argument is an incredibly potent weapon which more or less is completely untapped. Europeans should never use "14 words" rhetoric as it is coined for European Americans. It is a self defeating argument, if ever used in Europe, as it automatically places you in the same category as Hitler.

The estimated potential forces of all armed European Resistance Movements is approximately 13 million (compared to the defeated Aboriginal force of 5000-10 000 and the Native American force of 100 000+). The only difference is that a majority of the patriots involved are not willing to fight and die for the cause just yet as long as we live in economical prosperity.

The most pragmatical way to move forward is to play the victim card in combination with cruel methods of armed resistance. We must literally focus all our efforts at creating an optimal environment for recruitment. This can only be done if we manage to cripple all Western European economies through financially crippling sabotage operations and cynical shock attacks which will devastate the stock markets and severely undermine the Euro, causing a favourable climate for recruitment. This approach is formulated in this compendium.

1. http://en.wikipedia.org/wiki/Battle_of_the_Little_Bighorn
2. http://en.wikipedia.org/wiki/Sitting_bull

2.79 Educating the European patriots who lacks ideological confidence

It is extremely important that the cultural conservatives/patriots/nationalists in Europe who are ideologically confident take responsibility and educate/encourage the non-confident nationalists.

So what is a non-confident nationalist and how do I approach him?

Every ideologically confident nationalist should take note of the following.

DO NOT make this war about race or ethnicity. You have to keep in mind that most people in Western Europe have been systematically indoctrinated for the last 4-5 decades. So opening liners such as the following is guaranteed to push people away:

"hail brother, fight by our side in the ongoing race war, we are going to destroy the ZOG and kill all the Jews, sieg heil brother!"

I consider myself to be quite ideologically confident but had anyone said this to me, I would probably run for the hills and ignore any future encounter with that individual. Somehow, internal filters against these words are all hardcoded into the base thought patterns of a majority of Europeans through decades of multiculturalist indoctrination. Statements like that manages to trigger absolutely every red flag and alarm in the average European telling him to get the hell out of there. It is essential to understand this and that many people would rather commit suicide or live under slavery/harsh dhimmitude than to become a Nazi or fight for the Nazi cause. Because today's Nazism isn't the sum of the individual doctrines of National Socialism! It has rather become a massively bloated phenomenon - a reincarnation of pure evil itself. Demonising Nazism has through 6 decades of indoctrination (the most unparalleled indoctrination campaign witnessed in the history of man) which has developed into an unconscious established truth. As such, and due to the actual negative and evil aspects of this ideology, it is pointless to try to resurrect it in any way or form. Regardless of this obvious fact, many old school nationalists are still using this crap to try to recruit people.

In order to connect with the ordinary man you must understand that he is a modern man who has travelled a several decade long journey through multiculturalist institutions. He is completely brainwashed so tread carefully and take the required precautions. You have to understand his pain and concerns in his everyday life. The fear of Islamisation is the most pressing concern for most Europeans and Islam is NOT a race. So avoid talking about race. It is a cultural war, not a race war! If you do believe it is a race war, then keep it to yourself as it is un-doubtfully counterproductive to flag those views.

A cultural conservative is a closet nationalist, who is just using different rhetoric to avoid the stigma. It is often a strategic choice. The concept of nationalism appeals to less than 15-20% while the concept of cultural conservatism has the potential to appeal to as much as 35% although there is basically little difference. After all, three decades of multiculturalist indoctrination has taught me to adapt to the currently hostile environment we are living in.

Approximately 70% of Western European males would sacrifice their lives to prevent Europe from being conquered by Islam while less than 10% would sacrifice their life for their race. As such, it isn't exactly rocket science to foresee which ideology (with given rhetorical strategies) will win over the "modern patriot".

Waking up enough of our fellow Europeans will take several decades. Do not expect him to accept and embrace the light immediately; especially when we are fully aware of that he has been thought to avoid the light.

2.80 3 point guide to convert your right wing blog/site to a newspaper/magazine with national distribution

I've spoken to numerous successful and less successful right wing blog/news-site/Facebook "reporters" over the years and the general opinion seems to be that the creation and distribution of a paper-magazine/newspaper is so incredibly difficult and problematic. I can honestly not understand why people feel this way. This is why I will present a 3 step guide to how you and anyone can take the step from internet distribution to paper distribution with national coverage. This is not as hard as people might think it is. Also, many people will argue: "paper distribution is dead, internet is the future!" While this certainly seems to be the direction we are headed you cannot and should not underestimate/ignore paper distribution yet. Creating a "paper" presence will be essential to reach a greater number of European patriots.

Illustration case example: Document.no

Document.no is a Norwegian right wing blog/site equivalent in content to *BrusselsJournal.com*, *GatesOfVienna.blogspot.com*, *JihadWatch.org* or *AtlasShrugs2000.typepad.com*

Current distribution in Norway: 9000 unique weekly hits and growing

Content: The site is relatively "academically heavy" compared to the tabloids but the content is excellently written. Approximately 60% are news articles/essays translated from other sites while 40% are essays/stories written by the editors, primarily critique of multiculturalism and the multiculturalist elites of Norway/Western Europe.

Staff: Run voluntarily (unpaid) by 1-2 people.

Finances: currently funded by the owners/staff and by small contributions from the readers.

Paper distribution goal

Annual editions: 12 annual issues

Total distribution/production: 5000 copies

Price for subscribers: 5 Euros

Price in store: 10 Euros (5 Euros profit for store)

Initial distribution goal/method: I believe that a blog with 9000 weekly unique hits should be able to convert this base to at least 500-1000 initial subscribers. The initial goal for national coverage through stores/kiosks should be 2000-4000. The total number of printed copies would be aprox. 5000.

1. Planning phase; prepare for an initial production of 12 annual editions. It is wise to start of slowly with a magazine (monthly edition) and slowly build up your base until you are in a position where you can create a "5 times per week – newspaper". Total price will be 10 Euros per magazine whereas 5 Euros will be the cut to the seller (the kiosk/store selling it). You will split the distribution into: 1: Subscription (5 Euros per copy), 2: Sold at stores/kiosks (10 Euros per copy).
2. Convert 500-1000 unique readers into paying subscribers. This can be done through "in house" sales methods on the blog/site. Before you initiate your "in house sales campaign" I would recommend that you create a graphical illustration of the front page (jpg) of the first paper edition of the magazine to show people what they can expect (with perhaps a small appendix)
3. When the site/blog-owner has managed to acquire a minimum of subscribers (aprox 500-1000 minimum), they may finally contact the "director of distribution" in your countries

leading retail corporation(s) (the corporation that owns a majority of kiosks/small stores and evaluates which magazines they shall sell). Set up a meeting with him, bring a laptop and a nice PowerPoint presentation and present the editorial content and argue why it will be profitable for his company to allow your magazine to be distributed from their stores/kiosks. Add a graphical illustration of your first magazine to your PowerPoint presentation. You must present credible arguments especially from a business point of view. You should, however, also be prepared to defend the this conservative concept from a moral and democratic point of view. Larger countries such as the UK, France and Germany) will have several corporations like this so you will have to set up meetings with several of these directors. Under normal circumstances, and providing your presentation is good, your magazine will be given a "test period", where the "sales numbers" will be the deciding factor. End note: definition of hate speech - f example racist magazines will not be accepted but moderate magazines, such as magazines critical of multiculturalism, Islamisation, pro-culture etc. should be able to be accepted unless the director in question is a dedicated left winger. Create an initial/intentional distribution agreement; f example that you are allowed to sell your magazines from 500 stores/kiosks over a 3 month test period.

4. A monthly edited PDF file with articles/essays is to be prepared and sent by email to a commercial publication partner such as *www.07.no*. A company such as the "07 Group" is a wide range "publication partner" which can handle the following tasks:

Edit/design the initial PDF file template if necessary and edit/prepare it for print. If the staff/editors/journalists at the blogsite lacks basic PDF editing skills the publishing company can handle everything from design, editing, adding/creating graphics and extra text and they can even design a basic template for you. The end result will often be a template where the editor can just fill in content. Companies such as the 07 Group will then print the finished PDF file in the desired magazine format. In our case, this will be a standard magazine format with typically glossy front/back page and put together by two staples.

The publishing company will then apply addresses and send out the 500-1000 completed issues to your subscribers. They will then truck a shipment of 4000 magazines to the distribution central of the store/kiosk corporation.

5. As soon as the above is done, you may formalise (at this point you should already know how much you are going to pay) your agreement with the publishing company. The only thing to keep in mind is to follow point 1 to 4.

A sea of content available online ready to be distributed via paper

You do not have to be a writer genius to become an editor of a conservative newspaper/magazine. There is a vast ocean of well written stories, essays etc. critical of multiculturalism and in support the conservative view that has never been published by the MSM. There are probably more than 20-30 internet based right wing blog-news-sites which will gladly offer to forward their essays/stories to you as long as you credit them as the author. As such, anyone who wants to start their own English/French/German/Spanish speaking etc. conservative newspaper/magazine could easily gain access to a vast database of stories and articles presently unpublished in paper format and you would therefore not need to hire any journalists/reporters.

Costs related to paper distribution

I have acquired a price estimate from the largest all-in-one publishing companies in Oslo: 07 Group. Since the general price level in Norway is quite expensive I would assume that this would be even cheaper in other countries.

Distribution/copies: 5000

Format: 19,5x27,5 cm (standard magazine format)

Pages: 96

Press: 4/4 CMYK

Paper: 90g arctic volume white H or equivalent

Assembled: two metal staples (back-stapled)

Address printing on copies: 500 separate addresses printed on each copy from subscriber database

Packaging: freely on palette

Price for 5 000 copies: **4482 Euro** (without sales tax)

Price per copy: **0,9 Euro** (without sales tax)

Price per additional 1000 copies: **481 Euro**

The price is based on the following:

Material: The publishing company receive a PDF file from the blog/news site. The final file may be reviewed by the company before print.

End note: realistically, it is likely that at least 50% of publications attempting to go from the internet into paper format will fail, due to politically motivated sabotage or refusal from the distributor (after pressure from local or national government or other political left wing pressure groups. However, seeking national distributions for publications critical of multiculturalism should be a prioritised task and we owe it to everyone to do our best in this process. As of now, there are no cultural conservative paper publication in Norway, Sweden and several Western European countries. As for Denmark; BT and Jyllands Posten are considered somewhat remotely conservative.

Because our survival depends on it

"He who saves his country, violates no law."

Napoleon

2.81 The Strategy of Western Survivalists

By Fjordman

I have mentioned several times the possibility that we never won the Cold War as decisively as we should have done. The enemy has been regrouping and now largely controls our media and educational institutions less than a generation after the fall of the Berlin Wall. We did not have public trials against the supporters of Marxism just as we did against Nazism. That was a serious mistake, and it is of paramount importance that we do not repeat it. If or when the European Union collapses and multiculturalism is defeated across the Western world, we need to stage public trials against the creators of Eurabia and the lies continuously told by our media and academia. They need to be exposed as evil and politically crushed.

This leads us to ask the following questions: Less than a generation after the fall of the totalitarian Soviet Union and its puppet regimes in Eastern Europe, we are watching the rise of the European Union, which is rapidly moving in a totalitarian direction in Western Europe. Some of the former Communist countries in Europe are now freer than their Western cousins, although this will soon change as they are indoctrinated by the EU. Is there a connection between the fall of the USSR and the rise of the EUSSR, as former Soviet dissident Vladimir Bukovsky[1] has indicated? Have we entered the Cold War, part 2? I notice how many former Marxists now passionately support multiculturalism and mass immigration, and listened to one prominent Communist "intellectual" in my country attack free speech as a concept a few days ago. Could the European Union ever have been a good idea, or was it flawed from its very inception? That's something to ponder. I'm willing to consider the possibility that something "went wrong" with the EU at some point, but right now I'm leaning towards the conclusion that the EU has always been a flawed institution. Most of us just didn't see it for what it was.

Lastly, I will focus on Milton Friedman, who along with F. Hayek is one of the villains of Klein's book. According to her, Friedman has stated that "only a crisis — actual or perceived — produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around. That, I believe, is our basic function: to develop alternatives to existing policies, to keep them alive and available until the politically impossible becomes politically inevitable." Friedman believes that during a crisis, we only have a brief window of opportunity before society slips back into the "tyranny of the status quo," and that we need to use this opportunity or lose it.

This is actually very good advice, and it's in my view the strategy Western survivalists should now follow. When I first started blogging I was concerned with how we could "fix the system." I've gradually come to the conclusion that the system cannot be fixed, and perhaps shouldn't be fixed. Not only does it have too many enemies, it also has too many internal contradictions. If we define the "system" as mass immigration from alien cultures, globalism, multiculturalism and suppression of free speech in the name of "tolerance," then this is going to collapse. It's inevitable.

The goal of Western survivalists — and that's what we are — should not be to "fix the system," but to be mentally and physically prepared for its collapse, and to develop

coherent answers to what went wrong and prepare to implement the necessary remedies when the time comes. We need to seize the window of opportunity, and in order to do so, we need to define clearly what we want to achieve.

What, exactly, is Western civilisation? What went wrong with it, and how can we survive and regenerate as a vulnerable minority in an increasingly hostile world?

Let the debate begin.

Source:

<http://gatesofvienna.blogspot.com/2008/06/strategy-of-western-survivalists.html>
1. <http://www.brusselsjournal.com/node/865>

2.82 Christianity, Pros and Cons

By Fjordman

Blogger Vanishing American[1] continues what is gradually becoming one of the most important discussions of our age: What role does, or should, Christianity play in Western civilisation? Is it the bedrock of our culture[2], as Robert Spencer of Jihad Watch thinks, and is our decline associated with abandoning it? Or is Christianity, as John Derbyshire puts it[3], a religion for once and future slaves, an ideology that is now fueling globalist ideals and undermining our borders through mass immigration?

The Christian-non-Christian divide is perhaps the most difficult divide to overcome within the West today. I'm struggling with this myself. Some of the criticism of Christianity, or at least the way many Western Christians are behaving now, is legitimate. I have heard Catholics claim that multiculturalism and Political Correctness are tied to Protestant culture. I'm willing to consider that possibility. There are significant doctrinal differences between Catholics and Protestants regarding redemption and the sinful nature of man. Maybe some of this is tied to the Protestant concept of "salvation through Faith alone." However, when it comes to just plain old-fashioned dhimmitude and abandoning national borders, Catholics are at least as bad as Protestants.

The Second Vatican Council from the 1960s was good for reaching out to Christians of other denominations, Protestant and Orthodox, and for reaching out to Jews. The problematic aspect is in relations to Islam. The big Achilles' heel of Christians in general, and of Jews, when confronted with Islam is the idea of a "shared community of monotheists worshiping the God of Abraham." As long as this myth is maintained, Christianity can actually in certain situations be a bridge for Islam to enter the West, rather than a bulwark against it. I have seen more than once Christians making common cause with Muslims as "men of faith" against the godless forces of secularism. I notice, however, that Christians hardly ever do the same with, say, Hindus, so it must have something to do with a shared sense of monotheism.

Christianity is growing fast in South Korea. It is interesting to see how newly converted Christians react in non-Western nations. I've been critical of Christianity sometimes because it is one of the impulses behind the Western inability to protect our borders, and it is. But it is Christianity within a specific cultural-ideological context that reacts like this. Koreans don't have the same problem, as far as I know. Nor did we, until the 1960s and 70s. So what changed? It can't all be related to Christianity, can it?

As vanishing American writes[4]:

These days we hear so many arguments against Christianity, such as from the 'proselytising atheists' like Dawkins and Hitchens, and then we hear the arguments from the secular right which attack Christianity for being too pacifistic. The atheists claim that Christianity fomented violence, and that it is as militant and bloodthirsty as Islam, or in fact worse, and on the other side, we hear that Christianity is a religion of slaves, which weakens and emasculates the West. So Christianity gets it from both sides; it's too militant, it causes wars and persecutions, and at the same time, it's a religion that turns men into milquetoast pacifists. Does this make any sense?

Christianity contains elements of both militancy and pacifism, but it is not one or the other. [...] We know that our forefathers did not believe Christianity commanded them to be pacifists, or to erase borders and nations. To assert that they, for centuries, were wrong and that we are the first generation to really understand Christianity and the Bible is arrogant in the extreme. If anything, we today, on the average, are far more ignorant than our ancestors where the Bible and the faith are concerned. If anybody is wrongly handling the word of God, it is likely to be us, not our forefathers. Their brains were at least not addled by nonsense and Political Correctness, and I trust the consensus of our forefathers through the centuries rather than the consensus among today's compromised generation.

In a comment on VA's blog one of his readers writes[5]:

I used to be a devout, practicing Christian. Today, I cannot recognise myself in any brand of Christianity currently available. Nor am I alone. Many of my friends tell me: "I can't enter any church now without having to leave my brain at the door."

In this regard, the evangelist, fundamentalist churches are no better than the liberal ones. I once attended a presentation at a nearby Pentecostal church about Third World poverty. The cause? Lack of infrastructure. All we had to do was dig deeper into our pockets and the problem would be solved.

I'm sorry to say this but the cause is deeply rooted and largely intractable, at least in the short term. We will not help the world's poor by welcoming them to our shores. We will simply destroy ourselves in the process.

John Derbyshire is more right than wrong. Yes, medieval Christianity had no qualms about resisting invaders, but medieval Christians (as Protestants love to point out) had adulterated their faith with pagan beliefs. Over the past few centuries, Christianity has stripped itself of its pagan accretions. In the process, it has become as much a threat to ourselves and our loved ones as Marxism used to be, if not more so.

That sounds like a harsh judgment. It is.

Source:

<http://www.brusselsjournal.com/node/2383>

1. <http://vanishingamerican.blogspot.com/>
2. <http://www.jihadwatch.org/archives/017941.php>
3. http://pajamasmedia.com/2007/08/christianity_good_islam_bad.php
4. <http://vanishingamerican.blogspot.com/2007/08/which-christianity-part-ii.html>
5. <http://vanishingamerican.blogspot.com/2007/08/which-christianity.html>

2.83 The Church – Part of the Problem or Part of the Solution?

By Fjordman

Although not a religious person myself, I am usually in favor of a revitalisation of Christianity in Europe[1]. However, I sometimes have my doubts when I see how many, too many, church leaders consistently end up on the wrong side of issues related to Islam and Muslim immigration.

Bat Ye'or[2] claims that dhimmitude[3] in the Middle East has often progressed because Christian leaders have sold out their own people, either for short-term personal gains or in the mistaken belief that they have a "shared religious heritage" with Muslims. It is also frequently Christian leaders and bishops in the West[4] who are calling for open borders[5] for poor, destitute Muslims because "it is the Christian thing to do."

The Protestant Lutheran Church in the German city of Hannover organised an exhibition to acquaint the Germans with Islam. The exhibition, entitled "The Faces of Islam[6]," was the work of the female students of the Protestant Studies Institute in Aachen. On Palm Sunday in 2006, a Protestant church in Bochum, Germany celebrated Muhammad's birthday[7] and invited the local Turkish community to attend the service. A Turkish music band played Sufi music during the service, in which Protestants and Muslims joined together in honour of Muhammad.

In the UK, church leaders wanted to invite the families of the London suicide bombers[8] to a national memorial service in honour of the victims. Two senior Church of England bishops believed that extending the invitation to the bombers' families would acknowledge their own loss and send a powerful message of reconciliation to the Muslim community. Dr John Sentamu, the Archbishop of York, urged the nation to unite and turn would-be suicide bombers into friends by building "an inclusive circle of love[9]."

The same Archbishop has also said that British Christians should see Muslims as allies in the struggle against secularism[10]. A number of Christian, and some Jewish, leaders shared this point of view both during the death threats against Salman Rushdie and during the Danish cartoon Jihad.

Meanwhile, in Indonesia, about 10,000 Christians have been killed[11] between 1998 and 2003 and about 1,000 churches have been burnt down by Muslim mobs. The radicals want Indonesia to be the foundation of a Southeast Asian caliphate[12] that will launch Jihad against other nations such as Singapore, Thailand, the Philippines and Australia until they submit to Islam. In the Indonesian province Aceh, where sharia law officially prevails, Muslim mobs razed a church in response to a forged (by a Muslim) advertisement inviting Muslims to a Christian revival service. Witnesses said there were over 100 Muslim men present[13], many of them carrying swords. They poured gasoline over the building and set fire to it.

Why this aggressive reaction? According to Islamic law, Christians and Jews (not other religious groups) can live in an area dominated by Muslims, but only if they accept their status as second-rate citizens, dhimmis. This implies many restrictions, such as never trying to convert or preach to Muslims, never to have a relationship with a Muslim woman and never to say anything insulting about Islam or Muhammad. If even one single person breaches any of these conditions, the entire dhimmi community will be punished, and Jihad resumes. Notice that while Muslims, following each case of Islamic terrorism, are quick to say that not all Muslims should be punished for the actions of a few, this is precisely what sharia prescribes for non-Muslims.

What's worse is that in practice, as in this case from Indonesia, attacks on non-Muslims can be triggered by unconfirmed rumours, personal grudges by Muslims or outright lies.

In reality, this means that all non-Muslims will live with a constant, internalised fear of saying or doing anything that could insult Muslims, which would immediately set off physical attacks against them and their children. This state of constant fear is called dhimmitude. Many Middle Eastern, Pakistani and Indonesian Christians know that as a matter of survival, they must say one thing in public and another in private. They are held hostage in their own countries[14].

In Egypt, a film depiction[15] of someone converting to Islam and then becoming disillusioned with his new religion was enough to bring more than 5,000 protestors to the church, get a nun stabbed and three people killed. Muslims interpreted it as a breach of the traditional Islamic law mandating death for anyone who leaves Islam, and of the old dhimmi laws forbidding non-Muslims to proselytise.

Bishop Armia of the Coptic Church in Egypt, which predates the 7th century Arab invasion and preserves the last remainder of the language of the ancient pharaohs, assured that "Copts would never tolerate anyone insulting Islam." Coptic Pope Shenouda III, knowing fully well that any provocation could mean mayhem and murder for his fellow Copts, has reiterated that[16] "any remarks which offend Islam and Muslims are against the teachings of Christ."

Several recent incidents have demonstrated that Muslims are now trying to apply these dhimmi rules to the entire Western world. The most important one was the burning of churches and embassies triggered by the Danish cartoons depicting Muhammad. This was, down to the last comma, exactly the way Muslims would treat the persecuted non-Muslims in their own countries. The cartoon Jihad indicated that Muslims now felt strong enough to apply sharia rules to Denmark, and by extension NATO. Hardly anybody in the mainstream Western media made any attempts to explain this to the public.

In another case, angry protests raged across the Muslim world over a Newsweek magazine report[17] that interrogators at the U.S. military prison Guantanamo Bay had put the Koran on toilets, and in at least one case flushing it down. The escalating violence prompted Secretary of State Condoleezza Rice to urge Muslims to resist calls for violence. "Disrespect for the Holy Koran is abhorrent to us all," she said. Newsweek later retracted their original article, which was found to be baseless.

In November 2002, days before the Miss World pageant in Nigeria, a Nigerian newspaper published an article in which the writer suggested that Islam's prophet, Muhammad, would have approved the pageant and would have chosen a wife amongst the contestants. The article sparked a Jihad riot in which over 200 people were killed and thousands injured. The next day, the newspaper published an apology. The president of Nigeria went on national television and condemned the newspaper. He said, "It could happen anytime irresponsible journalism is committed against Islam."

As one African observer later noted[18] about the Newsweek story, the reaction of the White House in the United States was largely similar to that a Third World president gave when faced with the same challenge. For Muslims, the world's only remaining superpower appeared to play the role of dhimmis.

Bishop Artemije, the spiritual leader of Kosovo's beleaguered Serbs[19], has warned against Western support for an independent state in the province, where Muslim Albanians greatly outnumber Christian Serbs and have destroyed many churches and monasteries under the auspices of NATO soldiers. The Bishop warns that independence would reward ethnic cleansing of non-Muslims. Since 9-11, he said, "the United States has been engaged in a global struggle against jihad terrorism, which threatens not just America but peaceful people of all faiths and nationalities. That is why we who live in the Serbian province of Kosovo and Metohija find it difficult to understand why so many

voices of influence in Washington support a course of action that would hand to the terrorists a significant victory in Europe."

While Muslims responded with deadly outrage to the now-retracted report by Newsweek of alleged Koran desecration, there was little outcry when Islamic gunmen in 2002 holed up in Bethlehem's Church of the Nativity, assumed to be the birthplace of Jesus Christ, used the Bible as toilet paper[20]. About 30 priests, monks and nuns, and more than 150 Palestinian civilians, who hid inside to escape a gun battle between Israelis and Palestinians, remained inside the church with the armed militants for more than five weeks. Some of the Palestinian fighters, who belonged to the Al Aqsa Martyrs Brigade, part of Palestinian leader Yasser Arafat's Fatah organisation, were received as heroes when they later returned to Gaza.

During the so-called Oslo peace process from the mid 1990s, while Palestinian authorities received financial support from Western nations, Arafat increased the boundaries of Bethlehem to include nearby Muslim villages, and encouraged Muslims to settle in the city[21]. As a result, the percentage of Christians rapidly declined.

The Islamic gunmen were also responsible for the rape and murder of two Christian teenage sisters[22]. The assailants claimed that the sisters had been murdered because they were "prostitutes" and had been "collaborating" with Israeli security forces. "The gangsters murdered the two sisters so that they would not tell anyone about the rape," said a family member. "Many Christian families have sent their daughters abroad for fear they would come under attack by Muslim men." "Some of the murderers were later killed by the Israeli army, but others are now living in Europe after they had sought refuge in the Church of Nativity. It's absurd that Muslim men who rape and murder Christian girls are given political asylum in Christian countries like Ireland, Spain and Italy."

The irony is that the same sexual harassment and rape of non-Muslim women, part and parcel of Jihad, is now spreading to cities in Western Europe[23] with many Muslim immigrants[24].

Professor Weiner, Scholar in Residence at the Jerusalem Center for Public Affairs, provides an in-depth look[25] into the nearly uninterrupted persecution of Christians throughout the decade since the Oslo peace process began. The Christians have shrunk to less than 1.7 percent of the population in the Palestinian areas. "Tens of thousands have abandoned their holy sites and ancestral properties to live abroad, while those who remain do so as a beleaguered and dwindling minority," Weiner said. "Their plight is, in part, attributable to the adoption of Muslim religious law (sharia) in the constitution of the Palestinian Authority. Moreover, the Christians have been abandoned by their religious leaders who, instead of protecting them, have chosen to curry favor with the Palestinian leadership."

More than 500 Muslim men, chanting Allahu akbar, attacked the Christian village of Taiba[26] east of Ramallah. "They poured kerosene on many buildings and set them on fire. Many of the attackers broke into houses and stole furniture, jewelry and electrical appliances," said one resident. The attack was triggered by the murder of a Muslim woman from the nearby village of Deir Jarir. Her family forced her to drink poison for having had a romance with a Christian man from Taiba. Muslim men can marry Christian women, but Islamic law forbids Muslim women from marrying Christian men. The Christian community was thus collectively punished because it was rumoured that one of their members had breached the rules of dhimmitude.

In a meeting attended by Robert Spencer, former Soviet dissident Natan Sharansky noted[27] that Israel had again and again aided Christians – at their own request – against Islamic violence and injustice, most notably when the Church of the Nativity was occupied by Jihadists in 2002. Yet international Christian leaders, he said, have not

responded with similar gestures toward Israel. He is right. While Christians are persecuted on a daily basis in Muslim nations and may soon be wiped out in the Holy Land, Christian organisations in the West are too frequently engaged in "dialogue" with Muslims and demonisation of Israel. Christians need to realise that they have much more in common with other non-Muslims, not just Jews, but Hindus, Sikhs, Buddhists and Atheists, than they will ever have with Muslims. Jussi Halla-Aho, running for parliament in Finland as an independent candidate, has come to some of the same conclusions[28] as I have regarding the Leftist-Islamic cooperation in many Western nations: The Left milks the working natives to maintain a predominantly idle immigrant population, who thankfully vote for the Left. The welfare state society thus has to support two parasites, each living in a symbiotic relationship with the other. This will eventually cause the system to collapse. Why would anyone support a policy that leads to certain destruction? Well, because a career politician never sets his sights 20, 50 or 100 years to the future but instead focuses on the next election. The short-term focus of our democratic system can thus, combined with Muslim immigration, turn into a fatal flaw.

But Halla-Aho asks an even more important question: "Why do the voters let all this happen? It is because Westerners like to be 'good' people and believe that their fellow men are equally good people. It is because they have humane values." "It is because the moral and ethical values of Western man have made him helpless in the face of wickedness and immorality."

Our Western "moral and ethical values" are profoundly influenced by Judeo-Christian thinking. Will our openness to outsiders, our democratic system and our Christian compassion, precisely the values that we cherish the most, render the West incapable of withstanding Jihad? A good Christian has to turn the other cheek and love his enemies. How are we to reconcile this with the reality that Muslims regard this as a sign of weakness? And how can we fight sharia when bishops and church leaders are the first to call for a "compassionate" immigration policy that allows masses of Muslims to settle here? Christians argue that Europe's problem is a cultural vacuum[29] created by the retreat of church attendance and Christianity as a religion, which has paved the way for Islam to enter. They have a point, as I have shown before. But some Christian groups are opening the West to Islam, too, and the secular state doesn't have to be insipid and toothless. Far from it, it was secular states that fought and defeated the Fascist regimes during WW2 and risked the destruction of the planet in the Cold War. The non-religious authorities in China are far more ruthless in crushing any Islamic aggression than most Christian countries are. Of course, the downside is that they are far more ruthless in crushing anything deemed to be a potential challenge to their power.

Luckily, not all Christian leaders are appeasers of Islam. One of the intelligent ones comes from Australia, a country that has been fairly resistant to Political Correctness. They have taken serious steps towards actually enforcing their own borders, despite the predictable outcries from various NGOs and anti-racists, and Prime Minister John Howard has repeatedly proven to be one of the most sensible leaders in the Western world. George Cardinal Pell[30], Archbishop of Sydney, tells of how September 11 was a wake-up call for him personally[31]:

"I recognised that I had to know more about Islam." "In my own reading of the Koran, I began to note down invocations to violence. There are so many of them, however, that I abandoned this exercise after 50 or 60 or 70 pages." "The predominant grammatical form in which jihad is used in the Koran carries the sense of fighting or waging war." "Considered strictly on its own terms, Islam is not a tolerant religion and its capacity for fear-reaching renovation is severely limited." "I'd also say that Islam is a much more war-like culture than Christianity." "I've had it asserted to me is that in the relationship between the Islamic and non-Islamic world, the normal thing is a situation of tension if not war, or outright hostility."

Pope Benedict XVI, nicknamed "God's rottweiler" as a cardinal, seems to embody elements of both the sensible and the silly Christian ways of dealing with the Islamic threat. Although Benedict has stressed the need for "reciprocity" in Christian-Muslim relations and urged Islamic countries to ensure religious rights for Christian migrants, he has also said that Christians should continue welcoming Muslim immigrants[32] with open arms.

It caused an uproar in the Islamic world when Benedict XVI, as a part of a longer dissertation, quoted a 14th century Byzantine emperor's hostile view[33] of Islam's founder: "Show me just what Muhammad brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." Benedict later said he was "deeply sorry" for the reaction to his comments on Islam and that the quote he used from the medieval text about holy wars did not reflect his personal thoughts. Although this technically constitutes a non-apology apology and was deemed "unsatisfactory" by Muslims, many anti-Jihadists would have preferred the Pope to use the opportunity to make a clearer stand against Islamic aggression.

Still, his comments raised public debate about the issue, and certainly marked progress compared to his predecessor Pope John Paul II, who kissed the Koran in public in an effort to reach out to Muslims.

I have described examples of incredible stupidity and appeasement from Christians in the West, but also of courage and clarity of mind in standing up to Islamic aggression and defending Western civilisation and the world from sharia. The ideological civil war within the West is not just between secularists and religious people; it runs straight through the Church itself.

Christians need to understand that there can be no peace or understanding with the Islamic world. They want to subdue us, pure and simple. Church leaders of all denominations, Protestant, Catholic, Orthodox, must stop stabbing Israel in the back and campaigning for a de facto open borders policy while Muslims are threatening to swamp our lands. Yes, Christianity teaches compassion, but it also teaches identifying evil and standing up to it. At the end of the day, the Church must decide whether, in the defence of civilisation, it wants to be a part of the problem or a part of the solution.

Source:

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2.84 Thou Shalt Hate Christianity and Judaism

By Fjordman

As a non-religious person, but still one that acknowledges and respects the impact of Judeo-Christian thinking on Western culture, I have warned against naive Christian compassion^[1] related to Muslim immigration, as well as a disturbing tendency among too many Christian organisations to ally themselves with Muslims, for "religious values" and against Israel. But frankly, the most useful allies Muslims have in the West more often than not tend to be found among the non-religious crowd.

A number of executives and star presenters at the British Broadcasting Corporation admitted what critics already knew: The BBC^[2] is dominated by Left-leaning liberals who are anti-American and biased against Christianity, but sensitive to the feelings of Muslims. Former BBC business editor Jeff Randall said he complained to a very senior news executive about the BBC's pro-Multicultural stance, but was given the reply: "The BBC is not neutral in multiculturalism: it believes in it and it promotes it."

The anti-Christian element seems to be a trait shared by Multiculturalists in all Western countries. Thomas Hylland Eriksen^[3] is a professor of social anthropology at the University of Oslo. He has written many books and is a frequent contributor of newspaper essays. He is also leading a major project for studying the Multicultural society in Norway.

Hylland Eriksen has proclaimed the death of nations as if he took pleasure in it, and has stated that the Nidaros Cathedral (Nidarosdomen), the most significant church in the country, should no longer serve as a national symbol in our Multicultural society. Mr. Eriksen has recently clashed^[4] with two brothers named Anfinsen, who run the bilingual website HonestThinking.org.

According to^[5] Hylland Eriksen, "Cosmopolites insist on a world comprising of more colours than black and white. In such a world, the problems presented by Ole-Jørgen Anfinsen are not just petty, but irrelevant."

What are the problems presented by Mr. Anfinsen? Well, he has published numbers indicating that if the current immigration continues, native Norwegians will be a minority in their own country within a couple of generations. And a large proportion of the new population will be Muslims.

Given the fact that ethnic groups who become minorities in their own lands usually have a hard time, and virtually always get persecuted when the newcomers are Muslims, one would assume that this would be interesting information. But for self-proclaimed "Multicultural cosmopolites" such as Thomas Hylland Eriksen, it is "petty and irrelevant" to even consider that this could represent a problem.

Eriksen calls Anfinsen "stupid and ignorant," and hints that "Maybe Anfinsen's agenda is inspired by a kind of perverted Christianity (he has a Christian background)."

"He has a Christian background." Is that supposed to be an insult, and disqualify a person from worrying about whether his grandchildren will be persecuted? In a newspaper essay co-authored by Eriksen, he states that: "Is he [Anfinsen] asking us to once again repeat the obvious in that the murder of Theo van Gogh, various acts of terrorism and death threats against newspaper editors have nothing to do with Islam?"

Nothing to do with Islam? Really?

Mohammed Bouyeri[6], born in Amsterdam of Moroccan parents, killed Theo van Gogh as he was cycling in Amsterdam on Nov. 2, 2004, shooting and stabbing before slashing his throat and pinning a note to his body with a knife. "I did what I did purely out my beliefs," he told judges while clutching a Koran[7]. "I want you to know that I acted out of conviction and not that I took his life because he was Dutch or because I was Moroccan," but because he believed van Gogh insulted Islam in his film criticising the treatment of Muslim women.

So a peaceful Christian is accused of having a dark, secret agenda, while a Muslim murderer who brags openly about his Islamic motivations has nothing to do with Islam? Needless to say, Mr. Hylland Eriksen is also rather anti-Israeli. Christians and Jews are bad, Muslims are "misunderstood." This confirms my thesis that Political Correctness is a hate ideology[8] disguised as "tolerance." It is based upon hate against anything considered Western and a desire to eradicate this.

The First Commandment of multiculturalism is: Thou shalt hate Christianity and Judaism. Multiculturalists also hate nation states, and they even hate the Enlightenment, by insisting that non-Western cultures should be above scrutiny.

It is sometimes claimed that Islam is a "European" or Western religion. Ironically, we can test this by using "cosmopolitan Multiculturalists" such as Mr. Hylland Eriksen. They hate everything that's seen as Western and they like Islam, precisely because it's anti-Western.

Is religion a necessary component of society? Catholic historian Christopher Dawson wrote in his book "Progress and religion" from 1929:

"It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilisations of the world do not produce the great religions as a kind of cultural by-product; in a very real sense the great religions are the foundations on which the great civilisations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture"

Alexis de Tocqueville, the French 19th-century political thinker, stated in Democracy in America[9]:

"Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions; for if it does not impart a taste for freedom, it facilitates the use of it. Indeed, it is in this same point of view that the inhabitants of the United States themselves look upon religious belief. I do not know whether all Americans have a sincere faith in their religion – for who can search the human heart? – but I am certain that they hold it to be indispensable to the maintenance of republican institutions."

Lee Harris[10] is the author of Civilisation and Its Enemies and The Suicide of Reason. According to him, Christian Europe was a fusion of diverse elements: The Hebrew tradition, Christianity, the Roman genius for law and the Germanic barbarians' love of freedom, among others. What created the communities of reasonable men that eventually made modern reason possible? This was the question taken up by Johann Herder:

"What were the necessary conditions of the European Enlightenment? What kind of culture was necessary in order to produce a critical thinker like Immanuel Kant himself? When Kant, in his Critique of Pure Reason, methodically demolished all the traditional proofs for

the existence of God, why wasn't he torn limb from limb in the streets of Königsburg by outraged believers, instead of being hailed as one of the greatest philosophers of all time?"

For Herder, modern scientific reason was the product of European cultures of reason, the world-historical encounter between Biblical faith and Greek philosophical inquiry, "with the subsequent addition of the Roman heritage."

The 19th-century German philosopher Arthur Schopenhauer was an atheist. Yet according to him, it was the Christian idea of God that permitted Europeans to believe that the universe was a rational cosmos.

As Harris points out, "Human beings will have their gods--and modern reason cannot alter this. Can even the most committed atheist be completely indifferent to the imaginary gods that the other members of his community continue to worship?"

And if modern reason required a pre-existing community of reasonable men before it could emerge in the West, maybe modern reason "must recognise that its own existence and survival demand both an ethical postulate and a religious postulate. The ethical postulate is: Do whatever is possible to create a community of reasonable men who abstain from violence, and who prefer to use reason. The religious postulate is: If you are given a choice between religions, always prefer the religion that is most conducive to creating a community of reasonable men, *even if you don't believe in it yourself.*"

According to Theodore Dalrymple[11], the underlying problem in Western Europe in particular is a lack of purpose, which gives rise to a large amount of social pathology:

"Quite a large proportion of the population does not derive any self-respect from having to work for a living because some people are no better off if they work than if they do not work [due to the welfare state]." They "do not feel they belong to any larger project than their private lives. (...) I am not myself religious. However, I am not anti-religious. I am pro-religion provided that it is not theocratic, so long as there is still a division between church and state."

Dalrymple also believes[12] that "Discipline without freedom leads to misery, but freedom without discipline leads to chaos, shallowness, and misery of another kind," alluding to the total lack of freedom in Islam, but also to the seeming lack of direction in the West.

I agree with Harris and Dalrymple: As long as there is separation between religion and state, those of us who don't have any religious belief should prefer religions which tend to create reasonable and prosperous communities. Our traditional Judeo-Christian religions have proven this capability. Islam never has, and probably never will. As Australia's Cardinal George Pell[13] says, "some seculars are so deeply anti-Christian, that anyone opposed to Christianity is seen as their ally. That could be one of the most spectacularly disastrous miscalculations in history."

Indeed it could. Maybe if Western Multiculturalists get their will, and Islam does conquer parts of the West, they will discover that the new religion is infinitely worse than the old one. Of course, by then it will be too late.

Source:

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2.85 A future Christian identity for Europe?

By Kyle Spotswood

Most commentators understand 'Politics' as the pursuit of power within a given relationship. Politics it is said is the art of this world, and the science of society, Robert Hutchins defined politics as: 'the architectonic science, which determines what shall be studied in the state.' For us politics shall be as David Martin explains: 'the arena within which authority, violence, cohesion, and the maintenance of boundaries are conspicuously at play'. 'Religion' is understood by most commentators as being a generic term referring to ways of life other than the Liberal Modern, such as, 'Christianity' and 'Islam' et cetera. However, as we have discussed earlier, 'religion', is a practice within the much larger worldview of Christianity. As Christianity is a way of life, and life involves power relationships, Christianity is at once a political way of life. One can not separate out ones politics from ones faith and beliefs, they are intertwined as ones beliefs effects ones politics. Thus, within the Christian worldview, there is no separation of 'Christianity' and 'politics', as distinct spheres, 'politics' is but another sphere of the way of life that is Christianity. Politics is subsumed within Christianity.

Within Christian political thought there has been traditionally a distinction, if not a separation, of the institution of the state and the institution of the church. Ironically, this distinction Liberal Secular Democracies inherited from a Christian political entity called 'Christianitas,' more commonly known as Christendom. The distinction was made to safe guard the institutional church from being interfered with by the kings, (and other leading members of the laity) in its appointment of Bishops and clergy. The idea of 'secular' and 'religious', referred to the power of the king and bishops in their respective spheres and execution of duties, one concerned with the temporal and profane, the other with the spiritual and sacred. The church to bring men to salvation, and the state to create Christian peace, order and justice: the best environment in which the church can perform its task. The state had the extra role of defending the church from pagans, infidels, heathens and helping to suppress heretics. (Much like Liberal Modernity suppresses Nazism, Radical Islam, Communism, Dictators, Despots, and let's not forget Christianity, when these ideologies take root in a society and it is no longer in its best interest to support them!) There are various Christian political theories which outline how the state and the church should relate; just to list some of them. (I should note that the explanation that I am about to give has in it an ecumenical reading, which one may not see looking at these formulations within their particular historical context) there is idea of:

Concordat: where the state and the church as two separate entities agree boundaries between the two and separate spheres of responsibility. This assumes the state is willing to recognise the church in some way but is not necessarily Christian.

Erastianism: where it is postulated that if everyone in a given society is Christian then the state should control the church. This assumes a completely Christianised society.

Establishment: this is where within a given state the church is given preference above that of other faiths, though they may be tolerated to some degree. This assumes a context of some diversity in matters of beliefs.

Symphony: Where the leaders of the state and the leaders of the church and state submit to one another in matters regarding their distinct spheres, one with the salvation of the soul and the other with regards to the running of secular affairs. This assumes a Christian society.

Caesero-Papism: Where a Christian monarch rules the state in matters of religious organisation as he rules in matters of secular organisation, though this is not to do with matters of faith but rather structure. This assumes at least a Christian monarch.

Christendom: Where the state and the church work jointly to govern society in their separate spheres but where the church takes a lead in the direction of secular affairs including governments.

We should note however that these approaches are more concerned with the idea of how the institution of the church and the institution of the state should relate, they each assume a predominantly Christian society with the exception of concordat which assumes at best an ambivalent state.

Our discussion however will begin at a slightly different nuance concerned with Christian politics, identity and a Christian political agenda in a modern world, which is a subtly different discussion to ones with which the above are concerned. It begins with the assumption of 'the one ecumenical catholic church militant' in the setting of a non-Christian world or post Christian world with varying degrees of hostility to its existence.

Christianity has increasingly become perceived as being linked by some, to a bygone culture, having already lost its political direction, cohesion, and influence. The wall that both Martin Luther and Thomas Jefferson spoke of has switched, in modern times it is no longer a means by which the Church defends its rights and position over the state, as in pre-modern times, but rather how the state increases its power over the Church. Historically there have always been tensions between the powers secular and the powers religious, which in times gone by through the prides of men resulted in outright conflict between the two; however, with the emergence of the modern secular state and its incumbent 'ideology of reason'. This 'wall', has become the means via which the state has secured power away from the church and is challenging the identity of Christians as well. Attacking our beliefs and values and presenting modern liberal alternatives in short all that makes us who we are as Christians by presenting alternatives with the assumption that these alternatives are better and the polemical engagement of the 'enlightenment' elite. The Liberal Moderns command the heights of the wall. This process is called differentiation: where the state, driven by the 'ideology of reason', 'the religion of humanity', or more simply - Liberal Modernity, seized what were once church roles. This forced conversion of society has pushed the Christian faith back into a metaphysical box, where some argued it would die an irrelevant death. Such as speculated by Marx and others, and assumed by Nietzsche!

Clearly for Christianity to be authentically political, it must attempt to set the paradigm in which politics plays its self out. Contexts are all important, for what is a left wing cause among the Aymora of Bolivia, is a right wing cause among the Greeks of Albania. What we have seen in modern times is the slow erosion by enlightenment militia, upon

Christianity's presence in the structures of power that mould the paradigm of culture and society. Christians must reclaim the commanding heights of media, parliaments, councils, business and governmental authority. They must storm the walls between church and state and remove all traces of Liberal Modernity. They must do so from an authentically Christian narrative and worldview.

Christian political thought therefore cannot concede that the secular realm should have been, should be or should remain, in the hands of a godless ideology. Within a Christian political framework, however, it is so conceived (and there are a variety of opinions; some listed earlier) that both the secular and religious realms were supposed to be filled with Christians and Christian thought working together for the good of all. Christianity then is highly political, and political actions themselves are subject to the service of God, in the form of political devotion, much like religious devotion or spiritual devotion.

"When Christians enter politics they have a long and rich tradition upon which to draw, but their influence lies not in the authority of that tradition, but on the efficacy of the programmes and solutions they propose."

Christians need to fashion a more robust Christian culture and community, rather than allowing themselves to be assimilated into the world around them. Where the church merely takes its cues from wider culture it ends up being the puppet of the state; much like the Dutch Reformed church of South Africa through the apartheid. When it has a strong sense of its own identity it can speak both authentically and clearly for its own political values and agenda!

Christianity however, goes further, it transforms the very understanding of politics, for politics is never about domination, it is about service. Liberal Democratic political culture is thankfully influenced by this Christian imperative, even though its view of what is the 'common good' is seriously in need of refinement. The 'common good' must be measured in how one is brought towards or away from relationship with the living God, this should be the end goal of all branches of government from economics right through to foreign policy. The present end goal of Liberal Modern states is how each person and community can be grafted into the economy, this is what is interpreted as being the common good. However, this suffers from an ideological blind spot that has been the bane of Liberal Modernity from the outset. Humans are more than material beings! A Christian state would be more balanced in its approach to the material and spiritual needs of its citizens; contrary to the extreme materialism fashioned by Liberal Modernity. For example the truth and reconciliation commissions that are now working in South Africa, El Salvador, Rwanda, Northern Ireland, and has even been imported into Bosnia, as a means of reconciling countries with a history of division; accepting the non material solutions to real problems faced in society.

Christians then must commit themselves to the struggle of bringing to bear every political framework to perfect submission under God! One is pained however, to dispel any illusions that this translates into forcing anyone to become Christian, no more than our present Liberal Modern society would accept that it forces people to become materialist consumers; people will be free to opt out of the main stream of Christian culture. Within Christian political thought one leads by serving, one does not lead to serve or lead to be served. This is an important distinction, in societies where leaders, lead to be served, we often see horrific abuses of power, such as with Stalin, Hitler, and Saddam. Leadership based around the notion to serve, we have seen, has a tendency to see it despoiled by disingenuous politicians, or by those who have an idea to serve their own interested parties. We see that in most politicians in most modern democracies. However, a leader in a Christian society becomes a leader because he/she is already serving the people before he/she receives any authority, his/her record is established long before he/she find themselves in political office. Corrosive social attitudes cultivated through notions of 'celebrity culture' would be undermined; they would in due course

become retarded. It would be in doctors, nurses, servicemen, priests and pastors, community workers and the like, that society would find its heroes, not in trivial actors, singers, and sports figures. A Christian society would value holiness, learning and communal service above that of selfish self-gain and self-promotion.

Christian political thought is not bound to any one system of government, it is not innately dictatorial or democratic, whether there is rule of law or rule of power; Christian political thought can exist in many political realities. However, no matter the political system: electoral, oligarchy, totalitarian, confederacy or federation, republican or monarchical; one thing that remains is the idea that in some way government is firstly accountable to the revealed will of God. By whatever system of accountability employed, the government of whatever nature, is held accountable by the Christian militant, in how it subscribes to the cause of God in terms of the needs of The Kingdom. Also its service rendered to the servants of Christ in the pursuit of their call to holiness and the fulfilment of the 'Great Commission'. In this respect all truly Christian political systems are innately Theocratic; in that they seek to allow God to rule. Christian commentators have suggested various ways that this could be done via human agency, in keeping with apostolic authority, or through acting upon the clear writ of scripture as interpreted by those of sufficient training. Alas, no matter the medium used, the aim is the same, to make real the revealed will of God on earth. This requires the Church and State to work in unison.

However, some may argue that this is impossible, that men can not bring about God's kingdom here on earth, alas, they miss the point - we do not need to, The Lord Christ did this two thousand years ago, this would merely be an expression of The Kingdom on earth. It would be no more perfect than our present democracies are perfect (to their own principles), and God knows they are not perfect! Democracies constantly fail to reflect the true will of the people, by their very nature they can not; however, they attempt to reflect the will of the people, though in actual fact, this tends to be the will of the rich and better off! In the same way, Christian theocracies can not hope to reflect perfectly God's will, but would attempt to reflect God's will on earth.

Now some, let's call them 'drama queens', immediately draw parallels to Islamic or medieval theocracies, seemingly forgetting that we are neither in the middle ages nor are we Islamic. Societies reflect their gods and as Islam reflects a god of 'will' in the Shari'ah, and Liberal Modernity reflects a god of mammon in Capitalism, a Christian state reflects a God of love in theocracy. Should we dismiss a form of government for its past errors then we should dismiss all forms of governments and become anarchistic, for none are without their mistakes, and none have been perfect! However, only one can claim to be a priori and deontologically correct, and that is a Christian theocracy. Liberal Modern relativistic arguments have no bearing due to their own laughable inconsistencies, as it claims that 'all truth claims are relative', except this most relative of all claims to truth; by which it seeks to govern all others! However, one hardly believes that the 'irreligious' will be 'equally willing to accept the prescription of non establishment', that prescription only exists for those unlike themselves. It is one rule for the Christians and another rule for the Liberal Moderns!

Further more, Christian politics is not confined to any nation state; it is 'internationalist', within the present context of the world. It recognises no border, or authority above that of its King. Therefore, where there is a single Christian being persecuted it is the concern of every Christian to come to his/her assistance by every justifiable means including, but not necessarily...war! Much like Liberal Modern states believe that it is their right to wage war on those that offend their concept of 'human rights'. So it is the right and duty of Christians to wage war on those that blaspheme our God and persecute our brethren.

The silence of a politically impotent church in the west with regards to its brethren around the world is staggering – and quite telling of its spiritual state. The humiliations

and abuses of the persecuted church are too many to list, and are a denigration of their Christian dignity. Only if the persecuted Christians lift themselves out of their state as persecuted will they be able to live in dignity. This calls them and us to their liberation and the usurpation of the status quo. The persecuted church should not depend upon western imported theologies that justify their persecution, but instead fashion a theology that begins with the articulation of their own experience as persecuted Christians. We should understand the Church's identity not through dogmatic preaching, but through the historical reality of the persecuted church. Persecution of Christians and oppression of Christianity is contrary to the will of God. Thus, 'the universal and global church on earth' should enter into solidarity with persecuted Christians wherever they are found. The church should centre its life, not around sacraments, or dogmas, (though these should never be done away with), but on the experiences and the cause of the martyred, and the oppressed, and suffering Christian. Christians should come together and study and support one another in tackling persecution and oppression of Christians. Theology should be rooted in the experiences of the persecuted.

Source:

Kyle Spotswood (Sheffield) wrote, on Nov 2, 2007:
<http://www.new.facebook.com/board.php?uid=2204703039#/topic.php?uid=2204703039&topic=3836>

2.86 Conflict avoidance and how to avoid it

I've chosen to include the following essay as it shows how extreme egalitarianism (extreme equality) rots a society from within. In our quest to appease everyone we are destroying the principles, doctrines and cultures that made us exceptional in the first place. Our traditional rather cynical and Spartan values, which resulted in that Europe became the cradle of civilisation, have been allowed to develop into excessive decadence.

By Brett Stevens

The hardest thing about being a small hominid is that you run the risk, at any moment, of screwing up and getting killed — and unlike other monkeys, you're aware of it any time a symbol of death or error comes up.

For this reason, most of human history has dealt with conflict resolution and ways to get people going in different directions to work together. It makes us feel good to think we're banishing conflict because then we feel as if we're safe from that conflict making us the one who screws up and gets killed.

But over the years, we go from "conflict resolution" to "conflict avoidance," meaning that we no longer seek working solutions, but to stop the fighting. We assume the fighting is the source of the disagreement, and not the other way around, as would be sane.

Nature, unlike humans, does not think in blocking single linear categories at a time, so when we suppress conflict, we don't eliminate it — we just squeeze it into another realm. If we can't fight with fists, we'll fight in the courts, or in the ballot box, or just be snippy with each other.

Passive aggression, the mentality created, arises from a desire to avoid conflict while a need to fight still exists. If I'm seen doing something combative, I get in trouble; so I try to provoke, needle, backstab, corrupt, etc. in order that I can destroy without seeming to

destroy, and get the other guy to be the one who lashes out and gets clobbered by the other monkeys who just want the fighting to end.

All of these ideas are taboo because they cut through our pleasant illusion about ourselves, which is that we're not half-monkeys who rose a few sigma and now are able to use tools but not fully manage our affairs. We like to think of ourselves as gods who intend each of our actions as a benevolent gift to others; the reality is that we're snarling feral animals who've found a way to cloak our aggression in politeness, bureaucracy and a pernicious herd morality.

Tom Wolfe and Mike Gazzaniga explore this passive aggression through a reasonable measurement, which is social status. Status is how you feel you rank relative to your neighbours, and it can be either material or moral. Material is whether their BMW is as cool as yours; moral is whether they're educated, enlightened, progressive people who donate eyeglasses to the Bonobo like you:

TW: Every time we go into a room with other people, it's as if we have a teleprompter in front of us and it's telling us the history of ourselves versus these people. We can't even think of thinking without this huge library of good information and bad information.

MG: When you get up in the morning, you do not think about triangles and squares and these similes that psychologists have been using for the past 100 years.

You think about status. You think about where you are in relation to your peers. You're thinking about your spouse, about your kids, about your boss. Ninety-nine percent of your time is spent thinking about other people's thoughts about you, their intentions, and all this kind of stuff.

Forum: Tom Wolfe and Michael Gazzaniga

For the last 2,000 years our preferred method of neutralising conflict has been to insist on equality.

First, it was insisted that we were all equal in civic duty, so should get a vote.

Then, it was insisted that we were all equal in the eyes of God, as we all had souls.

A thousand years later, we upgraded that to the idea that we were all equal citizens in potential, so we should have no limits of role or money.

None of these have worked, because in reality — that physically-convergent world out there — we are not all equal, and in fact, nothing in life is. (Most parts of reality consist of unevenly distributed values in a type of "standard distribution," Poisson distribution or the easily recognised "Bell Curve" with a few at top, a few at the bottom, and most on a graceful convex in the middle.)

When we cannot recognise our inequality, and cannot accept conflict, we are ruled by our fears. In turn, we create a society that because it orients itself around avoiding these fears, sublimates its fear.

The result is the "crab mentality," after the tendency of crabs in a bucket to crawl to the top, in which we compete for social favor. This creates a pleasant surface notion of equality and an underlying truth of constant covert conflict.

In addition, in order to preserve our good social standing, we insist on equality in defiance of the facts, and by making equality such an assumption, we oblige ourselves to tolerate incompetence. That in turn puts us in a society that is forever dysfunctional and

frustrating, but no one wants to be the first to admit they are un-polite and un-sociable and don't believe in equality.

In turn that gets us this:

New research from the Kellogg School of Management at Northwestern University explores why powerful people – many of whom take a moral high ground – don't practice what they preach.

The research finds that power makes people stricter in moral judgment of others – while being less strict of their own behaviour.

"According to our research, power and influence can cause a severe disconnect between public judgment and private behaviour, and as a result, the powerful are stricter in their judgment of others while being more lenient toward their own actions," he continued.

Science Daily

This public/private split occurs any time we insist on pretending an unrealistic thought is real, more real than reality even since we use it to manipulate each other. In public, we must kowtow to the dogma; in private, we have to get things done and/or become violently self-assertive.

The cost of equality is that we throw out all truthfulness in order to seem like nice people to each other.

It arises from our fear of evolving to the next stage, which would naturally occur from our most capable people, because we're afraid of personally being left behind — just as we're afraid of having a lower place in the current crab bucket of society.

As a result, instead of looking toward the future, we look toward the past — we look backward, and try to divide up what exists, instead of making an even better vision of our world.

Those who are most afraid become "activists" who go around telling us that it costs us nothing to demand equality and suppress conflict, but then there are millions of details like this:

In 2002, civil lawsuits cost the U.S. economy a reeling \$233 billion. With the rise of civil lawsuits over the last half a century, each American citizen is now estimated to pay a "lawsuit tax" of anywhere between \$700 and \$800 a year (27 September 2004 US Fed News). According to Secretary of Commerce Don Evans, if you take the total cost of tort claims and judgments in the United States and divide it by the number of citizens in the country, a tort tax of about \$809 per capita results (15 December 2004 White House Press Releases And Documents).

What's more, lawsuit costs represented about 2 percent of the US Gross Domestic Product, over \$250 billion. Of this, the manufacturing sector bears a disproportionate share of that, at 4.5 percent. (15 December 2004 White House Press Releases And Documents). And costs are rising, with a reported 5.4% increase in the cost of civil lawsuits from 2002 to 2003 (1 September 2005 Design Firm Management & Administration Report).

Inside Prison

Allow no conflict, and people will take it to the courts, which will lead to irrational animal conflict costing millions. How could that happen?

Imagine the other variables we could add:

- People driving slowly taking up to an additional half-hour of your time every day, for no reason other than their own incompetence. Add that up over the course of a year and think what you could have done with that time.
- Incompetents and dullards on the job must be tolerated, so every concept gets divided into bite-size pieces, and soon you're sitting through two-hour meetings where five minutes among equals would have sufficed.
- Dumb people have no idea their actions have consequences, so they litter, commit crimes, vandalise, or simply break things you might like to use.
- Look at all the areas of our cities that are no-fly zones because they're inhabited by people without a clue who ruin their own homes, riot, commit crimes, and so on. What else could we do with that land?
- Fools are a politician's best friend because they are easily manipulated. Since we cannot call them fools, and make them unequal because they have rights, they're there for any corrupt manipulator to promise them the sky — in exchange for more power of course.

Do we need to go on? These people are taking you for a ride. You have one life and only a certain amount of time in it, but that time is being taken away, passively, to support incompetents!

You go along with it because you're afraid. The idea of universal equality and rights sounds good to us because we're afraid as a group. If you the individual speak out against it, the others may gang up and you and clobber you — for denying their denial of reality.

The guilt and passive aggression that manipulates you has a huge cost, but all the people who are afraid that they might be incompetent are going to insist on it, even if it means that society as a whole moves like a person encased in lead, always pandering to the weakest link in the chain.

The individuals around you are thinking like the crabs in the bucket: they want to claw above you by appearing more egalitarian, more progressive, more compassionate than you. They don't care about the results of their actions. They're just trying to get more popular.

There are two real victims here: civilisation itself, which stops rising to a challenge and starts collapsing inward; and yourself, because your time is wasted and all of those resources of time, money and energy you could have applied to something constructive are taken away.

It's a reversal of evolution. Instead of seeking to get better, and when we find something better spreading it around, we're trying to avoid anything better because it might make us look bad.

And they're going to waste your life by slowing everyone down to the speed of that weakest link in the chain.

The following article suggests on means of helping us past this difficult point in — not history, but evolution itself — through psychological conditioning:

A recent study led by Phelps found that reminding people of the fearful stimuli, minus any fear-inducing event, shortly before the extinction session can effectively block the first memory. The finding could help improve therapies for overcoming fear.

The mechanism for the initial memory's defeat could be that the initial quick reminder induces the amygdala to store new information, Phelps explains. The window during which the amygdala is "open" is fleeting, however, and could explain why the reminder shown 10 minutes, but not six hours, before the first extinction session, eradicated fear. As Phelps notes, relearning a memory, also known as reconsolidation, takes place much faster, within several minutes, than learning the memory for the first time, or consolidation.

Scientific American

You're afraid of social trauma, which is when you do something and other people make fun of you for it and exclude you, if not outright beat you with sticks.

In the past, you've accidentally said things that violated a social taboo, and people have swooped in en masse to tell you how wrong you are. They may have summoned a priest, some scientific studies of dubious scope, or the opinions of your favourite Hollywood stars. They're telling you that no matter what you see in reality, they are the ones to define official truth — and hilariously, if you disagree, they'll claim you are redefining "commonly accepted" truth!

You can see the public/private split here. In public, we're using opinions and logic and science. In private, we're animals struggling against each other for power, and the cudgels we wield are disguised as opinions and logic and science.

With the above type of conditioning, and it wouldn't take much, we could re-organise our people. We should have public rallies where each participant steps out and says, "You know, we're not all equal and we can't pander to the weakest link in the chain just so we seem nicer than our neighbours."

And in the presence of others of our community, we watch as nothing happens. No pain. No nasty commentary. No cudgels. We learn instead to trust our own observations of reality as it is, and stop projecting these social falsehoods onto it just so we can climb a little higher in the social status game.

2.87 "Western", modern countries that never adopted multiculturalism - Japan, South Korea and Taiwan

Japan's and South Korea's post-World War II forty-year economic growth surge without immigration has always been an embarrassment to the immigration and multiculturalism enthusiasts. In 1990, the then-Designated Enthusiast Economist Julian Simon was reduced to admitting: "How Japan gets along I don't know. But we may have to recognise that some countries are unique in their characteristics."

Western Europe have had a long and close friendship with these countries post WW2. They have not initialised media campaigns portraying these countries as Nazis, boycotted them economically or threatened them with invasion if they don't start implementing multiculturalism. It's therefore quite contradictory to how Western Europe ridicule, harass and persecute any and all individuals and groups in their own countries who support monoculturalism.

Japan and multiculturalism

Japanese society, with its ideology of homogeneity, has opposed multiculturalism which has been adopted by Western Europe and the US.

Japan accepted just 16 refugees in 1999, while the United States took in 85,010 for resettlement, according to the UNHCR. New Zealand, which is smaller than Japan, accepted 1,140 refugees in 1999. Just 305 persons were recognised as refugees by Japan from 1981, when Japan ratified the U.N. Convention Relating to the Status of Refugees, to 2002.

Source:
<http://en.wikipedia.org/wiki/Multi-culturalism>

South Korea and multiculturalism

South Korea is among the world's most ethnically homogeneous nations. Like Japan and Taiwan, South Korea rejects the doctrine of multiculturalism. Most Koreans tend to equate nationality or citizenship with membership in a single, homogeneous ethnic group sharing the same "blood" and history. A common language and culture are also viewed as important elements in Korean identity.

The idea of multiracial or multiethnic nations, like Canada or the United States, is opposed in general and strikes many Koreans as odd or even contradictory.

Source:
<http://en.wikipedia.org/wiki/Multi-culturalism>

China, Africa, the Islamic world and multiculturalism

The European cultural Marxists/multiculturalists often directly or indirectly claim that everyone opposing multiculturalism are racists, fascists and Nazis. So according to their

logic China, Africa and the Islamic world are all Nazi regimes as they never implemented multiculturalism. As of now, ONLY European countries (US, Canada, Aussie included) and a few Hindu and Buddhist countries are actual multiculturalist regimes (India, Thailand Phillipines and a couple more). So why the double standards? Why do they only use the fascist/Nazi bashing rhetoric to paralyze all attempts of resistance in European nations and against patriotic groups and individuals? The answer is discussed thoroughly in this compendium. The phenomenon is called the self loathing complex also referred to as "European guilt" in combination with the Marxist goal of destroying the European, Christian, straight man. One of the primary beliefs of many Marxists is that everything European is a cancer in the world that has to be exterminated. According to their logic; Europeans are the cause of all the evil in the world so they must exterminate all Europeans (deconstruct the European majority) in order to be able to create the Marxist utopia of eternal peace and harmony.

Africa, China and the Islamic world

China is a monocultural country, just like African nations and a majority of countries in the Islamic world. Everyone who has travelled and lived in Africa knows that all African nations, with the exception of perhaps South Africa, are monocultural nations and they are very racist towards all Europeans. I have personally experienced overwhelming discrimination from the first second I set my foot in Kenya, Côte d'Ivoire and Liberia. And you really don't have to travel to African nations to comprehend this as it is a widely known truth. Talk to ANY European visitor to Africa and ask if he would want to settle there with his family and the answer would be "no". This is primarily due to discrimination. The same can be said about China and the Islamic world. While a significant number of citizens in Islamic or Muslim countries are directly hostile to Europeans, Chinese are usually just after your money. It is unbearable to live the rest of your life in a country where there is a constant and an overwhelming danger of being "Shanghaied". My stepmother was the Norwegian Vice Consul in Shanghai and I know several Europeans working there. They are willing to "cope" for the duration of their company term, as the pay is good, but they would never settle there permanently with their families. I remember when I was in Shanghai a few years ago. During my three week stay I had more than 10 people asking me to take a photograph with them. Apparently, the Nordic appearance is a relatively rare sight, especially for rural Chinese visiting the big cities during their vacation. While this can be a charming and even a flattering experience, having a mob of people constantly glaring at you all day long is a psychological burden. An example is when I went to Mc Donalds with my friend, Xun. He is a Norwegian Chinese btw and he was my partner at one point, in Oslo, when I day traded actively. He taught me advanced Chinese candlestick/MACD strategies in relation to stock analysis. Anyway, at Mc Donalds as with anywhere, it is not likely that you will enjoy your meal when you have 50 Chinese constantly glaring at you. During my stay in Shanghai there were 5 attempts to Shanghai me (they target Europeans), one was unfortunately successful (30 Euro demanded for a simple 1 Euro dish).

As for China on a state level, they actively use demographical warfare against Tibet and areas populated by Muslim Uyghurs. China is a monocultural country, just like African nations and a majority of countries in the Islamic world.

2.88 Democracy not working

By Fjordman

Currently, the democratic system is in my view not working properly in any Western country. It is more or less dead in Western Europe, where most of the real power has been transferred to the unelected organs of the European Union, anyway. Virtually all Western countries have lost control over their borders. This is not a sustainable situation. You can call your political system a democracy, a dictatorship, a republic, a monarchy or whatever you want, but a country that does not control its territory will eventually die. It's inevitable.

The situation is made worse by the fact that globalisation of transportation has put severe pressure on our nations in a manner which was unthinkable only a few decades ago. When the first Christian Gospels were written down at the end of the first century AD, the population of the Roman Empire was about 60 million people. This mirrors the annual global population growth in the early twenty-first century. In other words: The global population grows by another Roman Empire every single year. Our system wasn't designed for such numbers. It needs fundamental change, or it will soon collapse into civil wars or dictatorships or both. We also have a situation where some left-wing parties in particular deliberately import Muslims and others because they vote overwhelmingly for left-wing parties. A political system where it pays to import enemies obviously isn't sustainable.

When I criticise democracy, this should not be taken as an indication that I believe in elitist rule. I criticise it because it clearly doesn't automatically ensure freedom of speech and security for life and property, which is the hallmark of true liberty. Another problem is that it isn't always the best system for long-term decisions because people tend to prefer short-term gains. I still believe, however, that there should be a powerful element of real public influence, to curtail the potential for absolute rulers and abuse of power. We have clearly veered too far in the direction of the latter with the EU, where the ruling elites have skillfully eliminated any constraints on their power.

The democratic system has significant flaws, but it worked to some extent as long as there was sense of being a demos, a people with a shared identity and common interests. What we are witnessing now is the gradual breakdown of this demos, starting from the top down. Powerful groups frequently have more in common with the elites in other countries than they have with the average citizen in their own. If you no longer believe in your nation as a real entity with a specific culture, it simply becomes a tool for obtaining power, a stepping stone for your global career. Without a pre-political loyalty, emotional ties or even a pragmatic interest in supporting nation states, the democratic system becomes a vehicle for distributing favors to your friends at home and abroad, for fleecing the voters while in power and hopefully ensuring a lucrative international career along the way. You will have few moral inhibitions against importing voters from abroad for maintaining power or because your business buddies who give you financial support desire it. This process is related to technological globalisation, but it has gone further in the self-loathing West than in any other civilisation.

Average citizens who still identify with their nation states thus keep electing people who betray their trust. Since the elites identify little with the nations they are supposed to serve, more power to them will only make matters worse, as it already has in Europe. Corrupt and incompetent individuals will always exist. If you get a corrupt leader every now and then you are dealing with a flawed individual. If you constantly, again and again, get corrupt leaders you are dealing with a flawed system. Our political system is now deeply flawed. The problem is that I cannot easily see how to fix it.

The most important thing to realise is that democracy is a tool, a means we use to achieve an end. Too many people now confuse it with the end itself. "Democracy" has come to mean something that is good, something everybody wants, a bit like sex or chocolate. But there is no rational reason to assume that democracy of universal suffrage is uniformly good and can be applied with equal success in all circumstances, a huge mistake Americans made in Iraq.

Any political system must first and foremost ensure the survival, the continued physical existence, of the community it serves. After that comes ensuring the prosperity and liberty of this community in the best possible way. However, when I look at the situation in Western countries today, I cannot see that democracy always ensures our liberty or prosperity, and in many cases it functions so poorly that it threatens our very survival. Perhaps in order to ensure our continued existence, we need to supplement democracy with other tools in our toolkit.

Source:

<http://democracyreform.blogspot.com/2008/09/democracy-not-working-essay-by-fjordman.html>

2.89 The Rape of Europe – emigration of indigenous Europeans?

The German author Henryk M. Broder recently told the Dutch newspaper De Volkskrant (12 October) that young Europeans who love freedom, better emigrate. Europe as we know it will no longer exist 20 years from now. Whilst sitting on a terrace in Berlin, Broder pointed to the other customers and the passers-by and said melancholically: "We are watching the world of yesterday."

Broder is convinced that the Europeans are not willing to oppose Islamisation. "The dominant ethos," he told De Volkskrant, "is perfectly voiced by the stupid blonde woman author with whom I recently debated. She said that it is sometimes better to let yourself be raped than to risk serious injuries while resisting. She said it is sometimes better to avoid fighting than run the risk of death."

Europe is turning Muslim. As Broder is sixty years old he is not going to emigrate himself. "I am too old," he said. However, he urged young people to get out and "move to Australia or New Zealand. That is the only option they have if they want to avoid the plagues that will turn the old continent uninhabitable."

Many Germans and Dutch, apparently, did not wait for Broder's advice. The number of emigrants leaving the Netherlands and Germany has already surpassed the number of immigrants moving in. One does not have to be prophetic to predict, like Henryk Broder, that Europe is becoming Islamic. Just consider the demographics. The number of Muslims in contemporary Europe is estimated to be 50 million. It is expected to double in twenty years. By 2025, one third of all European children will be born to Muslim families. Today Mohammed is already the most popular name for new-born boys in Brussels, Amsterdam, Rotterdam, and other major European cities.



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In a recent op-ed piece in the Brussels newspaper De Standaard (23 October) the Dutch (gay and self-declared "humanist") author Oscar Van den Boogaard refers to Broder's interview. Van den Boogaard says that to him coping with the Islamisation of Europe is like "a process of mourning." He is overwhelmed by a "feeling of sadness." "I am not a warrior," he says, "but who is? I have never learned to fight for my freedom. I was only good at enjoying it."

As Tom Bethell wrote in this month's American Spectator: "Just at the most basic level of demography the secular-humanist option is not working." But there is more to it than the fact that non-religious people tend not to have as many children as religious people, because many of them prefer to "enjoy" freedom rather than renounce it for the sake of children. Secularists, it seems to me, are also less keen on fighting. Since they do not believe in an afterlife, this life is the only thing they have to lose. Hence they will rather accept submission than fight. Like the German feminist Broder referred to, they prefer to be raped than to resist.

"If faith collapses, civilisation goes with it," says Bethell. That is the real cause of the closing of civilisation in Europe. Islamisation is simply the consequence. The very word Islam means "submission" and the secularists have submitted already. Many Europeans have already become Muslims, though they do not realise it or do not want to admit it.

Some of the people I meet in the U.S. are particularly worried about the rise of anti-Semitism in Europe. They are correct when they fear that anti-Semitism is also on the rise among non-immigrant Europeans. The latter hate people with a fighting spirit. Contemporary anti-Semitism in Europe (at least when coming from native Europeans) is related to anti-Americanism. People who are not prepared to resist and are eager to submit, hate others who do not want to submit and are prepared to fight. They hate them because they are afraid that the latter will endanger their lives as well. In their view everyone must submit.

This is why they have come to hate Israel and America so much, and the small band of European "islamophobes" who dare to talk about what they see happening around them. West Europeans have to choose between submission (islam) or death. I fear, like Broder, that they have chosen submission – just like in former days when they preferred to be red rather than dead.

Source:

<http://www.brusselsjournal.com/node/1609>

2.90 Suggestions for the Future

By Fjordman

"If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.

We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant."

Karl Popper

How should we respond to the threats our civilisation is facing? First of all, ordinary citizens should arm themselves immediately since crime and violence is spreading fast throughout the Western world. Second, we need to reclaim pride in our heritage, which has been systematically taken away from us in recent generations, and restore a proper teaching of this in our education system. We should assume that the mass media and our leaders are not telling us the full truth about the scale and consequences of Muslim immigration.

We are told that the ongoing mass immigration from alien cultures is "good for the economy." This is demonstrably false and resembles the "Big Lie" technique employed by the Nazis. Even if it were true, I would still reject this argument. I am not willing to give up our existence as a people and the heritage entrusted upon me by my ancestors in the hypothetical hope that doing so will earn me a few chocolate bars or electronic toys, of which we already have plenty. The notion that man is homo economicus, the economic man, nothing more than the sum of his functions as a worker and consumer, is widely shared by both left-wingers and many right-wingers. It is one of the most destructive ideologies of our time and needs to be defeated while there is still something left of European civilisation to preserve.

One "anti-Jihadist" in Scandinavia once indicated that it was OK with a Muslim majority in Europe as long as these Muslims respect "human rights." They won't, of course, but that's not the point. The "debate" we have is thus between those who believe we should accept unlimited mass immigration and those who believe we should accept unlimited mass immigration as long as those who replace us believe in "human rights," where the former groups views the latter as "racists." At no point is there any debate of whether native Europeans have the right to preserve our cultures and historical identities.

Globalism is the enemy within which needs to be defeated. Globalism does not refer to the impersonal forces of technological globalisation (although committed Globalists like to pretend that it does, because this makes their ideological program seem "inevitable"), but to a Utopian ideology stating that erasing all national cultures and states (especially Western ones) is a positive good which should be promoted and forced down people's throats. Opposition to this undertaking should be banned as "discrimination," "racism," "extremism" and "nationalism" (the terms are used as synonyms).

I've engaged in long discussions as to whether or not our current weakness is caused by deeper-lying, structural flaws in our civilisation or whether it is promoted by certain powerful groups with a dangerous agenda. My answer is that it is both. The ideology of Globalism is indeed promoted by certain elite groups much more than by the average citizen, and these ideas are enforced from above. This is happening all over the Western world, but it is particularly dangerous in Western Europe because of the legislative powers of the European Union and its non-elected oligarchy.

Although Leftists tend to be more aggressive, perhaps the dividing line in the internal struggle in the West is less between Left and Right and more between those who value national sovereignty and European culture and those who do not. Upholding national borders has become more important in the age of globalisation, not less. We need to reclaim control over our borders and reject any organisation, either the EU, the UN, various human rights groups or others who prevent us from doing this. We must remind our political leaders that we pay national taxes because they are supposed to uphold our national borders. If they can't do so, the social contract is breached, and we should no longer be required to pay our taxes. National taxes, national borders could become a new rallying cry.

There are both left-wing and right-wing Globalists. They have different agendas, for instance with left-wing Globalists putting emphasis on silencing free speech and promoting "international law" through the United Nations and similar organisations, while right-wing Globalists concentrate more on the free flow of people across borders, just as they want free flow of goods and capital across borders. The Presidential election campaign in the USA in 2008 between Obama and McCain is a race between a left-wing and a right-wing Globalist. Both want open borders, if only for slightly different reasons, and tend to think of countries as ideas, not as entities populated by distinct peoples with shared values and a common history.

An ideological "war within the West" has paved the way for a physical "war against the West" waged by Islamic Jihadists, who correctly view our acceptance of Muslim immigration as a sign of weakness. Perhaps we will need to resolve the war within the West before we can win the war against the West. When Europeans such as Polish king Jan III Sobieski led their troops to victory over the Turks in the 1683 Battle of Vienna, they fought for a number of things: Their country, their culture and their religion. People don't just need to live; they need something to live for, and fight for.

We are against Islam. What are we for? I would suggest that one thing we should fight for is national sovereignty and the right to preserve our culture and pass it on to future generations. We are fighting for the right to define our own laws and national policies, not to be held hostage by the United Nations, unaccountable NGOs, transnational progressives or self-appointed guardians of the truth.

At the beginning of the 21st century, the West is the sick man of the world. We provide our sworn enemies with the technology and medicine to multiply, give them the transportation and legal rights to move to our countries (after showing them through TV and movies how much better life is in our part of the world). On top of this, we pay them to colonise our countries and harass our children, while our leaders ban opposition to this as intolerance, discrimination and racism. When did the West stop thinking? Where did we go wrong? Here is the answer an American friend of mine gave:

"Well, there's Marxism of course, which was extremely damaging in all its forms. There were the two world wars which killed so many of our people and caused a lack of cultural confidence. Then there was the Pax Americana and the unprecedented safety and affluence it brought to the Western World. We have now had two generations of Westerners, almost three, who have never known real poverty, hunger, war, or 'the knock on the door in the middle of the night.' Without a need for survival skills, we had the time and the money to focus on ever-more insane political and cultural ideologies...I think I remember reading something about how the Indian Hindu empires became ripe for conquest by Islam — 'They focused on becoming good, instead of remaining powerful.' I can't remember the source on that though. But that's what we are now — obsessing about how to be good, not on being powerful. And our 'goodness' isn't worth much if the rest of the world is focused on becoming powerful. Also, you have to remember, a lot of people are making money out of these insane ideologies. The 'diversity' industry in the U.S. is worth billions — people with little skills or ability are being given comfy well-paid jobs because of it.. And because of anti-discrimination laws, every organisation, whether for profit or not, must have a

'diversity' plan to point to if they ever get sued for 'discrimination.' It's literally a recession-proof captive industry. Anyways we're sick and the whole world knows it. They are coming here to feed off our sickness."

The West is rapidly declining as a percentage of world population and in danger of being overwhelmed by immigration from poorer countries with booming populations. People of European origins need to adjust our self-image correspondingly and ditch the current ideology of deranged altruism. We are not all-powerful and are not in a position to help everybody in developing countries out of poverty, certainly not by allowing them to move here. We need to develop a new mental paradigm dedicated to our own survival.

We should take a break from mass immigration in general. Any future immigration needs to be strictly controlled and exclusively non-Muslim. This break should be used to demonstrate clearly that the West will no longer serve as the dumping ground for excess population growth in other countries. We have cultures that we'd like to preserve, too, and cannot and should not be expected to accept unlimited number of migrants from other countries.

In my view, the best way to deal with the Islamic world is to have as little to do with it as possible. We should completely stop and if necessary ban Muslim immigration. This could be done in creative and indirect ways, such as banning immigration from nations with citizens known to be engaged in terrorist activities. We should remove all Muslim non-citizens currently in the West and change our laws to ensure that Muslim citizens who advocate sharia, preach Jihad, the inequality of "infidels" and of women should have their citizenship revoked and be deported back to their country of origin.

We need to create an environment where the practice of Islam is made difficult. Much of this can be done in non-discriminatory ways, by simply refusing to allow special pleading to Muslims. Do not allow the Islamic public call to prayer as it is offensive to other faiths. Boys and girls should take part in all sporting and social activities of the school and the community. The veil should be banned in all public institutions, thus contributing to breaking the traditional subjugation of women. Companies and public buildings should not be forced to build prayer rooms for Muslims. Enact laws to eliminate the abuse of family reunification laws. Do not permit major investments by Muslims in Western media or universities.

American columnist Diana West[1] wants us to shift from a pro-democracy offensive to an anti-sharia defensive. Calling this a "War on Terror" as President George W. Bush did in 2001 was a mistake. Baron Bodissey of the Gates of Vienna blog has suggested the slogan "Take Back the Culture," thus focusing on our internal struggle for traditional European culture.

People should be educated about the realities of Jihad and sharia. Educating non-Muslims about Islam is more important than educating Muslims, but we should do both. Groups of dedicated individuals should engage in efforts to explain the real nature of Islam, emphasising the division that Islam teaches between Believer and Infidel, the permanent state of war between Dar al-Islam and Dar al-Harb and the use of taqiyya and kitman, religious deception.

As Hugh Fitzgerald of Jihad Watch[2] says, we should explain why Islam encourages despotism (because allegiance is owed the ruler as long as he is a Muslim), economic paralysis, intellectual failure (the cult of authority, the hostility to free and skeptical inquiry) in Islamic countries. Let Muslims themselves begin slowly to understand that all of their political, economic, social, intellectual, and moral failures are a result of Islamic teachings.

Fitzgerald also suggests exploiting the many fissures within the Islamic world: Divide and conquer. Divide and demoralise. Islam has universalist claims but it talks about Arabs as the “best of peoples,” and has been a vehicle for Arab supremacy, to promote Arab conquest of wealthier non-Arab populations. In addition to divisions between Arabs and non-Arab Muslims, we have the sectarian divide between Shias and Sunnis, and the economic division between the fabulously rich oil-and-natural-gas Arab states and the poor Muslim countries.

Both the sectarian and economic divisions within Islam are best exploited by infidels doing nothing. If the Western world stops giving Egypt, Pakistan, Jordan, and the Palestinians “aid,” which has in reality become a disguised form of jizya, this will clear the psychological air. And it will force the poorer Arabs and other Muslims to go to the rich Arabs for support.

Right now, Muslims can enjoy the best of both worlds, and follow primitive religious laws while enjoying the fruits of 21st century civilisation. We need to drive home the utter failure of the Islamic model by making sure that Muslims should no longer be able to count on permanent Western or infidel aid in their overpopulated, self-primitivised states, whose very unviability they are prevented from recognising by this constant infusion of aid.

We need to deprive Muslims as much as possible of Western jizya in other forms, which means ending foreign aid, but also institute a Manhattan Project for alternative sources of energy, in order to become independent of Arab oil.

As Mr. Fitzgerald asks[3] : “What would the rich Arabs do if the Western world decided to seize their property in the West as the assets of enemy aliens, just as was done to the property owned not only by the German government, but by individual Germans, during World War II? And what would they do if they were to be permanently deprived of easy access to Western medical care?”

We must reject the “You turn into what you fight” argument. Those who fought the Nazis didn’t become Nazis during the Second World War. The truth is, we will become like Muslims if we don’t stand up to them and keep them out of our countries, otherwise they will subdue us and Islamise us by force. The West isn’t feared because we are “oppressors,” we are despised because we are perceived as weak and decadent. Jihadist websites have said that China[4] is not the enemy at the moment. China, too, is an infidel enemy, but Muslims respect the Chinese more than Western nations. We can live with having enemies. The important thing is making sure that our enemies respect us, as Machiavelli indicated in *The Prince*.

We should implement a policy of containment of the Islamic world, but for this to work we will sometimes have to take military action to crush Muslim pretensions to grandeur. The Buddhists of Central Asia undoubtedly held the “moral high ground” in relations to Muslims. They are all dead now. At the very least, we must be prepared to back up our ideological defences with force on certain occasions.

Several objections could be raised against the containment option. Some claim that it is too harsh and thus won’t be implemented; others say that it is insufficient and won’t work in the long run. It’s true that in the current political climate, expulsion of sharia-sponsoring Muslims isn’t going to happen, but the current ruling paradigm won’t last. It is likely that we will get civil wars in several Western countries because of the ongoing mass immigration. This will finally demonstrate how serious the situation is and force other Western nations to act.

I have heard comments that it isn’t practically doable to contain the Islamic world behind some artificial Maginot Line. When the Mongols could simply go around the Great Wall of

China in the thirteenth century, it will be impossible to contain anybody in an age of modern communication technology. No, it won't be easy, but we should at least try. Containment isn't necessarily the only thing we need to do, just the very minimum that is acceptable. Perhaps the spread of nuclear technology will indeed trigger a large-scale war with the Islamic world at some point. The only way to prevent this is to take steps, including military ones, to deprive Muslims of dangerous technology. Jihad is waged by military, political, financial, demographic and diplomatic means. The defence against Jihad has to be equally diverse.

In the post What Can We Do?[5], Gates of Vienna republished an essay by reader Westerner which was originally posted at American writer Lawrence Auster's website. Westerner argues that the separationist policy[6] proposed by Auster and others of rolling back, containing, and using military force to quarantine Muslims would not be sufficient to make the non-Islamic world safe, because Islamic regimes would still exist and continue to seek ways to harm us. He therefore proposes a policy aimed at crushing Islam. Nevertheless, my general policy recommendation is to advocate separation and containment. The crucial point is to stress that Islam cannot be reformed and cannot be reconciled with our way of life.

According to blogger Conservative Swede, "In fact it is easier to argue for a stop of ALL immigration, to the general public, than a specific stop of Muslim immigration (maybe not in America, but surely in Sweden and the rest of Europe). People simply know very little about Islam. They need to be educated first, and already that is a big effort. So this is the first step. Before this has been achieved, before the awareness about the true face of Islam is firmly represented among the general public, it becomes pointless to push for deportation of all Muslims at the arenas directed at the general public. The first and current step is about educating people about Islam." He puts emphasis on the need for breaking the spirit of our Jihadist enemies and finding ways of symbolically defeat them.

I have been criticised because my talk about containment and the need to limit even non-Muslim immigration smacks of the siege mentality of a friendless West. Advocating a policy of much stricter immigration control in general isn't based on isolationism, it's based on realism. We're in the middle of the largest migration waves in human history. The simple fact is that far more people want to live in the West than we can possibly let in. Technology has made it easier for people to settle in other countries, and easier for them to stay in touch with their original homeland as if they never left. We have to deal with this fact by slowing the immigration rates to assimilation levels; otherwise our societies will eventually break down.

I'm advocating isolation of the Islamic world, not of the West. Even if we cannot allow all non-Muslims to freely settle in our lands, this does not mean that they have to be our enemies. Jihad is being waged against the entire non-Muslim world, not just the West. We should stop trying to "win the hearts and minds" of Muslims instead cooperate with other non-Muslims.

The United Nations[7] is heavily infiltrated by Islamic groups. We should starve it for funds and ridicule it at any given opportunity. As an alternative to the UN, we could create an organisation where only democratic states could become members. The most important principle at this point is to contain the Islamic world. We simply cannot allow our enemies to have influence over our policies, which they do through the UN.

Europeans need to totally dismantle the European Union and regain national control over our borders and legislation. The EU is so deeply flawed and infiltrated by pro-Islamic thinking that it simply cannot be reformed. No, the EU isn't the only problem we have, but it is the worst, and we can't fix our other problems as long as the EU is in charge. And let's end the stupid support for the Palestinians that the Eurabians have encouraged and start supporting our cultural cousin, Israel. Europe's first line of defence starts in

Jerusalem.

Europeans should adopt legislation similar to the First and Second Amendments in the American Bill of Rights, securing the right to free speech and gun ownership. The reason why European authorities are becoming increasingly totalitarian in their censorship efforts is to conceal the fact that they are no longer willing or able to uphold even the most basic security of their citizenry, far less our national borders.

We need to ditch the welfare state[8], which is probably doomed anyway. The welfare state wasn't all bad, but it cannot compete in a world of billions of capitalists in low-cost countries. It creates a false sense of security in a dog-eat-dog world and breeds a passivity that is very dangerous in our struggle for survival. We should use the money to strengthen our border controls and rebuild credible militaries.. Western Europeans have lived under Pax Americana for so long that we have forgotten how to defend ourselves. This needs to change, and soon.

I recently read the book *The Shock Doctrine*[9] by the prominent left-wing intellectual Naomi Klein. That is, I made an attempt to read it. I gave up after a few chapters. Klein talks about how clean slate ideologies are dangerous, and mentions in passing some crimes committed by the Soviet regime and the criticism which followed its collapse.

Then she says:

The process has sparked heated debate around the world about how many of these atrocities stemmed from the ideology invoked, as opposed to its distortion by adherents like Stalin, Ceausescu, Mao and Pol Pot. 'It was flesh-and-blood Communism that imposed wholesale repression, culminating in a state-sponsored reign of terror,' writes Stéphane Courtois, co-author of the contentious *Black Book of Communism*[10]. 'Is the ideology itself blameless?' Of course it is not. It doesn't follow that all forms of Communism are inherently genocidal, as some have gleefully claimed, but it was certainly an interpretation of Communist theory that was doctrinaire, authoritarian, and contemptuous of pluralism that led to Stalin's purges and to Mao's re-education camps. Authoritarian Communism is, and should be, forever tainted by those real-world laboratories. But what of the contemporary crusade to liberate world markets?

Klein claims that not all forms of market systems have to be inherently violent. They can leave room for free health care, too. She condemns "authoritarian interpretations" of Communism, but not necessarily Communism as such. Exactly where we can find examples of non-authoritarian Communism she doesn't say. That's as far as self-criticism has progressed in the political Left a generation after we "defeated" Socialism.

The economist Milton Friedman, along with F. Hayek, is one of the villains of Naomi Klein's book. According to her, Friedman has stated that "only a crisis — actual or perceived — produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around. That, I believe, is our basic function: to develop alternatives to existing policies, to keep them alive and available until the politically impossible becomes politically inevitable." Friedman believes that during a crisis, we only have a brief window of opportunity before society slips back into the "tyranny of the status quo," and that we need to use this opportunity or lose it.

This is actually sound advice and in my view the strategy Western survivalists should follow. When I first started writing as Fjordman I focused on how to "fix the system." I've gradually come to the conclusion that the system cannot be fixed. Not only does it have too many enemies; it also contains too many internal contradictions. If we define the "system" as mass immigration from alien cultures, Globalism, multiculturalism and suppression of free speech in the name of "tolerance," then this is going to collapse. It's inevitable.

The goal of European and Western survivalists — and that's what we are, it is our very

survival that is at stake — should not be to “fix the system,” but to be mentally and physically prepared for its collapse, and to develop coherent answers to what went wrong and prepare to implement the necessary remedies when the time comes. We need to seize the window of opportunity, and in order to do so, we need to define clearly what we want to achieve. What went wrong with our civilisation, and how can we survive and hopefully regenerate, despite being an increasingly vulnerable minority in an often hostile world?

I have suggested that we never won the Cold War as decisively as we should have done. The enemy has been regrouping and now largely controls our media and educational institutions less than a generation after the fall of the Berlin Wall. We did not have public trials against the supporters of Marxism just as we did against Nazism. This was a serious mistake which we should not repeat again. If or when the European Union collapses and multiculturalism is defeated, we need to stage public trials against the creators of Eurabia and denounce the lies continuously told by our media and academia. Their ideology needs to be exposed as evil.

The political elites implement the agendas of our enemies and ignore the interests of their own people. They are collaborators and should be treated accordingly. The problem is that they currently feel quite comfortable and secure. They fear the reactions of Muslims, but despise their own people. They view us as sheep, existing only to provide them with champagne and nice cars and to be guinea pigs in their grandiose social experiments. Change will only come when they fear us, and the consequences of their own betrayal, more than they fear Muslims.

People of European origins can gain a future by reclaiming our past, and end the hostility to our civilisation and heritage which is too often taught in our education system today. We need to reject those who demonise us simply because we desire self-determination. In order to achieve this, we need to regain control over our national borders and legislation, and we need to reclaim control over the media. Those who control the media, control society.

It is easy to blame others, but we have to accept responsibility for our situation. Yes, we have indeed been betrayed by our leaders, but that's still only part of the problem. People tend to get the governments they deserve. Maybe we get weak leaders because we are weak, or because they can exploit weaknesses in our mentality to get us where they want to; above all anti-Americanism, anti-Semitism, our excessive desire for consensus and suppression of dissent, the anti-individualistic legacy from Socialism and the passivity bred by welfare state bureaucracy. Muslims are stuck with their problems and corrupt leaders and blame everybody else for their own failures because they can never admit they are caused by deep flaws in their culture.. We shouldn't make the same mistake. Europeans export wine; Arabs export whine. That's the way it should be.

In his book *The River War* published in 1899, Winston Churchill wrote about the cursed effects of Mohammedanism (which is what Islam really is):
The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men. Individual Moslems may show splendid qualities — but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is

sheltered in the strong arms of science, the science against which it had vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.

This description remains right today. Nevertheless, bad as it is, Islam isn't the cause of our current weakness; it is a secondary infection. In addition to plain decadence, there is a widespread feeling in much of Europe that nothing is worth fighting for, certainly not through armed struggle. There are no Great Truths, everything is equal. Maybe Europe's faith in itself died in Auschwitz, but it was severely wounded in the trenches of the First World War. It was WW1 that radicalised Europe, triggered the Russian Revolution and the rise of Soviet Communism, and filled Germany, including a young corporal named Adolf Hitler, with a desire for vengeance and much of the ammunition they needed for their rise to power in the 1930s.

I have heard claims that European civilisation will not survive the twenty-first century. A century is a very long time, we should remember that. Would anybody (except a Churchill) in the early twentieth century, when Europe was strong and powerful, have predicted that Europe would now be in the process of being overpowered by Algerians and Pakistanis? Things change. They can change for the worse, but they can also change for the better. Our ancestors, better men and women than we are, held the line against Islam for more than one thousand years, sacrificing their blood for the continent. By doing so, they not only preserved the European heartland and thus Western civilisation itself, but quite possibly the world in general from unchallenged Islamic dominance. The stakes involved now are no less than they were then, possibly even greater.

Some people claim that Europe isn't worth fighting for, and that many people here deserve what's coming. Some of them probably do, yes. The problem is that the people who deserve most to be punished for the current mess are the ones who are least likely to pay the price. The creators of Eurabia will be the first to flee the continent when the going gets tough, leaving those who have hardly heard of Eurabia and never approved of its creation to fight.

Edmund Burke believed that if a society can be seen as a contract, we must recognise that most parties to the contract are either dead or not yet born. I like that idea, which means that when you fight for a country, you don't just fight for the ones that are there now, but for those who lived there before and for those who will live there in the future. If we don't want to fight for what Europe is today then let us fight for what it once was, and maybe, just maybe, for what it may become once more. There was real greatness in this continent once. It seems a long time ago now, but we can get there again. Meanwhile, let us work to ensure the survival of European civilisation, which is now very much in question.

Source:

<http://gatesofvienna.blogspot.com/2008/09/suggestions-for-future.html#c8772512582428522002>

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2.91 What Do We Fight For?

By Fjordman

I have tried to contribute to a new vocabulary by coining the word "Caucasophobia[1]" for anti-white racism, and have suggested the term "self-termination[2]" for organised Western self-loathing and the Western policy of unilaterally dismantling our own culture. Both terms are OK, but if somebody can come up with something better and more catchy, I'm all ears. One can say many bad things about the word "Islamophobia," but it's easy to understand and sticks in your mind. If the shariabots can come up with a word like that then infidels shouldn't be any less inventive.

We are against Sharia and Jihad, but what are we for? What is Western civilisation? What exactly sets it apart from others and makes it worth keeping? If we're going to defend[3] "freedom" and "Western civilisation," we need to define precisely what we are talking about.

I would personally say that the emphasis on the individual is our most defining trait as a civilisation. Both Muslims and internal collectivists hate our individualism the most, because it stands in the way of their ideologies. This is why they go to great lengths to smash it and replace it with group thinking. However, even our individualism can potentially be carried into such extremes that it can become a problem. Individuals still need to feel part of something greater and enduring, or society will be left unable to defend itself.

Another Western trait is a non-fatalistic outlook on the world and a belief in the ability of individuals to affect their own future, combined with linear thinking versus circular thinking, a high value placed on rationality versus emotionalism and last, but not least, curiosity — wanting to know how things "tick."

I still remember the first time I read the Koran. I soon discovered how intolerant it was, but my first impression was actually not that it was violent, but that it was remarkably incoherent and difficult to read. It's frequently self-contradictory, and Allah is portrayed as an unpredictable god. The Bible is more structured and with a higher literary quality than the Koran, even to a non-religious person. When European scientists initiated the Scientific Revolution[4], they assumed that God had made nature according to logical patterns that could be uncovered and predicted. But Islam, starting out with the structure of the Koran itself, assumes that there is no pattern, and that nature is simply subject to Allah's whims.

I have given detailed explanations to non-Muslims of how Muslims continuously deceive infidels, but frankly, Muslims even lie to each other. I've gradually come to the conclusion that it's not so much about lying as about the fact that truth is irrelevant in Islamic culture, which is why all kinds of ridiculous conspiracy theories always find an eager audience there. Notice how Pakistani ex-Muslim Mohammed Rasoel writes in his book *The Downfall of the Netherlands — Land of the Naive Fools*[5] how he comes from a culture where people "lie all the time," and consider persons who actually say what they think to be gullible fools.

Needless to say, this is also why Muslims have such a poor track record in science. Science is about uncovering truth, and if you come from a culture which holds that truth is irrelevant, you have a huge handicap. That is why the Scientific Revolution happened in Christian Europe, and not in the Islamic Middle East.

The sad part is, we are abandoning[6] the scientific method in the West as well. And it's not the only instance where we are regressing. Hate crime legislation constitutes a radical departure from the idea of equality before the law. You will be punished

differently for assaulting a black Muslim than for the same crime against a white Christian, a Hindu woman or a Jewish woman, a gay man or a straight man etc. Some would argue that this already happens in real life. However, the point here is that this principle has now become a formal aspect of the law. This constitutes a gross perversion of justice. It mirrors Islamic law, which mandates different punishments for the same crime, depending upon the religious background and the sex of both the perpetrator and the victim.

Islam has always valued individual life inequitably. But now there is a creeping tendency within the West toward the same view. In the case of assault or murder, an additional sentence is added if the act is viewed as a "hate crime." Murder is murder, and all human life is to be valued equally. However, according to multiculturalism we are required to treat all cultures and religions as equally valid, which they obviously are not. This perversion of reality makes the Western system of justice vulnerable to infiltration by Islamic law.

The West has traditionally been a rational civilisation. We now have an emotional culture, which we see clearly in the immigration debate where emphasis is on whether you "feel good" and whether your "intentions" are good when you support mass immigration, not on rationally calculating the long-term consequences of your actions.

Our education system is no longer dedicated to searching for truth or even recognising the concept that there is such a thing as "truth" in the first place, only multiple truths, all equally valid. Christian Europe could stage the Scientific Revolution precisely because it believed in truth and wanted to uncover truth. Post-Christian, Multicultural Europe no longer believes in truth, and would thus have been unable to stage the Scientific Revolution.

It is remarkable to notice how effective the "counter-culture" of the 1960s has been at attacking the pillars of Western civilisation: Our education system is now used to dismantle our culture, not to uphold it, and has moved from the Age of Reason to the Age of Deconstruction. We have thus abandoned the ideal of rationality and objectivity, which used to be the foundation of our culture.

Our religious heritage as well as the social basis of our society, the nuclear family, has been under constant attack. Our legal system, at least in Europe, is moving away from the ideal of laws passed with the consent of the people and with their best interest in mind into transnational legislation written by faceless technocrats, with no loyalty to any specific people. The EU Constitution betrays an almost sharia-like desire to control all aspects of our lives, instead of upholding law and order and otherwise staying out of the way.

And finally, we are in the middle of an age where focus is on "subgroups" within the nation state, not on individuals. The anti-Westerners have taken great care to break down our religion, our individualism, our rationalism and finally our connection with the past[7], to make sure we don't remember that we ever possessed any of these traits in the first place. Unfortunately, they have succeeded rather well so far. We are abandoning what once made us great, and are moving in the direction of Sharia Lite when it comes to free speech, equality before the law, and lack of rationalism.

What are we fighting for? We are fighting for freedom of thought and for freedom of speech, for the right to criticise not just our government, but all doctrines, political and religious. The fight against hate speech and hate crime legislation now constitutes a front line in the battle for liberty.

We are fighting for secular laws passed with the consent of the people, not sharia nor transnational legislation drafted by bureaucrats and technocrats unaccountable to the

people. We do not want to be held hostage by international NGOs, transnational progressives or self-appointed guardians of the truth. Likewise, we are fighting for national sovereignty. No nation regardless of political system can survive the loss of its territorial integrity, but democratic states especially so. We pay national taxes because our authorities are supposed to uphold our national borders. If they can't do so, the social contract is breached, and we should no longer be required to pay our taxes.

We are fighting for equality before the law. Hate crime legislation is weakening this, by treating people as members of a group, gay-straight, male-female, black-white etc, instead of as an individual, and also de facto results in unequal punishment for the same crime.

We are fighting for the right to view a nation as a cultural unit, not just a random space on a map. A country has the right to decide how much, if any, immigration it wants to accept. The idea of unlimited mass migration is 21st century Communism. Man is not just *homo economicus*, the economic man, the sum of his functions as labour and consumer, who can be supplanted from one region of the world to the next at will. Multiculturalism implicitly means that the native population have to suppress and erase their own cultural traditions and historical identity. People have the right to want to preserve their culture and pass it on to future generations.

Finally, I'd like to talk about one aspect of Western culture that tends to be downplayed, but is quite important: We are the only culture in the history of mankind to develop realistic, faithful depictions of beings and matter in our paintings and sculptures, rather than merely stylised depictions. We are also the only culture to invent a way to depict three-dimensional subjects in a two-dimensional format. A similar three-dimensional perspective was lacking in all other types of early art, be that Chinese or Japanese, East Indian, Mesoamerican, African or Middle Eastern. This could conceivably be because we have perceived space and spatial relationships in a different way than the rest of the world. What does that mean for our culture?

Egyptian art was dedicated to preserving the body for the afterlife. Artists drew from memory, according to strict rules. The ancient Egyptians were not Westerners, but they did contribute a lot to those who later became Westerners, the Greeks and the Romans.

In the brilliant book *The Story of Art*, writer E.H. Gombrich explains this. For an Egyptian artist, "once he had mastered all these rules he had finished his apprenticeship. No one wanted anything different, no one asked him to be 'original'. On the contrary, he was probably considered the best artist who could make his statues most like the admired monuments of the past. So it happened that in the course of three thousand years or more Egyptian art changed very little. Everything that was considered good and beautiful in the age of the pyramids was held to be just as excellent a thousand years later."

There was only one major exception to this, and that was the heretical Pharaoh Akhenaten in the 14th century BC. The art depicting him and his wife Nefertiti is quite naturalistic. It is unlike anything before in Egyptian history, and may have been inspired by that of the Minoan culture on the island of Crete, by many considered to be the first European civilisation. Some of this style is still discernible in objects found in the tomb of Tutankhaten, believed to be son of Akhenaten, who later changed his name to Tutankhamun as the old religion was reestablished.

Even though the artistic legacy of Akhenaten was quickly forgotten, his religious ideas may have proven far more durable. His insistence on worshipping one supreme god, Aten, makes him a pioneer in monotheism. It has been speculated, though disputed by many scholars, that Akhenaten's ideas may have inspired those of Moses, which led to the creation of Judaism and, by extension, Christianity.

What is less disputed is that the earliest alphabet, the ancestor of nearly every alphabet used around the globe, including, via Phoenician, the Greek and the Latin ones, was partly derived from Egyptian hieroglyphs representing syllables.

Greek artists studied and imitated Egyptian art, but experimented and decided to look for themselves instead of following any traditional, ready-made formula. As Gombrich says, "The Greeks began to use their eyes. Once this revolution had begun, there was no stopping it." It is surely no coincidence that this Great Awakening of art to freedom took place in the hundred years between, roughly, 520 and 420 BC, in Greek city-states such as Athens where philosopher Socrates challenged our ideas about the world:

"It was here, above all, that the greatest and most astonishing revolution in the whole history of art bore fruit. (...) The great revolution of Greek art, the discovery of natural forms and of foreshortening, happened at the time which is altogether the most amazing period of human history." This art was later spread far beyond the borders of Greece, when Alexander the Great created his empire and brought Hellenistic art to Asia:

"Even in far-distant India, the Roman way of telling a story, and of glorifying a hero, was adopted by artists who set themselves the task of illustrating the story of a peaceful conquest, the story of the Buddha. The art of sculpture had flourished in India long before the Hellenistic influence reached the country; but it was in the frontier region of Gandhara that the figure of Buddha was first shown in the reliefs which became the model for later Buddhist art. (...) Greek and Roman art, which had taught men to visualise gods and heroes in beautiful form, also helped the Indians to create an image of their saviour. The beautiful head of the Buddha, with its expression of deep repose, was also made in this frontier region of Gandhara."

Buddhism spread from India to the rest of Asia, and brought with it these influences from Western art. This is highly significant if we remember that the invention of block printing during the Tang dynasty in China was intimately linked to Buddhist monasteries and Buddhist art. Alexander the Great may also have brought with him inked seals to India during his invasion, and Indian merchants later introduced them to the Chinese. Stamped figures of the Buddha marked the transition from seal impression to woodcut in China.

The oldest surviving printed texts from East Asia are Buddhist scriptures. Printing was thus used to promulgate a specific religion, just like Gutenberg's printing press in Europe was later used to print Bibles. The Islamic Middle East, however, for centuries rejected both the Eastern and the Western printing traditions due to religious intolerance and hostility towards pictorial arts. And they suffered all the more for it.

Source:

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2.92 Who Are We, Who Are Our Enemies - The Cost of Historical Amnesia

By Fjordman:

The Jihad, the Islamic so-called Holy War, has been a fact of life in Europe, Asia, Africa and the Near and Middle East for more than 1300 years, but this is the first history of the Muslim wars in Europe ever to be published. Hundreds of books, however, have appeared on its Christian counterpart, the Crusades, to which the Jihad is often compared, although they lasted less than two hundred years and unlike the Jihad, which is universal, were largely but not completely confined to the Holy Land. Moreover, the Crusades have been over for more than 700 years, while a Jihad is still going on in the world. The Jihad has been the most unrecorded and disregarded major event of history. It has, in fact, been largely ignored. For instance, the Encyclopaedia Britannica gives the Crusades eighty times more space than the Jihad."

The quote is from Paul Fregosi's book *Jihad in the West*[1] from 1998. Mr. Fregosi found that his book about the history of Islamic Holy War in Europe from the 7th to the 20th centuries was difficult to get published in the mid-1990s, when publishers had the Salman Rushdie case in fresh memory.

A few years later, an even more comprehensive book, *The Legacy of Jihad*, was published by Andrew G. Bostom. Bostom has written about what he calls "America's First War on Terror[2]."

Thomas Jefferson and John Adams, then serving as American ambassadors to France and Britain, respectively, met in 1786 in London with the Tripolitan Ambassador to Britain, Sidi Haji Abdul Rahman Adja. These future American presidents were attempting to negotiate a peace treaty which would spare the United States the ravages of Jihad piracy – murder and enslavement emanating from the so-called Barbary States of North Africa, corresponding to modern Morocco, Algeria, Tunisia, and Libya.

Andrew Bostom notes that "an aggressive *jihad* was already being waged against the United States almost 200 years prior to America becoming a dominant international power in the Middle East." Israel has thus nothing to do with it.

The Barbary Jihad piracy had been going on since the earliest Arab-Islamic expansion in the 7th and 8th centuries. Francisco Gabrieli states that:

"According to present-day concepts of international relations, such activities amounted to piracy, but they correspond perfectly to jihad, an Islamic religious duty. The conquest of Crete, in the east, and a good portion of the corsair warfare along the Provencal and Italian coasts, in the West, are among the most conspicuous instances of such "private initiative" which contributed to Arab domination in the Mediterranean."

A proto-typical Muslim naval razzia occurred in 846 when a fleet of Arab Jihadists arrived at the mouth of the Tiber, made their way to Rome, sacked the city, and carried away from the basilica of St. Peter all of the gold and silver it contained.

During the 16th and 17th centuries, as many Europeans were captured, sold, and enslaved by the Barbary corsairs as were West Africans made captive and shipped for plantation labour in the Americas by European slave traders. Robert Davis' methodical enumeration indicates that between one, and one and one-quarter million white European Christians were enslaved by the Barbary Muslims from 1530 through 1780.

White Gold, Giles Milton's remarkable account of Cornish cabin boy Thomas Pellow, captured by Barbary corsairs in 1716, documents how Jihad razzias had extended to England:

[p. 13, "By the end of the dreadful summer of 1625, the mayor of Plymouth reckoned that 1,000 skiffs had been destroyed, and a similar number of villagers carried off into slavery"], Wales, southern Ireland [p.16, "In 1631...200 Islamic soldiers...sailed to the village of Baltimore, storming ashore with swords drawn and catching the villagers totally by surprise. (They) carried off 237 men, women, and children and took them to Algiers...The French padre Pierre Dan was in the city (Algiers) at the time...He witnessed the sale of the captives in the slave auction. 'It was a pitiful sight to see them exposed in the market...Women were separated from their husbands and the children from their fathers...on one side a husband was sold; on the other his wife; and her daughter was torn from her arms without the hope that they'd ever see each other again'."], and even Reykjavik, Iceland!

Bostom notes that "By June/July 1815 the ably commanded U.S. naval forces had dealt their Barbary jihadist adversaries a quick series of crushing defeats. This success ignited the imagination of the Old World powers to rise up against the Barbary pirates."

Yet some Arabs seem to miss the good, old days when they could extract Jizya payments from the West. Libyan leader Muammar Gaddafi has stated that he thinks that European nations should pay 10 billion euros (\$12.7 billion dollars) a year to Africa to help it stop migrants seeking a better life flooding northwards into Europe. He added without elaborating: "Earth belongs to everybody. Why they (young Africans) emigrated to Europe -- this should be answered by Europeans."

Apart from being a clear-cut example of how migration, or rather population dumping by Third World countries, has become a tool for blackmail in the 21st century, this is a throwback to the age when Tripoli could extract payments from Europe.

Sadly, Americans seem to have forgotten the lessons from this proud chapter in their history, when they refused to pay ransom to Muslims like the Europeans did and instead sent warships to the Mediterranean under the slogan "Millions for defence, not one penny for tribute!" Since WW2, we've had three major conflicts in the Balkans: In Cyprus, in Bosnia and in Kosovo. On all three occasions, the United States have interfered on behalf of Muslims. Yet despite this fact, two of the 9/11 hijackers[3] said that their actions were inspired by an urge to avenge the suffering of Muslims in Bosnia.

As Efraim Karsh, author of the book *Islamic Imperialism: A History* points out, America is[4] reviled in the Muslim world not because of its specific policies "but because, as the pre-eminent world power, it blocks the final realisation of this same age-old dream of a universal Islamic empire (or umma)."

According to Hugh Fitzgerald[5], "One must keep in mind both the way in which some atrocities ascribed to Serbs were exaggerated, while the atrocities inflicted on them were minimised or ignored altogether. But what was most disturbing was that there was no context to anything: nothing about the centuries of Muslim rule.

Had such a history been discussed early on, Western governments might have understood and attempted to assuage the deep fears evoked by the Bosnian Muslim leader, Izetbegovic, when he wrote that he intended to create a Muslim state in Bosnia and impose the Sharia not merely there, but everywhere that Muslims had once ruled in the Balkans. Had the Western world shown the slightest intelligent sympathy or understanding of what that set off in the imagination of many Serbs (and elsewhere, among the Christians in the Balkans and in Greece), there might never have been such a

violent Serbian reaction, and someone like [Slobodan] Milosevic might never have obtained power."

In 1809, after the battle on Cegar Hill, by order of Turkish pasha Hurshid the skulls of the killed Serbian soldiers were built in a tower, Skull Tower, on the way to Constantinople. 3 metres high, Skull Tower was built out of 952 skulls as a warning to the Serbian people not to oppose their Muslim rulers. Some years later, a chapel was built over the skulls.

Similar Jihad massacres were committed not only against the Serbs, but against the Greeks, the Bulgarians and other non-Muslims who slowly rebelled against the Ottoman Empire throughout the 19th century. Professor Vahakn Dadrian[6] and others have clearly identified Jihad as a critical factor in the Armenian genocide in the early 20th century. This genocide by the Turks allegedly inspired Adolf Hitler in his Holocaust against the Jews later: "Who, after all, speaks today of the annihilation of the Armenians?"

As Efraim Karsh[7] notes, "The Ottomans embarked on an orgy of bloodletting in response to the nationalist aspirations of their European subjects. The Greek war of independence of the 1820's, the Danubian uprisings of 1848 and the attendant Crimean war, the Balkan explosion of the 1870's, the Greco-Ottoman war of 1897--all were painful reminders of the costs of resisting Islamic imperial rule."

In his book *Onward Muslim Soldiers*, Robert Spencer quotes a letter from Bosnia, written in 1860 by the acting British Consul in Sarajevo, James Zohrab[8]:

"The hatred of the Christians toward the Bosniak Mussulmans is intense. During a period of nearly 300 years they were subjected to much oppression and cruelty. For them no other law but the caprice of their masters existed....Oppression cannot now be carried on as openly as formerly, but it must not be supposed that, because the Government employés do not generally appear as the oppressors, the Christians are well treated and protected."

Bosnia's wartime president Alija Izetbegovic died in 2003, hailed worldwide as a moderate Muslim leader. Little was said in Western media[9] about the fact that in his 1970 Islamic Declaration, which got him jailed by the Communists in Yugoslavia, he advocated "a struggle for creating a great Islamic federation from Morocco to Indonesia, from the tropical Africa to the Central Asia. The Islamic movement should and must start taking over the power as soon as it is morally and numerically strong enough to not only overthrow the existing non-Islamic, but also to build up a new Islamic authority."

Alija Izetbegovic also received money from a Saudi businessman, Yassin al-Kadi, who has been designated by the United States, the United Nations, and the European Union as a financier of al-Qaeda terrorists. Evan F. Kohlmann[10], author of *Al-Qaeda's Jihad in Europe: The Afghan-Bosnian Network*, argues that the "key to understanding Al Qaida's European cells lies in the Bosnian war of the 1990s." In 1992, the Bosnian Muslim government of Alija Izetbegovic issued a passport in the Vienna embassy to Osama bin Laden. The Wall Street Journal reported in 2001 that "for the past 10 years, the most senior leaders of al Qaeda have visited the Balkans, including bin Laden himself on three occasions between 1994 and 1996. The Egyptian surgeon turned terrorist leader Ayman Al-Zawahiri has operated terrorist training camps, weapons of mass destruction factories and money-laundering and drug-trading networks throughout Albania, Kosovo, Macedonia, Bulgaria, Turkey and Bosnia."

Samuel Huntington mentioned already in 1993 in his famous article "The Clash of Civilisations" in the journal *Foreign Affairs* that both the Shi'a Muslims of Iran and the Sunni Muslims of Saudi Arabia supplied substantial funding, weapons and men to the Bosnians. Thousands of foreign fighters or 'Mujahadeen' from Islamic countries came to

Bosnia to fight on the side of local Muslims in the bloody 1992-1995 civil war. Many of these Mujahadeen remained in Bosnia after the war, and some have been operating terrorist training camps and indoctrinating local youths.

Terrorists have been working, not just in Bosnia but in Albania and all over the Balkans, to recruit non-Arab sympathisers — so-called "white Muslims"[11] with Western features who theoretically could more easily blend into European cities and execute attacks.

Saudi Arabia is said to have invested more than \$1 billion in the Sarajevo region[12] alone, for projects that include the construction of 158 mosques. The Islamic world is thus using the Balkans as a launching pad for Jihad against the rest of Europe and the West. "There are religious centres in Bulgaria[13] that belong to Islamic groups financed mostly by Saudi Arabian groups," the head of Bulgarian military intelligence warned. According to him, the centres were in southern and southeastern Bulgaria, where the country's Muslims, mainly of Turkish origin, are concentrated, and "had links with similar organisations in Kosovo, Bosnia and Macedonia. For them Bulgaria seems to be a transit point to Western Europe." He said the steps were taken to prevent terrorist groups gaining a foothold in Bulgaria, which shares a border with Turkey. Bulgaria's Turkish minority accounts for 10 percent of the country's population.

The Former Yugoslav Republic of Macedonia passed a law allowing ethnic Albanians to display the Albanian national flag[14] in areas where they form the majority. The decision came as a result of seven months of heavy fighting in 2001 involving Albanian separatists, and following pressure from the European Union[15], always ready to please Muslims.

Ethnic Albanians make up about 25 per cent of Macedonia's population. If the demographic trends are anything like in Kosovo, where the predominantly Muslim Albanians have been out-breeding their non-Muslim neighbours, the Macedonians could be facing serious trouble in the near future. In Kosovo, dozens of churches and monasteries[16] have been destroyed or seriously damaged following ethnic cleansing of Christian Serbs, all under the auspices of NATO soldiers.

In a commentary, "We bombed the wrong side?" former Canadian UNPROFOR Commander Lewis MacKenzie wrote, "The Kosovo-Albanians have played us like a Stradivarius. We have subsidised and indirectly supported their violent campaign for an ethnically pure and independent Kosovo. We have never blamed them for being the perpetrators of the violence in the early '90s and we continue to portray them as the designated victim today in spite of evidence to the contrary. When they achieve independence with the help of our tax dollars combined with those of bin Laden and al-Qaeda, just consider the message of encouragement this sends to other terrorist-supported independence movements around the world."

Martti Ahtisaari[17], former President of Finland and now Chief United Nations negotiator for Kosovo, caused anger in Serbia when he stated that "Serbs are guilty as people," implying that they would have to pay for it, possibly by losing the province of Kosovo which is seeking independence.

I disagree with Mr. Ahtisaari. It is one thing to criticise the brutality of the Milosevic regime. It is quite another thing to claim that "Serbs are guilty as a people." If anybody in the Balkans can be called guilty as a people, it is the Turks, not the Serbs. The Turks have left a trail of blood across much of Europe and the Mediterranean for centuries, culminating in the Armenian genocide in the 20th century, which Turkey still refuses to acknowledge, let alone apologise for.

Dimitar Angelov[18] elucidates the impact of the Ottoman Jihad on the vanquished Balkan populations:

"...the conquest of the Balkan Peninsula accomplished by the Turks over the course of about two centuries caused the incalculable ruin of material goods, countless massacres, the enslavement and exile of a great part of the population – in a word, a general and protracted decline of productivity, as was the case with Asia Minor after it was occupied by the same invaders. This decline in productivity is all the more striking when one recalls that in the mid-fourteenth century, as the Ottomans were gaining a foothold on the peninsula, the States that existed there – Byzantium, Bulgaria and Serbia – had already reached a rather high level of economic and cultural development....The campaigns of Mourad II (1421-1451) and especially those of his successor, Mahomet II (1451-1481) in Serbia, Bosnia, Albania and in the Byzantine principedom of the Peloponnesus, were of a particularly devastating character."

This Ottoman Jihad tradition is still continued by "secular" Turkey to this day. Michael J. Totten visited Varosha, the Ghost City of Cyprus[19], in 2005. The city was deserted during the Turkish invasion of Cyprus in 1974 and is now fenced off and patrolled by the Turkish occupiers. The Turks carved up the island. Greek Cypriot citizens in Varosha expected to return to their homes within days. Instead, the Turks seized the empty city and wrapped it in fencing and wire.

In March 2006, Italian Luigi Geninazzi[20] made a report from the same area. 180,000 persons live in the northern part of the island, 100,000 of whom are colonists originally from mainland Turkey.

According to Geninazzi, the Islamisation of the north of Cyprus has been concretised in the destruction of all that was Christian. Yannis Eliades, director of the Byzantine Museum of Nicosia, calculates that 25,000 icons have disappeared from the churches in the zone occupied by the Turks. Stupendous Byzantine and Romanesque churches, imposing monasteries, mosaics and frescoes have been sacked, violated, and destroyed. Many have been turned into restaurants, bars, and nightclubs.

Geninazzi confronted Huseyn Ozel, a government spokesman for the self-proclaimed Turkish Republic of Northern Cyprus, with this. Most of the mosques in Greek Cypriot territory have been restored. So why are churches still today being turned into mosques? The Turkish Cypriot functionary spreads his arms wide: "It is an Ottoman custom..."

A person from Finland, one of the northernmost countries in Europe which has had very little direct experience with Jihad, can perhaps be excused for understanding so little of it. But people from Russia, a country which was once under the Tartar Yoke, should know better. So why are the Russians[21] helping The Islamic Republic of Iran with missile[22] and nuclear technology that will eventually be used to intimidate the West? Are the Russians so naive that they believe this beast won't eventually come back to bite them, too? Iran is secretly training Chechen rebels in sophisticated terror techniques to enable them to carry out more effective attacks against Russian[23] forces, the Sunday Telegraph has revealed.

Islam was controlled in the Soviet Union but has had a renaissance since its downfall in 1991, helped by funds from the Middle East. This re-Islamisation of Central Asia should really worry the Russians. They are spending hundreds of millions of dollars on a border security[24] project in the region, partly to avoid being demographically overwhelmed by Muslims. But the problem exists within Russia itself, too.

Russia's non-Muslim population is declining, but numbers are rising in Muslim regions. Will the country called Russia still exist in the future? And if so, will it be the Russia of Pushkin or of Abdullah? It is understandable that the Russians have Great Power

ambitions of their own. However, one would hope that they will wake up, remember their history and realise that there are worse threats out there than American power.

Paul Fregosi has pointed out that "Western colonisation of nearby Muslim lands lasted 130 years, from the 1830s to the 1960s. Muslim colonisation of nearby European lands lasted 1300 years, from the 600s to the mid-1960s. Yet, strangely, it is the Muslims, the Arabs and the Moors to be precise, who are the most bitter about colonialism and the humiliations to which they have been subjected; and it is the Europeans who harbor the shame and the guilt. It should be the other way around."

Janos (John) Hunyadi, Hungarian warrior and captain-general, is today virtually unknown outside Hungary, but he probably did more than any other individual in stemming the Turkish invasion in the fifteenth century. His actions spanned all the countries of the Balkans, leading international armies, negotiating with kings and popes. Hunyadi died of plague after having destroyed an Ottoman fleet outside Belgrade in 1456. His work slowed the Muslim advance, and may thus have saved Western Europe from falling to Islam. By extension, he may have helped save Western civilisation in North America and Australia, too. Yet hardly anybody in West knows who he is. Our children don't learn his name, they are only taught about the evils of Western colonialism and the dangers of Islamophobia.

Western Europe today is a strange and very dangerous mix of arrogance and self-loathing. Muslims are creating havoc and attacking their non-Muslim neighbours from Thailand to India. It is extremely arrogant to believe that the result will be any different in the Netherlands, Britain or Italy, or for that matter in the United States or Canada, than it has been everywhere else. It won't. If we had the humility to listen to the advice of the Hindus of India or even our Christian cousins in south-eastern Europe, we wouldn't be in as much trouble as we are now.

On the other hand, if we didn't have such a culture of self-loathing, where our own cultural traditions are ridiculed in favor of a meaningless Multicultural cocktail, we probably wouldn't have allowed massive Muslim immigration, either. There doesn't have to be a contradiction between being proud of your own cultural heritage and knowing that there may still be lessons you can learn from others. A wise man can do both. Westerners of our age do neither. Sun Tzu[25], a contemporary of the great Chinese thinker Confucius, wrote The Art of War, the influential book on military strategy, 2500 years ago. It is a book that deserves to be read in full, but perhaps the most famous quotation from it is this one:

"So it is said that if you know your enemies and know yourself, you will not be imperiled in a hundred battles; if you do not know your enemies but do know yourself, you will win one and lose one; if you do not know your enemies nor yourself, you will be imperiled in every single battle."

The West has forgotten who our enemies are, but worse, we have also forgotten who we are. We are going to pay a heavy price for this historical amnesia.

Source:

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2.93 A European Declaration of Independence

By Fjordman

After the death a while ago of *Rinie Mulder*[1], a 54-year old indigenous Dutchman who was shot by a police officer, non-immigrant citizens went on a rampage in Utrecht. Apparently Mulder intervened when Muslim youths harassed a pregnant native Dutch woman. Locals claim the police have failed to protect them for years. They say the authorities are afraid of the immigrants and tolerate their criminal behaviour.

This issue is not just about Utrecht or Holland. Similar resentment against Muslim immigrants, but at least as much against their own authorities, is quietly brewing among the natives all over Western Europe.

It is insulting that two thirds of the Dutch, one of the founding members of the European community, voted against the proposed EU Constitution, and yet EU leaders will apparently just ignore this and force their massively undemocratic Constitution down people's throats anyway. The German Presidency wants EU leaders to agree on a text for a new treaty by February 2008. *The label 'Constitution' is to be dropped*[2], in order to avoid further referendums.

European Commission president *Jose Manuel Barroso expressed unease*[3] with the prospect of a second Dutch constitution referendum. "Referendums make the process of approval of European treaties much more complicated and less predictable," he said "If a referendum had been held on the creation of the European Community or the introduction of the Euro, do you think these would have passed?"

Although the EU warns against "*Islamophobia*"[4], those who live in the real world know that there has been an explosion of violent infidelophobia in Western Europe staged by Muslim immigrants. This wave of violence *especially targets Jews*[5], but *the attacks against Christians*[6] that are going on in the Middle East are increasingly *spreading to Europe as well*[7]. In more and more cities across the continent, non-Muslims are being harassed, robbed, mugged, raped, stabbed and even killed by Muslims. Native Europeans are slowly becoming second-rate citizens in their own countries.

This violence by Muslims is usually labelled simply as "crime," but I believe it should more accurately be called Jihad. Those who know early Islamic history, as described in books such as *The Truth About Muhammad*[8] by Robert Spencer, know that *looting and stealing the property of non-Muslims*[9] has been part and parcel of Jihad from the very beginning. In fact, so much of the *behaviour of Muhammad himself and the early Muslims could be deemed criminal*[10] that it is difficult to know exactly where crime ends and Jihad begins. In the city of Oslo, for instance, it is documented that some of the criminal Muslim gangs also have close ties to radical religious groups (33) at home and abroad. As *Dutch Arabist Hans Jansen points out*[11], the Koran is seen by some Muslims as a God-given "hunting licence," granting them the right to assault and even murder non-Muslims. It is hardly accidental that while Muslims make up about 10% of the population in France, *they make up an estimated 70% of French prison inmates*[12].

In the city of Antwerp, Belgium, *Marij Uijt den Bogaard*[13] from 2003 to 2006 worked as a civil servant in the immigrant borough of Berchem. She noted how radical Islamist groups began to take over the immigrant neighbourhoods, but was fired when she warned against this danger in her reports to the authorities:

"Many victims of burglaries in houses and cars, of steaming and other forms of violence, can testify that aggression by Muslims is not directed against brothers and sisters, but

against whoever is a kafir, a non-believer. Young Muslims justify their behaviour towards women who do not wear the headscarf, whether Muslim or non-Muslim, by referring to the Salafist teaching which says that these women are whores and should be treated as such. They told me this. I wrote it down in my reports, but the authorities refuse to hear it."

Filmmaker *Pierre Rehov tells how*[14] a friend of his is a retired chief of police who used to be in charge of the security of a major city in the south of France. According to him, 80% of the rapes in the area were made by Muslim young men. In most cases, the parents would not understand why they would be arrested. The only evil those parents would see, genuinely, was the temptation that the male children had to face from infidel women.

The wave of robberies the increasingly Muslim-dominated city of Malmö is witnessing is part of a "war against Swedes," this according to statements from the immigrant youths themselves. "When we are in the city and robbing, we are waging a war, waging a war against the Swedes." This argument was repeated several times. "Power for me means that Swedes shall look at me, lie down on the ground and kiss my feet."

Jonathan Friedman, an American living in Sweden, mentions that the so-called *Integration Act of 1997 proclaimed that "Sweden is a Multicultural society*[15]." The Act implicitly states that Sweden doesn't have a history, only the various ethnic groups that live there. Native Swedes have been reduced to just another ethnic group in Sweden, with no more claim to the country than the Somalis who arrived there last Thursday. As Friedman puts it: "In Sweden, it's almost as if the state has sided with the immigrants against the Swedish working class."

Pierre Schori, Minister for immigration, during a parliamentary debate in 1997 said that: "Racism and xenophobia should be banned and chased [away]," and that one should not accept "excuses, such as that there were flaws in the immigration and refugee policies." In other words: It should be viewed as a crime for the indigenous population not to assist in wiping themselves out. The state is turned into an enemy of the very population it is supposed to protect. Swedes pay some of the highest tax rates in the world, and for this they get runaway crime rates and a government that is actively hostile to their interests.

Exit the People's Home of Sweden is a book from 2005 about immigration and the Swedish welfare state model. According to the authors, the Multicultural elites see themselves first of all as citizens of the world. In order to emphasise and accentuate diversity, everything that smacks of "native culture" is deliberately disparaged.

Opposition to this policy is considered a form of racism:

"The dominant ideology in Sweden, which has been made dominant by powerful methods of silencing and repression, is a totalitarian ideology, where the elites oppose the national aspect of the nation state."

Researchers Gert Tinggaard Svendsen og Gunnar Lind Haase Svendsen have written the book *Social Kapital* [16]. When general levels of trust were measured in 86 countries, the Nordic nations Denmark, Norway, Sweden and Finland came out on top. According to the authors, the trust between citizens and the trust between citizens and the state is very high in these countries, and this "social capital" is highly profitable and accounts for up to a quarter of these countries' wealth.

However, they also warn that such trust is vulnerable. A society can lose its social capital and trust rather quickly, but it can take centuries to rebuild it. This social capital is now being squandered a matter of official state policy all over Western Europe, accompanied by wild cheers from the media and the intelligentsia.

Although such high levels of trust are in many ways attractive and desirable, they also contain some potential pitfalls. People's trusting nature may make them easy targets for

outsiders from more cynical cultures, who view them as gullible fools. However, it also makes them vulnerable to threats from within.

In the 1990s, Swedish authorities decided that native Swedes and their culture had no more claim to the country than Kurds. At the same time, the country became a member of the EU. Mass immigration to Sweden started years before EU membership and wasn't caused by this, but the EU certainly didn't help. Now suddenly, as with other EU members, Swedes have most of their laws passed by unelected EU bureaucrats rather than their own elected national representatives.

Swedes were used to that laws were passed with their consent and with their best interests in mind, because by and large they had been. Within a few years, all of this has changed. Laws are now passed by EU bureaucrats who don't give a damn about their interests, and by elites who don't care about their own people, in fact view them as potential stumbling blocks for the new Multicultural society. Yet most Europeans still follow these laws. Why? I can see at least two reasons.

Germany's ex-president *Roman Herzog pointed out*[17] that between 1999 and 2004, 84 percent of the legal acts in Germany stemmed from Brussels, and warned that "EU policies suffer to an alarming degree from a lack of democracy and a de facto suspension of the separation of powers. The question has to be raised of whether Germany can still unreservedly be called a parliamentary democracy."

Why is this pan-European EU dictatorship still functioning? Because seeing is believing. Most Europeans still don't know that *EU leaders are using their money without their consent to merge Europe with the Arab world*[18] because their media don't tell them this. Due to the common Euro currency and the lack of national borders they can move around most of Europe at ease, which seems convenient. They don't physically see, however, that the EU has also usurped the power of their national parliaments. The latter appear to be working just as always, but have now been reduced to implementing the policies of unelected Eurocrats.

The second reason is because ordinary European citizens are held hostage by their own law-abiding nature. Abiding by rules and regulations used to serve them well in the past, but things have changed. Even the laws that are in their interest are no longer upheld. Their nations have vacated their national borders and the ensuing uncontrolled mass immigration is creating rampant urban insecurity.

For Dutchmen, in what once was a peaceful and orderly country, to go against decades of indoctrination to stage something like the recent uprisings in Utrecht, they have to feel an extreme amount of repressed frustration and anger. Perhaps they watched the media reactions to the Muslim riots in France, which were sympathetic and were followed by promises from political leaders to listen to the "legitimate grievances" of the rioters. Perhaps the native Dutch in Utrecht thought that hey, we are quiet and peaceful and yet we get only contempt from our so-called leaders. Muslims burn stuff and get concessions. Perhaps we should start burning stuff, too. What have we got to lose? We're already losing our country.

The excellent *Chinese blogger Ohmyrus*[19] has warned against precisely this:

"While it took a long time for Europeans to learn to settle their differences peacefully through the ballot box, this important lesson is slowly being unlearned. The lesson learned from the Danish cartoon affair is that violence pays. Most Western governments caved in by issuing apologies or condemning the cartoons instead of defending free speech. Soon groups that oppose immigration will turn to violence too. If European democracies cannot manage their ethnic tensions, democracy will break down, ushering in dictatorial rule."

In a British poll from January 2007[20], a massive 82% disagreed (57% strongly) as to whether the government was in control of immigration. When asked if the government was "open and honest" about the scale of immigration into Britain, 80% disagreed. Sir Andrew Green, chairman of Migrationwatch, said: "After a decade of efforts to stifle debate, there is now a fundamental lack of trust between the Government and the public on this issue." The numbers also "reflect a deep underlying resentment among the public that they have not had any opportunity to express their views – still less to be consulted - on a matter of major importance to them and to the future of our country."

According to *Theodore Dalrymple*[21], "For the last 40 years, government policy in Britain, de facto if not always de jure, has been to render the British population virtually defenceless against criminals and criminality. Almost alone of British government policies, this one has been supremely effective: no Briton nowadays goes many hours without wondering how to avoid being victimised by a criminal intent on theft, burglary, or violence."

He fears that "the failure of the state to protect the lives and property of its citizens, and to take seriously its duty in this regard, creates a politically dangerous situation, for it puts the very legitimacy of the state itself at risk. The potential consequences are incalculable, for the failure might bring the rule of law itself into disrepute and give an opportunity to the brutal and the authoritarian."

In Norway, local politician *Bengt Michalsen* had a tape[22] from a surveillance camera clearly identifying two youths as doing damage to a van at a car park. He delivered the tape to the police, and months later received a note that the case had been dismissed because the police didn't have the capacity to prosecute it. According to the local police chief, the public "just had to get used to" the fact the police wouldn't spend time on petty crime.

So, that means that Scandinavians will have to protect our own property, right? Not exactly. The authorities just want us to take it lying down and do nothing.

In Denmark, at least one of three would-be robbers shot by a watchmaker *plans to file for compensation*[23] over wrongful injury, loss of work time and loss of the ability to work. The three threatened the watchmaker by putting a fake pistol up to his chin, but he had a real pistol behind his counter and managed to fire it. He was charged with unlawful possession of a firearm and taken into police custody. Attorney Svend Raether said that it is possible for the thief to receive compensation, despite having been injured while committing a crime.

Citizens in Western European countries pay high taxes to a state that is totally incapable of protecting our most basic rights, and is frequently unwilling even to try. With hate speech laws we are deprived of the right to protest against being swamped by immigration that will eventually render us minorities in our own countries. The law is used to punish the law-abiding while the criminals rule the streets.

If the authorities refuse to uphold the laws designed to protect us and keep passing new laws that threaten the freedom of our children and the survival of our nations, we will sooner or later have to decide when civil disobedience becomes not just a right, but a duty. And I fear what will happen once we reach that point, which may not be too far off. Judging from the recent uprisings in Utrecht, this process has already begun.

Vladimir Bukovksy, a former Soviet dissident, fears that the *European Union is on its way to becoming another Soviet Union*[24]:

"The sooner we finish with the EU the better. The sooner it collapses the less damage it will have done to us and to other countries. But we have to be quick because the Eurocrats are moving very fast. It will be difficult to defeat them. Today it is still simple. If one million people march on Brussels today these guys will run away to the Bahamas. If tomorrow half of the British population refuses to pay its taxes, nothing will happen and no-one will go to jail. Today you can still do that."

Mr. Bukovsky is right. Europeans should launch tax rebellions and stage street demonstrations in every major European city until Muslim immigration is ended. We should stage a Million Man March to Brussels, for instance on September 11th this year, to demand that the pan-European dictatorship called the European Union is dismantled. We need to get angry and squeeze our so-called leaders into doing this, since they obviously understand nothing else.

Here is what Thomas Jefferson wrote in the *American Declaration of Independence*[25] from 1776:

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organising its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. [...] It is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

Europeans are currently subject to worse insults from our governments than the Americans were at that time, being persecuted in our own cities and subject to a government-supported program of gradual cultural eradication. We need a European Declaration of Independence, calling for our emancipation from the bureaucratic feudalism of Brussels and the totalitarian ideology of multiculturalism. Allow me to write the first draft:

A European Declaration of Independence

We, the citizens of the United Kingdom, The Netherlands, Spain, Italy, Germany, Sweden, Denmark, Ireland, Hungary, (fill in the blanks) demand that the following steps are taken immediately:

We demand that our national governments should immediately and without delay pull their countries out of the European Union, which should be dismantled entirely. European citizens pay up to half of their salaries in direct or indirect taxes to their nation states. If these nations do not control their own borders nor their policies, and they don't as long as the EU exists, those taxes are a scam. National taxes require national borders. If our national borders are not enforced, we have no obligation whatsoever to pay national taxes.

We demand that all documents regarding the Euro-Arab Dialogue and the creation of the Eurabian networks for "Euro-Mediterranean cooperation" between European countries and Arab countries since the 1970s, as documented by Bat Ye'or's work on Eurabia, are published and explained in their full significance to the general public. Those chiefly responsible for this - one of the greatest betrayals in the history of Western civilisation - should stand trial, followed by a period of general de-Eurabification of our laws and regulations.

We demand that all financial support to the Palestinian Authority should cease immediately. It is proven beyond any doubt that this has in the past been used to finance campaigns of Jihad terrorism against Jews in Israel and against Christians in territories under PA control. A public statement in support of Israel against Muslim aggression should be issued, and the money that has previously been awarded to Palestinians should be allocated partly to

Israel's defence, partly to establish a Global Infidel Defence Fund with the stated goal of disseminating information about Muslim persecution of non-Muslims worldwide.

We demand that the ideology of multiculturalism should immediately be removed from all government policies and school curricula, and that the state should adopt a policy of supporting the continuation of the cultural heritage and traditions of the indigenous populations. Multiculturalism has never been about tolerance. It is an anti-Western hate ideology championed as an instrument for unilaterally dismantling European culture. As such, it is an evil ideology bent on an entire culture's eradication, and we, the peoples of Europe, have not just a right, but a duty to resist it and an obligation to pass on our heritage to future generations.

We demand that all Muslim immigration in whatever form should be immediately and completely halted, and that our authorities take a long break from mass immigration in general until such a time when law and order has been reestablished in our major cities. We will not accept any accusations of "racism." Many European nations have for decades accepted more immigration into our countries in a shorter period of time than any other people has done peacefully in human history.

We are sick and tired of feeling like strangers in our own lands, of being mugged, raped, stabbed, harassed and even killed by violent gangs of Muslim thugs, yet being accused of "racism and xenophobia" by our media and intimidated by our own authorities to accept even more such immigration.

Europe is being targeted for deliberate colonisation by Muslim states, and with coordinated efforts aimed at our Islamisation and the elimination of our freedoms. We are being subject to a foreign invasion, and aiding and abetting a foreign invasion in any way constitutes treason. If non-Europeans have the right to resist colonisation and desire self-determination then Europeans have that right, too. And we intend to exercise it.

If these demands are not fully implemented, if the European Union isn't dismantled, multiculturalism isn't rejected and Muslim immigration isn't stopped, we, the peoples of Europe, are left with no other choice than to conclude that our authorities have abandoned us, and that the taxes they collect are therefore unjust and that the laws that are passed without our consent are illegitimate. We will stop paying taxes and take the appropriate measures to protect our own security and ensure our national survival.

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2.94 Conservatives discussing future solutions for Europe

This will add to several of the ongoing discussions and potential solutions.

The "Atatürk approach" has already failed

Many moderate cultural conservatives have suggested that banning Sharia will solve all our problems and force the Muslims to integrate. Unfortunately, Islam is a lot more resilient than most people can comprehend.

Any "Atatürk approach" will not solve anything but only delay the inevitable. Turkey became secular after Mustafa Atatürk, by military force, implemented his harsh reforms 90 years ago. The result? Sharia lay dormant for 70-80 years. As soon as it was practically possible (Turkey had to implement more human rights to appease the EU) the former "dormant" devout Muslims resurfaced and the Islamist alliance won the last election. The secular elites of Turkey backed by the military are now in an undemocratic manner refusing to obey the will of the majority (Islamist alliance). Turkey is therefore a textbook example of a dictatorship. The reason why Atatürk failed is because Islam is extremely resilient, in fact more resilient than most people can comprehend. Taking Sharia (and all political aspects) out of Islam is simply not possible.

Sure, we can force temporary secularisation on the Muslims but eventually, even though they would have to wait 90 years, the demands for more Sharia will resurface. And by then they will be in majority and can democratically do whatever they want.

So ironically, failing to take action now and deport the Muslims will result in a scenario where Muslims will be in majority. The only way we can then prevent Sharia law from being implemented as the only standard will be to suppress the Muslim majority through military force just like Turkey is doing now. In other words, the humanists reluctance to support deportation of Muslims today are therefore contributing to destroy our very democracies. Because the end result, due to their reluctance to act, will be a Turkey style dictatorship/fascism. I'm a strong defender of democracy and therefore cannot support this fascist approach. We, the cultural conservative and anti-fascists of Europe must therefore do everything possible to defend democracy and freedom and prevent a fascist dictatorship by seizing power and enforce a harsh but just democracy. This can only be accomplished by overthrowing the current Western European multiculturalist regimes by seizing power through armed resistance and a military coup when the time is right. This is the only way to safeguard democracy long term. Sure, it will be bloody. But if democracy, our homelands and people aren't worth certain sacrifices then what is?

I predict one of the four scenarios for W. Europe, depending on whether we succeed or not:

1. Islam will reform to a secular "Islamic Protestantism", where all political aspects (Sharia included) will be purged. This is unlikely.
2. Our countries will be Muslim
3. Several mini-Pakistan's will be created all over Europe, one in each country (due to Lebanon style conflicts).
4. All Muslims (who does not convert to a non-political religion) will be deported. This will be the alternative if the cultural conservatives of Europe succeeds in seizing power.

In scenario 2, 3 and 4 (to a certain degree scenario 1) civil war will be unavoidable in Western Europe.

2.95 Islamisation of Europe – possible outcomes

Daniel Pipes

Q: In a recent video interview you said about the future of Islam in Europe that there's a 5% chance of harmony, and 47,5% chance for either Islam becoming dominant and Europeans reasserting control, and that the latter option might imply a civil strife? Would you explain what you mean?

DP: It's striking to see that the default assumption of most Europeans is that somehow the European-Muslim relationship will work out. There may be problems today, but in the future it will be resolved. And yet I can't see the sources of that optimism. If one looks at Muslims living in Europe one finds retreat rather than engagement. The children of the immigrants are more hostile toward existing European civilisation than are the immigrants themselves. On the European side, one finds increasing worry, concern, fear of the Muslim presence. So the hope that everyone will get along seems to be not based on reality. Therefore I give it a very low possibility of working out. Not zero, but minimal.

On the other hand, the alternatives between Muslim domination and European reassertion seem to me rather balanced. I can't predict which of them is more likely to happen. Crises ahead that have not taken place which will help determine which way Europe goes.

Q: What kind of crises are to be expected, beyond those we have already seen?

DP: There have been small crises. The Rushdie affair. The Foulard affair. The pope affair. But these are not real crises. Little riots here and there. But nothing that has really led to major changes. So I think there's a gap of five, ten, fifteen years to the future. I can't predict but it could be something like the French riots of 2005, but far more violent – not burning cars but killing people. It could be the election of a government that could decide to send Muslim immigrants back to their home countries. I'm unable to predict the specific nature, I just think there are problems ahead that will show us which way Europe is likely to head.

Source: <http://www.danielpipes.org/5736/interview-with-daniel-pipes>

2.96 From the death of Multiculturalism

By Fjordman

I do, unfortunately, agree with Hedegaard that we have already passed the point of no return for serious conflicts caused by Muslim immigration. Anything we do now is damage limitation. A Multicultural society is only temporary. Sooner or later, we will return to a new mono-cultural society. This will happen either through the division of the previously coherent territory into new, mono-cultural enclaves or through the takeover by society as a whole of the most forceful and aggressive of these competing cultures.

My personal view is that the Jihad riots in France in 2005 could be interpreted as the early stages of a civil war, one of several Eurabian civil wars to come. What will happen to the hundreds of French nuclear warheads? Will they be used to intimidate the rest of the West?

Maybe future historians will dub this the Multicultural World War. I find this to be a more accurate term than "The Islamic World War" because what is causing this world war is Western cultural weakness more than Islamic strength. The wars in the Balkans in the 1990s will in hindsight be seen as a prelude to the Multicultural World War.

It could be similar to the division of India after WW2, with the creation of one or several Islamic "Pakistan" enclaves. All of Europe will not be lost, but some parts may be, and many others will be damaged by the fighting. Many of our cultural treasures will burn.

It is possible that those regions of Europe where the infidels are strong enough will copy the Benes Decrees from Czechoslovakia in 1946, when most of the so-called Sudeten Germans, some 3.5 million people, had shown themselves to be a dangerous fifth column without any loyalty to the state. The Czech government thus expelled them from its land. As Hugh Fitzgerald of Jihad Watch has demonstrated, there is a much better case for a Benes Decree for parts of Europe's Muslim population now than there ever was for the Sudeten Germans.

The truth is that Europe has got itself into a bad fix, again, and will have some turbulent and painful decades ahead regardless of what we do at this point. The choice is between some pain where at least parts of Europe prevail and pain where Europe simply ceases to exist as a Western, cultural entity.

The most civilised thing we can do in order to save ourselves, but also to limit the loss of life among both Muslims and non-Muslims, is for Westerners and indeed infidels in general to implement a policy of containment of the Islamic world. This includes stopping Muslim immigration, but also by making our countries Islam-unfriendly, thus presenting the Muslims already here between the options of adapting to our societies or leaving if they desire sharia law. Even whispering about Jihad should be grounds for expulsion.

Since Islamic countries can use organisations such as the United Nations to influence Western freedom of speech and immigration policies, Westerners need to discredit and disengage from the UN as much as possible, at some point maybe withdraw from it completely. We cannot under any circumstances allow Islamic nations to influence our legislation.

Regaining our cultural confidence is a more complicated and longer term goal. It probably cannot be achieved until today's version of Western Europe has collapsed. Western Europe is now a collection of several layers of different Utopias, multiculturalism, welfarism and transnationalism, that will soon come crashing down.

However, just as Islam isn't the cause of Europe's weakness but rather a secondary infection, it is conceivable that the Islamic threat could have the unforeseen and ironic effect of saving Europe from herself. Europe will go through a turbulent period of painful, but necessary revival. Maybe Jihad will trigger a new Renaissance in the West.

Europe will bleed but she won't die. It remains to be seen whether this is wishful thinking or whether it will actually happen. In any case, it will take time to materialise.

It may sound unrealistic to talk about the collapse of the European Union or pulling out of the UN, but I believe things will rapidly get worse in the years ahead. A generation from now, things that will seem improbable or outright impossible now will have come to pass. We will see some of the largest changes in world politics since WW2, perhaps in centuries.

2.97 Europe heading for Civil War

By Fjordman

"And what country can preserve its liberties, if it's rulers are not warned from time to time, that this people preserve the spirit of resistance? Let them take arms."

Thomas Jefferson

In my essay about the retreat of the Western world order[1], I mentioned the possibility of civil strife in the West caused by runaway immigration. This is no longer just a theoretical possibility. It is pretty clear to anybody following the developments in Europe that the situation in France is starting to become rather serious[2]. President Jacques Chirac threw out part of a youth labour law[3] that triggered massive protests and strikes, bowing to intense pressure from students and unions. The unemployment rate for youths under 26 is a staggering 22 percent nationwide, but soars to nearly 50 percent in some of those troubled areas with many Muslim immigrants. French Jews are leaving[4] the country in ever-growing numbers, fleeing a wave of anti-Semitism. Nidra Poller[5], American ex-pat writer and translator in Paris, has written some appalling stories about aggressive anti-Semitism, such as the murder and brutal torture of French Jew Ilan Halimi early in 2006.

Muslim blogs are calling for violence against the Jews, the whites and the well-to-do. They say, "We must burn France[6], as Hamas will burn Israel." The growth of the Islamic population is explosive. According to some, one out of three babies born in France is now a Muslim. Around 70% of French prisoners[7] are Muslims. Hundreds of Muslim ghettos are already de facto following sharia[8], not French law. Some have pointed out that the French military are not always squeamish, but there are estimates that 15% of the armed forces[9] are already made up of Muslims, and rising. How effective can the army then be in upholding the French republic? At the same time, opinion polls show that the French are now officially the most anti-capitalist nation[10] on earth. France has chosen Socialism and Islam. It will get both, and sink into a quagmire[11] of its own making. Some believe France will quietly become a Muslim country, others believe in civil war in the near future:

The French Disease[12]

Within 20 years, one person out of four in France will be Muslim, and almost certainly poor and angry. So the French disease progresses. It is chronic becoming terminal. On the way toward collapse, there will be no civil war, just moments of harsh violence. The population will change. People with a high level of productivity will choose exile. People with a low level of productivity will immigrate. Jews and Christians will leave. Muslims will arrive.

The unreported race riot in France[13]

Fredric Encel, Professor of international relations at the prestigious École Nationale d'Administration in Paris and a man not known for crying wolf, recently stated that France is becoming a new Lebanon. The implication, far-fetched though it may seem, was that civil upheaval might be no more than a few years off, sparked by growing ethnic and religious polarisation.

I'm not sure which of these scenarios is scarier. People keep talking about the nukes that the Iranians may get, but what about the hundreds of nuclear warheads the French have? Will they be used to intimidate the rest of the West? How do we handle an Islamic France, still the heartland of the European continent, with Muslim control of hundreds of nukes? And how do we handle a Bosnia or Lebanon with a population much larger than either of these countries, and with hundreds of nuclear warheads at stake?

If Muslim immigration continues, the impending fall of France could mark the starting point of the Balkanisation of much of Europe, perhaps later even North America. I fear this is a world war. Maybe future historians will dub it the Multicultural World War. Just as WW1 was caused by Imperialism, WW2 by Fascism and the Cold War by Communism, this one will be caused by multiculturalism. The term "the Multicultural World War" has been coined by Fjordman. I find this to be more accurate than "The Islamic World War" because what will cause this world war is Western cultural weakness, through multiculturalism and Muslim immigration, rather than Islamic strength. As poster DP111 says, this world war may very well be in the form of a global civil war, where you get a succession of civil wars instead of countries invading other countries. Multiculturalism and uncontrolled mass-immigration destroy the internal cohesion of the decadent West, which will slowly fall apart as it has lost the will to defend itself and the belief in its own culture. The wars in the Balkans in the 1990s will in hindsight be seen as a prelude to the Multicultural World War. Rather than a Westernisation of the Balkans, we get a Balkanisation of the West.

I guess there is some poetic justice in the fact that the country that initiated and has led the creation of Eurabia now gets consumed by its own Frankenstein monster, but we should not gloat over this. The downfall of France is very bad news for the rest of the West. Again, what happens to their nukes and military resources? As stated in the book "Eurabia" by Bat Ye'or, the merger of Europe and the Arab-Islamic world has been encouraged by the French political elite in particular at least since the early 1970s, with a vision of creating a united Europe and Mediterranean basin under French leadership, in what has basically been a French dream since the age of Napoleon, the great hero of current French PM de Villepin. Several prominent French leaders stated quite openly in 2005 that the proposed EU Constitution was basically an enlarged France. Justice Minister Dominique Perben said: "We have finally obtained this 'Europe à la française' that we have awaited for so long. This constitutional treaty is an enlarged France[14]. It is a Europe written in French." Education Minister François Fillon stated: "This Constitution allows the French ambition to assert itself in the big Europe that General de Gaulle hoped and prayed for." The French dream of an enlarged France. What they may get is a France carved into tiny pieces.

My personal belief is not that we are witnessing the final triumph of Eurabia, but rather the last spasms of the Eurabian Union. There will be at least as big changes in Western Europe over the coming generation as there were in Eastern Europe following the fall of the Berlin Wall. There will be the downfall and disintegration of an anti-democratic, bureaucratic superstate, the European Union instead of the Soviet Union, and there will be the downfall of "soft Socialism" in the shape of the Multicultural welfare state in the West just as you had the downfall of the "hard Socialism" in the East. The difference is that the downfall of Communism in the East happened through a relatively bloodless "Velvet Revolution," whereas the downfall of multiculturalism in the West may turn out to be anything but bloodless. And it will come, sooner than many people think. Multiculturalism, cultural Marxism and the idea of forced cultural equality, will collapse just as Communism, the idea of economic Marxism and forced economic equality fell.

The difference is that when Communism was discredited in Eastern Europe, it was still Poles who lived in Polish cities, Bulgarians who lived in Bulgarian cities etc. When the veil of multiculturalism disappears, it will be Pakistanis who live in London, Turks who live in

Berlin, Algerians who live in Paris and Moroccans who live in Amsterdam. And then the show begins.

Europe may not be finished yet, but she will go through a painful period of transition even if we do get a rebirth here. It should be noted that a revolution doesn't usually come when the oppression is at its worst, but when the grip of the authorities and their totalitarian ideology, in this case multiculturalism and political correctness, seems to be slipping. This was the case with the Soviet Union in the 1980s, and it will be the case with the European Union now. I see increasing signs that the idea of multiculturalism is on the retreat. Even Germany's and Europe's largest newspaper ran a series about the collapse of multiculturalism recently.

I am not alone in predicting such a turbulent scenario. Prominent critic of Islam in Denmark, Lars Hedegaard, is quoted in Bruce Bawer's book "While Europe Slept, How Radical Islam is Destroying the West from Within" in support of this dark view:

"If there's any hope," Hedegaard suggested dryly, borrowing a line he knew I'd recognise from 1984, "it lies in the proles." Yet we both knew that the "proles" – if they did take over the reins from the elite – might well lead Europe back down the road to fascism. He did admit that he was glad to be living in Denmark and not elsewhere in Western Europe: "If there's any place where there's hope, it's got to be this country." But Hedegaard didn't hold out much hope even for Denmark. "Unless they build up a cadre of intellectuals in Europe who can think," he said, America "can kiss Europe good-bye." The Continent's future, he predicted, "is going to be vastly different than we imagine.. It's going to be war. Like Lebanon," with some enclaves dominated by Christians and others by Muslims. There will be "permanent strife," and no one will have the "power to mollify or mediate... It will be more gruesome than we can imagine." When the horror comes, he warned, the journalists who helped to bring it about will "wag their heads and flee – and leave it to those who can't flee to fight it out."

The population movements we are witnessing now are the largest and fastest in human history. In Europe, they can only be compared to the period often referred to as the Migration Period, following the disintegration of the Roman Empire. However, during the 4th and 5th centuries, the total human population of the world was in the order of 200 million. Today, it is 30 times larger than that, and still growing fast. We also have communications that can transport people anywhere on earth within hours, and media that show ordinary people how much better life is in other countries. On top of that, the Romans didn't have human rights lawyers advocating that millions of barbarians be let into their lands. Is it a coincidence that the last time we had migrations like this was when large parts of the European continent suffered a complete civilisational breakdown? Is that what we are witnessing now? The second fall of Rome[15]?

Both Thailand and the Philippines, countries where the Muslim population is not much larger than it is in some Western European countries, are facing war. Countries such as France, Holland and Sweden could soon reach a point where the Muslim population will create something akin to civil war, as it already has in the above-mentioned nations. The Islamic world is now at war with most of the major powers on the planet at the same time, from the USA to India and from Russia to Western Europe. It is a real possibility that we will get a full-blown world war because of these events. If so, I don't think this will happen 50 years from now, but within the coming generation.

There are several possible scenarios:

1. Eurabia

The EU continues its transformation into a continent-wide organisation with clear totalitarian leanings, and a very pro-Islamic stance. Europe's fate is sealed when Turkey is allowed into the Union, and becomes its largest member. Historian Bat Ye'or, who first coined the term "Eurabia", thinks that Europe's ties with the Arab-Islamic world are now so firmly entrenched and established that Eurabia is an irreversible fact. Europe will cease to be a Western, democratic continent, and will become an appendix to the Arab world. Eurabia will become a global center for Jihad activities, as the dhimmi taxpayers and infidel Western technology give a boost to the Ummah. Muslims will be heavily concentrated in the major cities, and the dhimmi native population will retreat into the countryside. The old nation states will thus slowly die, as their major cities, which constitute the brain and "head" of its culture, are cut off from the rest of the body. Europe's decline into Eurabia will be speeded up by the fact that millions of educated natives with the means to it will move to the USA or other nations. There will be no major war in Western Europe, as its civilisation is already dead and very few will bother fighting for it.

The only violence will be sporadic Islamic terror attacks to induce fear, and occasional Muslim mob assaults in European streets to remind the dhimmis who is boss. It is conceivable that the center of European civilisation will move from Western Europe to Eastern Europe, but even Eastern Europe will be put under severe pressure from Muslims, both in the Middle East and in the West. The basic rule is that the areas Muslims have taken into possession remain in Islamic hands, while the native population and culture is slowly eradicated. If this holds true for us today, then parts of Western Europe are already lost, and will indeed become Eurabia as Bat Ye'or predicts. There are not too many instances I know of where areas once under the sway of Islam have been reclaimed by infidels. The most obvious is of course Spain and the Iberian Peninsula, where the Reconquista took quite a few centuries. I know the Sikhs have kicked Muslims out of Punjab, India. Parts of present-day Israel could be counted, although Arabs and Muslims are trying very hard to wipe Israel off the map. And maybe some of China's Western provinces could be included. Islam has not been eradicated there, but it is visibly retreating as Chinese authorities are suppressing any signs of rebellion.

What these examples have in common is that both the Christians in Spain, the Sikhs in India and the Jews in Israel were fighting Islam with powerful religious convictions of their own. The Chinese are not usually very religious, but they have an equally strong, even ruthless nationalism and belief in their own civilisation. If history is any guide, today's decadent, bored, post-religious and post-nationalist Europe will be no match for Islam, unless it rediscovers a belief in its own culture and a will to defend it. This will have to happen soon, or the Islamic demographic conquest of much of the continent will be an irreversible fact, anyway. The result of this will then either be Eurabia or a Pakistanisation of Europe, the way we have already seen for generations in the Balkans.

2. War

Personally, I think this alternative is at least as likely as the above "Eurabia" scenario. It also contains several sub-scenarios, partly depending upon when the eventual war starts, and partly on whether there is still some Western pride and resistance left in Europe underneath the self-loathing and multiculturalism:

The Pakistanisation of Europe

Muslims aren't numerous enough to control the entire continent. In the event of war, there will be mutual ethnic cleansing and Muslims will seize parts of Western Europe. For instance, a belt stretching from parts of Germany via Belgium and Holland to France, but maybe even regions within certain nation states. All of Europe will not be lost, but some parts will, and many others will be deeply damaged by the fighting. Many of our cultural treasures will burn. How things will go from there is difficult to predict. Perhaps this new "Pakistan" in the heart of Europe will be the source of constant instability and the staging ground for Jihad incursions into infidel areas, just as Pakistan is to India now. Perhaps we will see a slow reconquest of this area, possibly taking generations or even centuries. Muslim de facto control of hundreds of French nuclear warheads will make the situation a lot more dangerous.

Of course, it could be more than one Muslim region. Kosovo and in part Bosnia are functioning as Islamic bridgeheads in Europe at this moment. There could be several mini-Pakistans created all over the place. In fact present day Kosovo walks, talks and looks like a mini-Pakistan. The "zones" in France sound suspiciously like Muslim "mohallas" in India although the situation is not as bad as in France.

Reconquista - The Second Expulsion of the Moors

Muslims strike too early, before they are ready to seize control over major chunks of Europe. They overestimate their own power, and underestimate the strength that is still left in Europe. It will start, as these things always do, before anyone is ready. Everyone, the Islamists, the proto-dhimmis, the neo-nationalists, the sleepwalking middle class, thinks they have more time than they do. It may start more or less by accident, like WWI, through the act of a fringe player unaware of the forces involved or the stakes of the game. Once a full-blown civil war starts in one country, it can, and probably will, spread to other countries. Given the European Union's borderless nature, it is unlikely that war will be limited to one nation only. This will create a domino effect, and Muslims will be expelled from Europe yet again, after major bloodshed and millions of dead across the continent. This will result in the collapse of the EU. The Arab world will support the Muslims and will prolong the war, but they won't win it.

Cultures collide: Muslim immigrants will be expelled from Europe unless they reverse the growing perception of them as a social threat^[16]

The Muslims refused to assimilate. They were expelled. This was the story in Europe 400 years ago. We are watching the sequel today. In the clash of cultures between secular Europeans and extremist Muslims, there can ultimately be no compatibility or compromise, only loss by one side or the other of the absolute values it holds dear. European capitulation on European soil, where they remain the dominant majority, is unlikely.

Global Civil War

Europe has been the primary staging ground for one cold and two hot world wars. It could become a major battlefield in an Islamic or Multicultural world war, too. A world war is already simmering, with Muslims clashes against Russia, Europe, Israel, China, India, the USA and Southeast Asia. Once the fighting starts in Europe, it could spread outside the continent and ignite a world war. This is the scenario of "global civil war".

3. Western Rebirth in Europe

We should discuss the possibility of whether the Islamic threat will force the West to rethink its values and regain its strength. Can this be done, and how would this take place? Is it possible to avoid both major war and Eurabia or is this wishful thinking by now? The growth of Eurabia is closely tied to the growth of the EU. Perhaps we could derail Eurabia by dismantling the EU? This would require that Europe regain her old, cultural and religious dynamic and repel Islam. Just as Islam isn't the cause of Europe's current weakness, but rather a secondary infection, it could have the unforeseen and ironic effect of saving Europe from herself. By quite literally putting a dagger at Europe's throat, the Islamic world will force Europeans to renew themselves or die. Europe will go through a turbulent period of painful, but necessary revival, and will arrive chastened on the other side.

Source:

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2.98 Are all European men weak minded cowards or are they just brainwashed?

"Liberty means responsibility. That is why most men dread it."

George Shaw

Why won't more of us volunteer to fight our regimes while we still have a demographical edge? This is a question that will follow us for the decades to come.

Mahatma Gandhi once wrote:

"Hindus are cowards and Muslims are bullies."

When I was younger and a lot more ignorant I used to ask myself this very question about Europeans. What's wrong with us, what's wrong with the European modern man? Why doesn't he rise up against the multiculturalist elites and at least attempt to inflict some damage or contribute to seize power on behalf of himself, his family and his people? Many state leaders around the world are puzzled over how little resistance the European elites are getting in their attempts to completely demographically reshape Europe.

Even the Russian president, Vladimir Putin knows exactly what is going on as he has publicly stated in the past:

"Western Europe is heading in a direction where they are going to become colonies of their former colonies".

So why is it that ordinary Europeans (especially women) fail to see what is going on when even state leaders publicly ponders. Luckily more and more Europeans are realising the truth but many still asks themselves; who is to blame for this?

- Why do Europeans lack cultural and political self confidence to prevent its own suicide?
- Is it genetical and a way nature is saying that Europeans are not "fit to exist" or is it just due to decades of excessive decadence?

Certainly not. Historically, Germanians, Anglo-Saxons and other European peoples have fought viciously and courageously against Roman occupation for several centuries until they were finally pushed out. My own ancestors, the Vikings, were known to be the most vicious and brutal warriors of the age and would raid significantly more developed cultures even when outnumbered 10 to 1. Instead of looking at genes we will find the answer if we look at the psychological condition of the modern European.

- How did we end up as cowardly eunuchs applauding our own cultural and demographical demise?

The essence is that the US but especially W. Europe lost the cold war due to the fact that we didn't persecute the Marxists after WW2. If we had executed each and every Marxist and banned Marxist doctrines (not only the economical aspects but the cultural as well – internationalism, extreme feminism, extreme egalitarianism, anti-elitism, anti-

nationalism) we would not be in the current situation. Instead, our traitorous and weak minded post-WW2 leaders allowed the Marxists to gradually infiltrate many aspects of society after WW2, especially our universities and the media (see the beginning of book 1 for a complete overview of how this happened). The first ML pioneers (Marxist Leninists) were allowed to indoctrinate the 68 generation, those who run things today. The political correctness of today is cultural Marxism as we learned in the first chapters of this compendium. Smaller European nations are now mimicking France, Germany and the UK who unfortunately, due to the outcome of WW2, are completely culturally dominated by the US. The reason for this lack of "self esteem" is the absence of nationalism/nationalist monocultural political doctrines and we all know what killed nationalism in Europe. Hitler's insane, genocidal and imperialistic doctrines have resulted in the post-war situation where nationalist doctrines altogether were branded as evil. In other words, that man contributed to completely annihilate the legitimacy and future justification of nationalistic doctrines for several decades to come. Today, even using the word "nationalist" will involve certain stigma thanks to 5 decades of anti-nationalist brainwashing campaigns. These pro-multiculturalist campaigns are nothing more than psychological brainwashing campaigns demonising anything nationalistic initiated by individuals, groups or political parties. As we all know, nationalism represents many of the cultural defences a civilisation has. When you deconstruct these defences the natural result will be that you are allowing your country to become vulnerable to cultural influence or even cultural and demographical conquest as we see today.

Nationalism is now gradually but slowly on the rise again in Europe primarily due to Islamisation but is still systematically demonised by the current EUSSR + US cultural hegemony.

So there you have it. Europe is heading towards cultural and demographical suicide due to the absence of nationalistic doctrines. Nationalism is the anti-thesis of multiculturalism/internationalism. In order for nationalism to succeed, multiculturalism must be deconstructed and vice versa. The cultural Marxists/humanists/globalists will do EVERYTHING in their power to prevent nationalists from succeeding as we have witnessed now for several decades.

Campaigns of psychological warfare (anti-nationalism) have been integrated into the school curriculums and all intellectual public frameworks. Europeans have been psychologically conditioned into a state of denial and self contempt. A majority of Europeans are therefore in a permanent state of psychological trauma, some nationalities more than others.

The most severely affected are of course the Germans and the Nordic countries; Sweden, Norway, Iceland, Finland and Denmark. The justification for demonising their forefathers is a mixture of portraying the evil crusaders, the evil colonisers/enslavers and of course Nazi Germany's policies of nordicism. The clear message from our cultural elites is that we are by definition evil and unworthy of life. And that we will do the world a big favor by contributing to our own extermination through third world colonisation. The self loathing runs deep through most aspects of society. To quote one of the most influential professors in Norway, Thomas Hylland Eriksen[1]:

"Our (the Marxist elites of Europe) most important task ahead is to deconstruct the majority, and we must deconstruct them so thoroughly that they will never be able to call themselves the majority again".

Later quote

"This will contribute to understanding and liberation"

The problem in our societies isn't primarily that individuals like Eriksen exists (and believe me, every country has their share of these highly influential anti-nationalist intellectuals) but rather that they are allowed unrestricted access to broadcasting networks, state channels, the main stream media in general to spread their hate-speech. They are allowed this access because 80% of politicians and 98% of journalists (category A and B traitors) are aiding and abetting them in the ongoing genocide. This while people like myself, who are trying to warn people of this extremist hate speech, are systematically ignored and demonised as, guess what; racist, fascist extremists... It is nothing less than insane and it borders to an advanced level of psychopathic absurdity. A majority of Europeans are still susceptible to this brainwashing although this is gradually changing.

As you might already know I have used Facebook to build my network of like minded individuals. During this process I have targeted and reviewed multiple right wing pan-European/international FB groups and taken a closer look at the ratio concerning nationality vs. political correctness. By evaluating the numbers from given countries I have been able to determine the severity level of each country when it comes to the success ratio of the Marxist/multiculturalist brainwashing campaigns. The following overview will list the least affected countries (100 will indicate; relatively unaffected) to the most affected (0). I have taken language barriers into account so the overview should be representative.

Level of multicultural indoctrination per country

Country	Level of multiculti indoctrination
Slovakia	90
Slovenia	90
Czech Republic	80
Italy	70
Russia	70
Poland	70
Greece	60
Finland	60
Denmark	40
Portugal	40
US	30
Iceland	20
Spain	10
Luxembourg	10
Netherlands	10
Belgium	10
UK	10
France	10
Switzerland	10
Norway	8
Sweden	6
Germany	1

100 – Least brainwashed with multiculturalist propaganda

0 – Most brainwashed with multiculturalist propaganda

Germany is helpless and unable to defend itself culturally

My 2 year Facebook study proves that the above indications are correct. There is a very clear relevance of the various national direct/indirect indoctrination campaigns and the given state of "visible" patriotism in those countries. The visible presence of patriots (individuals flagging patriotic views through voluntary Facebook labels (political views) and group/fan memberships) is directly linked to the severity of that nations indoctrination campaigns. In reality, we (Germans especially) are collectively held responsible for all the bad things in the world which explains our current mentality of self loathing.

Specific findings

I found approximately 50 significant patriotic British Facebook groups and 40 French groups but I only managed to find less than 10 German groups even with the assistance of my patriotic German Facebook contacts. The number of individuals from each country being members of the average patriotic group (adjusted for language related factors) correlates to the group comparison. The difference is so significant that it undisputably confirms the miserable state of German patriotism. This again is directly linked to the severity of the German cultural Marxist indoctrination campaigns (the American military presence and the paralyzing Jewish Holocaust religion is a part of this picture). Germany is in a league of its own as its people has undergone a severe and historically unparalleled indoctrination the last 6 decades. Germany is now simply unable to build a political defence against Islamisation and cultural Marxism/ multiculturalism due to this ongoing state of psychological trauma and paralysis. Extra responsibility to continue consolidation and development of our patriotic resistance movements therefore lies on the peoples of other nations than Germany and especially the patriots in the UK and France. This is ultimately why I have chosen my current path; to join a pan-European military order instead of a national organisation and to offer intellectual resources to especially my English brothers and sisters. Because by helping and supporting the National resistance movements in the the UK and France we indirectly help our own smaller countries. I believe that the key to freedom in Europe is directly linked to the developments in especially the UK and France. Nationalists from the rest of Europe look to British and French nationalists for inspiration and guidance.

How does this multiculturalist indoctrination manifest itself?

With exception of the common symptoms such as self denial, self hate etc. the perhaps most important effect is that people are terrified of flagging their political views and general opinions in public or in social gatherings. The various groups people join (or do not join) on Facebook is a good indicator on how bound individuals feel by the shackles of political correctness. Several recent polls show that Europeans are most concerned about what effects Islam will have on their societies in the future. They are truly afraid with good reason. These concerns even surpassed the alleged threat of global warming. So you would think that a majority of these individuals are members of Facebook groups such as Stop Islamisation of Europe – SIOE or similar groups. My research shows very clearly however that people are terrified of flagging their views relating to these issues due to political correctness. SIOE only has 5000 members as of December 2009 while trivial and quite silly groups have hundreds of thousands, even millions of supporters. Political correctness has paralyzing effects resulting in that the large majority of people avoid flagging their standpoints.

However, people are starting to get immune against accusations of racism. This trend will continue thanks to inflation of the word and an excellent effort made by right wing

political activists in spreading the truth about Islam and other issues through blogs and other platforms. The truth is finally getting out gradually to an increasing number of Europeans. The Islamisation is in fact acting as a cure for psychological trauma, waking up an increasing number of Europeans from their coma.

We are slowly realising how our own elites have betrayed us and continue to do so. We are learning that they are systematically selling the European peoples into Muslim slavery as they continue to allow the ongoing demographic warfare, launched by the Global Islamic Ummah. They even expect us to cheer our own extermination.

"In the beginning of a change, the patriot is a scarce man, and brave, and hated and scorned. When his cause succeeds, the timid join him, for then it costs nothing to be a patriot."

Mark Twain

Many Europeans put restraints on themselves because they think it's still hope; hope to solve our problems democratically. This leads to hesitation and delays them from joining resistance movements. Europeans need to understand that there is no hope of solving our problems through our elected parliamentarians. The sooner people realise this, the sooner they will be able to contribute to solve our core problems. Our survival depends upon it. An increasing number of Europeans will learn in the coming two decades that the only realistic approach to saving our identities, cultures, traditions and even nations will be to contribute in various ways in the emerging European Resistance Movements. 7 out of the 8 resistance fronts are non-violent. As of now, in phase 1, most people refrain from reacting through armed resistance since they live in economic prosperity, and to stand up for their ideas would send them into suffering. However, soon enough we will have an economic collapse that will make the current recession look like a picnic. And then, ordinary citizens will face suffering day in and day out. And at that point standing up for their ideas through armed struggle will come at no extra cost. We will reach this stage in phase 2 of the European civil war (2030-2070).

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2.99 The Self-Defeat of the United States

By Fjordman

At the Center for Security Policy, Caroline Glick writes about "Surviving in a Post-American World":

Like it or not, the United States of America is no longer the world's policeman. This was the message of Barack Obama's presidential journey to Britain, France, the Czech Republic, Turkey and Iraq this past week.

Somewhere between apologising for American history — both distant and recent; genuflecting before the unelected, bigoted king of Saudi Arabia; announcing that he will slash the US's nuclear arsenal, scrap much of America's missile defence programs and emasculate the US Navy; leaving Japan to face North Korea and China alone; telling the Czechs, Poles and their fellow former Soviet colonies, "Don't worry, be happy," as he leaves them to Moscow's tender mercies; humiliating Iraq's leaders while kowtowing to Iran; preparing for an open confrontation with Israel; and thanking Islam for its great contribution to American history, President Obama made clear to the world's aggressors that America will not be confronting them for the foreseeable future.

Whether they are aggressors like Russia, proliferators like North Korea, terror exporters like nuclear-armed Pakistan or would-be genocidal-terror-supporting nuclear states like Iran, today, under the new administration, none of them has any reason to fear Washington.



I remember when the Iranian ex-Muslim Ali Sina, author of *Understanding Muhammad*, compared the personality cult surrounding Barack Obama to that of Fascist leaders. This might seem exaggerated, but there is definitely a personality cult surrounding Obama which is unprecedented and deeply unhealthy. His Marxist economic policies and his bow for the Saudi King are disturbing. I never liked Bush very much, but Obama's appeasement of the Islamic world trumps anything seen since the days of Dhimmi Carter, and worse is to come.

Less than eight years after the Jihadist attacks on the USA, a President raised as a Muslim with the middle name "Hussein" hails Islam's great contributions to American and Western culture. The USA currently looks more like a defeated nation than the world's sole remaining superpower. It's the only nation in history where the majority of the population has elected a member of an organisation known for hating the majority population of that country.

My conclusion from 2008 still stands: Americans will soon have their hands full with problems of their own and will be in no position to assist anybody even if they wanted to. Europeans can and should maintain good relations and cooperate with ordinary North American citizens, who live under the same Multicultural regime as we do, but we cannot and should not rely on aid from the American elites. They are as hostile as the EU elites.

2.100 Continued discussion on US-European relations

"But we cannot and should not rely on aid from the American elites"

It's never been a matter of choice for Europe to rely on aid from America. Since the world order installed in the wake of WWII it's been a matter of staying put and obeying to the world order. Any kind of European vitality has been suppressed under this American hegemony (see Serbia-Milosevic and Austria-Haider). You have already heard all the arguments about this from across the Atlantic: European nationalism is the root of all evil, European vitality will only lead to endless wars etc. And the American reverse of Obama is not much of a comfort. The more American nationalism grows, the more anti-European and anti-Russian it becomes. Ralph Peters is a good example.

The Europe right-wing Americans see today and disdain is wholly a creation of America herself. The leaders of Europe are nothing but marionettes of the current America-led world order. But this insight has also more and more emerged among the right-wing Americans, now that the true face of (political) America manifestly come to its closure with Obama. But aren't there all these Americans who do not at all support Obama? Yes, and they are like Ralph Peters.

The reason that we find a strong conservatism in America and not in Europe is that American conservatives are not at all conservative but liberals to the core; French Revolution egalitarians and PC addicts with fear of "racism", etc. European conservatism is of a essentially different kind, and totally unacceptable under the current world order. In the American mythology, which is the foundation for our current civilisational paradigm, the old pre-WWI Europe is the worst of the evils, much worse than Communism or fascism. After all Wilson and Roosevelt understood and respected Lenin and Stalin. It was the old (and vital!) Europe that was Satan itself in their eyes.

The current American troops in Germany

But these American delusions had to come to an end, and thank you Obama for executing it. As long as America has troops in Germany there is no choice for Europe about whom to rely on. By the voice of overwhelming military force we are just forced to stay put and shut up and keep our traitorous marionettes; since America sees European vitality as the most evil thing in this world, Germany will be the last place they will withdraw from. But at least the whole thing is in motion now.

It will be a chaos. After all America has shouldered the legacy of the British empire as the world police (Never as good since America has never been able to create order. Only to maintain it. Once it's been lost it's lost, because of America's perpetual impotence). But changes hurt, even good and necessary changes.

"Europeans can and should maintain good relations and cooperate with ordinary North American citizens"

Agreed. But both Americans and Europeans have a lot to learn about their real roots and identity. We will go through many phases, of which the initial ones will be partially phony. America as a polity is screwed, and thank the gods for that. Americans as a people, though, has a substance to search back for. The same applies to Europeans. But unlike the Americans we have an advantage of having our nations readily available just

under the surface of the prevailing delusion (the thing that the Obamas and Ralph Peters fear and think is the root of all evil in this world).

Further comment

What culpability do Europeans themselves share in the bullying by the United States? I've always believed that bullying requires the co-operation of the person being bullied. For example, recently a German friend was complaining to me about how GM wouldn't let Opel be bought by the Germans and made independent, at the behest of the US government. I remember thinking, "Well, stick up for yourselves!" Same thing with the Swiss banking issue recently. What if the Swiss simply said, "No, we like our banking laws just the way they are, thank you very much," instead of changing them?

What if Angela Merkel or her predecessors actually tried to get the US out of Germany? What's stopping her now, in light of limp-wristed Obama recently being elected?

America, the most powerful European country

America and Europe should not be seen as two separate and opposing entities, but two things in symbiosis. America is indeed a Christian European nation (in exile), and continuing the legacy of the European history of the Enlightenment. America is indeed the Empire of the Enlightenment; the Leftist Empire. And anyone being in doubt about such a statement should consider how America was the first European country to introduce a 100% income tax, and to elect someone raised as a Muslim to become president, etc. A Leftist empire will always be in denial about being an empire at all, as America evidently is.

And there we come to the second way in which Europeans are culpable. Europe found it very convenient to accept America as the new leader and its new role as the irresponsible teenager. Surely there is the trauma of the two world wars as a background for this. But there is even more the ideology from the Enlightenment. The Europeans accepted willingly to surrender to the American military, which has protected Europe ever since, is calling the shots and the setup of an "eternal" (organised) peace in Europe with no more wars.

But these were entirely different Europeans than the ones that had been running the show up until WWI. This old ruling class had been wiped out in a collaboration between America and the ideological movements of European socialists/liberals.

For example, recently a German friend was complaining to me about how GM wouldn't let Opel be bought by the Germans and made independent, at the behest of the US government. I remember thinking, "Well, stick up for yourselves!"

You are speaking of traitorous European marionette leaders under the current world order. And of the most wing-clipped nation of them all: Germany. They will never stick up for themselves, i.e. for their people (under the current cultural Marxist/multiculturalist regime).

What if Angela Merkel or her predecessors actually tried to get the US out of Germany? What's stopping her now, in light of limp-wristed Obama recently being elected?

I always come back to Gaventa's power theory and his three levels (dimensions) of power, where at the third level the oppressee is not even conscious about being oppressed, and has no concept of her own self-interest. Angela Merkel, as the other European leaders, is fully caught in this Matrix. Germany even more so, since the anti-German hatred by the "world community" won't accept even a teeny weeny sign of vitality from the Germans.

So as in any power relation, it all comes down to obeying the superior military might. That is, as long as there is this high military presence of American troops in Germany, Germany is afraid to do what is needed. America, being a Leftist Empire, is of course in denial about at all being an empire, and the oppressive nature of its actions, and how it's all built on raw military power. So not only does Germany chose to obey the command of America, it has to pretend that it is a friendly relationship.

... we cannot and should not rely on aid from the American elites. They are as hostile as the EU elites.

And both of these traitorous groups deserve the same fate. Instead, it is more likely that the bulk of America's and Europe's citizenry will necessarily suffer Islam's continued predations until the tipping point is reached.

The tipping point will come when living **with** Muslims becomes more trouble than living **without** Muslims. You can bet the farm that this point will be reached. Islam assures this outcome and there is very little that Muslim nations can do to avert it. They have neither the strategic resources nor sufficiently developed military doctrine to prevail over an aroused and angry West.

The only variables that remain are exactly how many Westerners will have to die before the tipping point is reached and the number of Muslims that will die as a result of that tipping point being reached. Any delays only serve to up the butcher's bill on both sides.

Slow jihad is not invasive enough to overcome the West before it crosses the threshold of military reprisal for continuing Islamic atrocities. Islam's inherently radical nature prohibits the creation of any stasis or uneventful interregnum whereby slow jihad can prevail.

Non-practising Muslims are incapable of preventing further terrorist atrocities and such heinous crimes will assuredly expand in scope so as to inevitably bring down the West's wrath upon Islam. Of that you can be sure.

2.101 Preserve or replace the European monarchies?

European constitutional monarchies:

- Belgium
- Denmark
- Luxembourg
- The Netherlands
- Norway
- Spain
- Sweden
- United Kingdom

How do the majority of cultural conservatives view the current state of the European royal families and their future? What is the attitude towards the institution of Monarchy in general? Does it have a future, perhaps even an extended role under a cultural conservative government?

The constitution of most European countries declares that the various governments of Europe and the commander in chief of the military forces are vested in the specific king or queen.

More democratic than republic

The king or queen of a country is more democratic than a president ever could be because he or she represents all citizens. An elected president would owe his selection to a political faction, and this would publicly divide him from many of his countrymen and would make his claim to represent "the people" less convincing. Frequent selections of presidents would interrupt the continuity essential for an effective head of a country. An elected president will always be partisan, whereas a monarch will not be. The king/queen and her heirs have been trained from birth for one vocation -- that of discharging the duties of sovereign of the country. Therefore, they are the only citizens fit to assume this important position.

Most of the world's democracies are constitutional monarchies, whereas the majority of undemocratic nations in the world are republics. Of course there are exceptions. Such nations as France, and the USA are democratic republics, but by far, the majority of republics are undemocratic. The residual powers of the King/Queen make the monarchy more democratic. The king/queen for example, has the power to dismiss a prime minister who is doing something illegal or is tampering with the democratic machinery in the country. Upon the dismissal, the king/queen can call a quick election to promote democracy.

Monarchical Government

Constitutional monarchy alone is capable of integrating the executive, legislative and judicial functions of government. The crown's authority lends a universal legitimacy to the many particular decisions made by and at different levels of government.

Constitutional monarchy allows the celebration of public social events, such as the marking of collective anniversaries and the bestowal of honours, theoretically at least to be free of the taint of partisan politics. In a world of rapid social change, where there is a price to be paid for uncertainty, be that price only economic, constitutional monarchy provides continuity, especially at time of political transition. As well, the monarchy gives each country a distinctive political system at a time of strong international trade, social and cultural influences.

Monarchy for the 21st Century

Most of the stable and prosperous democracies in the world today are constitutional monarchies. On the other hand, most of the unstable countries in the contemporary world are republics, many of which have overthrown their monarchies. There is a sense of easy communication between monarchy and people, which politicians by nature are unable to develop. Citizens participate fully in their king or queens life; they are involved in their activities during home-comings and through the media. The colour and ceremony which surround the monarchy attract the interest of the citizens, especially young people, in our process of government. Through their office and person, the king/queen reflects a civilised cultural character that embodies nationalism.

When Monarchies themselves start to propagate multiculturalism and Islamisation

A majority of European cultural conservatives are royalists (I would say perhaps 70% or more). However, in recent decades many are increasingly annoyed by certain factors. Recent developments confirm that some of our royal families (some more than others) are not acting in the interest of their country and people but instead choose a line of appeasement and acceptance towards new multicultural and politically correct doctrines without as much as criticising this new political line. The European Christian monarchs are in fact *Christian heads of state* and have a responsibility to at least criticise the continuous de-Christianisation of their respective countries. Yet, they do not. The European Christian monarchs are in fact the leaders (at least symbolically) of European civilisation and should be on the forefront to criticise the evil European hate-ideology known as multiculturalism which sole purpose is to destroy European traditions, cultures, identities, Christendom, and nation-states. They openly rejected another hate-ideology (National Socialism) so why do they support multiculturalism so vividly? Is it just bad judgment or is it treason?

Will the European monarchies survive the civil war?

To turn the problematic around: if multiculturalism is allowed to play its course everything European will slowly erode, the monarchy included. A country with a majority of Muslims will never accept a Christian monarch and will most likely support a republic or at least demand that the king/queen convert or become an atheist. As for the survival of the European monarchies throughout phase 1 through 3 it really depends on which family you are referring to. There are a few families that are quite cultural conservative (the Danish and Spanish house is worth noting) while other families seem to support a cultural Marxist political direction. The British and Norwegian royal house in particular seem to support and cheer a cultural Marxist line (multiculturalism). They seem to have no objection against the ongoing destruction of European traditions, cultures, identities, Christendom, and nation-states. They have chosen to be very accommodating towards the cultural Marxist elites. As an illustration; the British Royal family has built an Islamic prayer room in the Royal castle after pressure from the Labour Party and other multiculturalist parties.

As we all know the monarchy has a very important function in European societies. It should uphold and be an embodiment of the traditions and values of the country. In Britain the House of Lords remained after the constitutional monarchy was formed to ensure the preservation of such traditions and values from generation to generation through the family lines of their members. When Tony Blair got rid of the system of hereditary peers sitting in the House of Lords, supposedly in the name of democracy, he did it to undermine these traditions and values, and replaced the hereditary peers with sycophants and several Muslims. Baroness Warsi, for example, is a Muslim of Pakistani parentage.

Sadly, the Queen has stood by and watched all this happen without breathing a word in opposition. One must therefore consider that this is for either one of two reasons:

1. She is afraid that she will be the next to go.
2. She is aiding and abetting the destruction of British values and traditions.

Either way, she no longer does the job she is supposed to do and therefore should be replaced. There would, in fact, already be a historical precedence for such a replacement in the "*Glorious Revolution*" of 1688. Queen Margarethe of Denmark on the other hand has had the courage to speak out against the Islamisation of Europe.

The cultural conservative strategy ahead

As mentioned, a large majority of cultural conservatives are royalists. We want to preserve a monarchy that upholds its sacred oath as protector and be an embodiment of the traditions and values of the country. The Royal families that willingly and even gladly support the European hate-ideology known as multiculturalism will be replaced as soon as we, the cultural conservatives, seize power. There might even be a scenario where a monarch (supportive of cultural Marxism) decides to flee the country and chooses to reject our cultural conservative rule. In this case, he or she will be replaced with the next appropriate candidate in line of succession that is willing to continue to support European values and traditions.

Britain has a relatively large line of succession so it will not prove to be that challenging to find suitable candidates (cultural conservative). However, it might prove a lot more difficult in countries like Norway where there are limited candidates. Christian Frederik Carl Georg Valdemar Aksel was a Danish prince that was elected to be the King of Norway in the period 1905-1957 under the name Haakon VII. He was a member of the House of Schleswig-Holstein-Sonderburg-Glücksburg abbreviated the Glücksburg dynasty. An alternative would be to select a cultural conservative candidate from either the Glücksburg or Bernadotte line. Other relevant alternatives are the Oldenburg line. Personally, I would prefer to genetically identify a suitable candidate from the Fairhair (Hårfagre) line. The suitable family would in this case be "coached" by a neighbouring and willing royal family for at least three years before a coronation could take place.

We must assume that a one, perhaps two of our European royal families will betray their oath and reject our rule in the future after a coup. We must be prepared to implement a concise strategy which preserves European monarchies.

2.102 Not a war between capitalism and socialism but a cultural war between nationalism and internationalism

European public welfare has a minor role regarding the ongoing suicide of Europe. This is primarily a cultural fight between nationalism (Monoculturalism) and internationalism (multiculturalism) and not an economical war between capitalism and socialism.

Being right-wing and anti-Marxist does not mean you oppose the idea of a welfare state. The Tory Party in Great Britain introduced the first pensions and the first state medical care for the poor although it is commonly thought that the socialists did it. Bismarck also contributed significantly to create a welfare state and no one would call him a left winger.

The brutal truth of the matter is the following; a welfare state will work perfectly well intertwined with capitalistic doctrines as long as the country is monocultural/the social cohesion level is at an acceptable level. A welfare state would never work in the US due to the lack of social cohesion, because they have large minority groups who are allowed parallel cultures, norms and ethics.

Blindly opposing welfare is an American neo-Con doctrine and has nothing to do with nationalism. There are certain aspects of modern civilisation and common decency which require degrees of state welfare. It is the way it is legislated and managed which is crucial. Multiculturalism will always result in the destruction of any welfare system because the majority will eventually disallow excessive taxation in order to subsidise thousands or millions of poor people with parallel and quite frankly inferior cultures and ethics.

Many right wing Americans live under the illusion that they won the cold war simply because capitalism prevailed. Americans often forget to differentiate socialism/welfare with Marxist internationalism but these set of doctrines are two entirely different concepts. The ongoing European civil war is not a fight between capitalism and socialism/welfare. It is a cultural war between nationalism and internationalism. The European welfare systems have little to do with the current cultural and demographical suicide of Europe. The main issue here is the struggle between internationalism (Marxism/multiculturalism/globalism) and nationalism (cultural conservatism).

Marxism/internationalism/globalism/multiculturalism is an ideology designed to deconstruct European traditions, cultures, identities and even nation states while nationalism is the anti-thesis. In order for the internationalists to succeed they have combined this political deconstruction with mass-Muslim immigration. Of course, motives vary. Globalist capitalists (like the Republican Party) are supporting mass Muslim immigration for the cheap labour while the Democratic Party (cultural Marxists) are supporting it for the votes.

A common misconception is that nationalism results in backwardness and halts progress, science and any form of development. The Marxists or capitalist globalists will say that you cannot stop or avoid globalism/multiculturalism which is of course nothing more than propaganda. Japan and South Korea proves very well that this statement is wrong. Both nations are monocultural and at the same time very developed and are considered two of the most successful countries.

But the US and other multicultural countries will without a doubt have a great advantage due to the fact that they are allowing highly educated immigrants? They will also gain a significant productivity level due to the fact that they allow modern day slavery (productive immigrants working under minimum wage)?

First of all, very few countries actually have a strict entry policies and will allow any and all depending on the fact that the candidate has higher education or not. Australia and